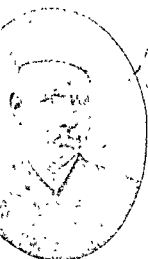
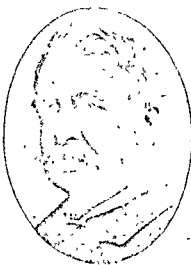


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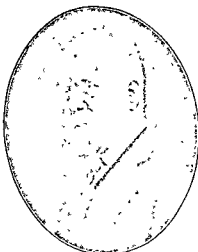
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No. 1.

Has England passed the Zenith of her Glory?

BY

LORD WILLIAM GASCOYNE-CECIL.

MANY are now speaking of England as an old and decrepit country. Burke warns his readers in one of his works that it is easy to push the analogy between nations and individuals too far and that it is not wise constantly to be speaking of a country as an old country in the same sense that a man is an old man; there is no universal rule, as there is with men, by which nations pass through youth and middle age to old age and though we see nations in turn occupying the stage of history playing their part and then withdrawing into the background, we are not to think that their rise and fall is the subject of any regular and universal law, so that we can calculate that nations have so many years' reasonable expectation of life. So if we ask ourselves has England passed the zenith of her glory, it is misleading to turn to history and reading it in the light of this faulty historical theory to depress ourselves with the pessimistic conclusion that our country is old and and that we have now only to look forward to the decline and fall of the British Empire. We should rather ask ourselves this, have the elements which have made England great shown a tendency lately to increase or decrease? What then are the qualities which make a country great? Let us say at once not money; from the time when the prophet described the Jews about to cease to be

an independent nation, as having their houses full of silver and gold, to the time when our predecessors in Empire, the Spaniards and Portuguese brought their ships laden with bullion from America, wealth has always been a symptom not of growth but of decay; the reason is obvious; a wealthy nation like a spoilt child makes little effort and therefore attains little. What then makes for greatness? Two distinct elements added together, the vigour of the race and its character; a race that has no vigour can do nothing; a race that has no character even if it has vigour will do even worse, it will vigorously destroy itself; it will not so much sink into insignificance, it will rush to perdition.

Therefore we must first ask ourselves, has England its old vigour? I am afraid we must answer with some hesitation. There are so many slack individuals and laziness is a characteristic of so many classes.

The Pharisee who is constantly abusing the poor starving tramp for laziness would find a good deal of that vice in other classes if he would look about him.

From youth upwards laziness is acquiesced in if not taught; the boy at school is taught to think so much of gain that the object of life seems to him not work but play, the young man at the University regards life as a plaything, he goes to the University "to have a good time." The man prospering in business or who has succeeded to a good business sells out and hands over his works to a Company so that he can go to the South of Eng-

land and play in the hunting field or waste his life in worse ways in London. The working classes and other sections of our countrymen think more and more about excursions, holidays, football matches, &c. till at last one begins to think the poor old tramp has really not such a very bad idea of work compared with the average of his fellow-countrymen.

If the world is a slack world it still contains individuals of enormous energy and vigour, men who in the higher ranks of life sit with three telephones and two stenographers about them managing and organizing quite an incredible amount of business, while in the humbler ranks of life there are men who come back from their work to go straight into their gardens and who really between work and garden and house are putting in sixteen hours to the day or more. As a rule it is the children belonging to small families who develop this vice of slackness, but of course there is no rule without an exception. The comparative wealth of a small family makes for pleasure and luxury and these are poor things on which to nourish a child's life; the effort and the self-renunciation which are the necessary conditions of belonging to a large family is a far finer training.

I do not think we can say that England has altogether lost her energy; we are sicker, that is all. So men have a tendency to strike for shorter hours and not for more money as they used to do; masters keep on in the old paths though science has long taught their continental competitor how to do things in a cheaper and better way, merely because it is too much trouble to read the new scientific works. Still on the whole there is a great deal of humming in the hive yet; we need not expect England to depart this life for want of vigour, at any rate not at present.

Has England lost her character? Undoubtedly we are less drunken and, judging by the old novels and plays, more moral, but I am not quite

certain that we are so honest as our fathers. Hanging men for stealing is extremely harsh but it may have induced a higher standard of honesty. What is noticeable so constantly at the present day is what might be called a little untidiness about our sense of honour and honesty; a little tendency to take unfair advantages, illicit commissions, bribes and so on; still these things have always existed and one would be loth to say that the increase is considerable.

Our real weakness shews itself in another direction, which is that we have become so terribly quarrelsome of late. Perhaps it is the unconscious result of our Parliamentary system and our love of games; but the English public is never quite happy unless it is quarrelling with some one. The working man does not merely want to improve his own position, which indeed is most reasonable, he now wants to injure his master; it annoys him that the master is prosperous however much that prosperity may conduce to his own happiness. I think of late masters have also shewn themselves a bit nasty and in the same way are not altogether sorry when they can organise trade so that some trade-unionists may feel the pinch of poverty. Of course there is a strong temptation to our politicians to get rid of this class-quarrelsomeness with all its fatal effects by turning it on the foreigner; so from class strife we naturally pass to national strife, and we are only too ready for the fray. We are quite prepared at a few moments notice to get into a great excitement about some sandhill in an out of the way district of the world merely because we have heard that a German has expressed a wish to build a cottage on it.

There is the greatest difference between maintaining the honour and integrity of an Empire and going about in a quarrelsome spirit more worthy of a drunken swashbuckler than of a serious statesman. So far from maintaining England's greatness, nothing is more certain to produce the

The Public Services Commission in Madras,

BY

THE HON. MR. V. S. SRINIVASA SASTRI.

WHATEVER may be the final outcome of the Commission's labours, it is generally admitted that they have left behind them in Madras many pleasant memories of their twenty days' stay. Engrossing as were their proper duties, most of them found time for many social engagements and met Indians as well as Europeans at private parties, mixing and conversing with them freely on diverse topics of common interest. In the course of their official inquiry there was no unnecessary heckling or desire to corner witnesses or expose their ignorance. The President's fine courtesy, his impartiality and judicial temper, and the firmness with which he would put an end to the questioning of drawing Commissioners elicited universal admiration. The proceedings were marred by only one unpleasant incident, which, however, all parties seemed anxious to forget. Witnesses were invariably treated as persons who had come to assist the Commission in their work, and the questions put to them were manifestly intended to clear up doubtful positions or ascertain the grounds of decided views. At an early stage it became apparent that some European officers of the Indian Civil Service held strongly unfavourable opinions as to the capacity of their Indian colleagues, and that in self-defence Indian witnesses might have to combat these opinions with some energy. The evidence of the Hon'ble Mr. Horne marked the culmination of this uneasy feeling, and in the latter half of the Commission's sittings there was an obvious desire on the part of the members to avoid questions which might aggravate racial antipathy. This perhaps accounts in part for the comparative silence in which the striking observations of Sir Sankaran Nair were passed over,

downfall of an Empire than this quarrelsome spirit. The quiet dignity which is consistent with strong purpose makes England respected but the exaggerated denunciation of countries which have really done us no harm will either be interpreted as a sign of weakness or as a sign that we mean sooner or later to fight and thus by making our adversary despair of peace produce an unnecessary war. If we do blunder into a great war we must remember that it is not sufficient for us to defeat our adversary. If we are to keep our place among nations, in spite of heavy taxation which such a war must entail, we shall still have to defeat the neutral in commerce and trade. In war the victor is very often only slightly less injured than the vanquished, and the person who gains the whole profit of war at the present day is and must be the neutral. In commerce he has a great advantage; in statecraft he is fresh and his resources intact while the victor and vanquished are powerless. The worst of quarrelling is that the adversaries can destroy one another's welfare quite easily while they cannot build up their own prosperity. A strike can ruin a master but it leaves the working man poorer; war might ruin Germany but it would leave England near bankruptcy. One of the reasons no doubt why this spirit of quarrelling still continues is that ministers of religion are often very quarrelsome themselves and a man who is habitually quarrelling with his brother minister can hardly denounce his people for the same vice. If we are to preserve and extend England's Empire we must have peace and if we are to have peace the spirit of peace must permeate the public utterances of the teachers of religion.

There are not wanting signs that the men of light and leading of all denominations are seeking after this peace but also there are many still who recommend the principles of the Sermon on the Mount by suggesting to their congregations that they shall offer to the man who has smitten them on their right cheek not the other cheek but their clenched fist and who under the guise of pleading for justice suggest revenge.

One cannot suppress a feeling of gratification that, in spite of the short notice which Madras had of the visit of the Commission, the evidence actually tendered, whether official or non-official, was of high quality. The views for which the Indian National Congress has stood these many years found strong and faithful exponents, and people in other parts of India have no cause to complain of the lead that Madras has given. So far as a spectator could judge of the impression produced on the Commissioners, prominence must be given to the evidence of Messrs. Cardew and Sundara Iyer, Dewan Bahadur Rajagopalachariar and Sir Sunkaran Nair. The Mahomedan witnesses gave evidence worthy of a self-respecting and patriotic community, insisting even when they inclined towards nomination on a high qualifying literary test. In fact one most satisfactory feature of the whole evidence on this occasion was that even those who pleaded hard for special treatment of educationally backward communities were willing to recognise the requirements of efficiency by consenting to a high qualifying examination.

It would have been strange if some original ideas had not come up to enliven the proceedings. One zealous champion of class representation invited Government to fix a "standard" ability, the possession of which should entitle a member of certain communities to preferment even against his betters. He likewise adumbrated the theory of representation in the public service according to the share of general taxation borne by each community,—a variant of the doctrine held by certain officials that the educated classes, speaking generally, have no stake in the country. Curiously enough, only one witness revived the proposal made in Lord Lawrence's time that a number of scholarships should be instituted for the purpose of encouraging young men of promise to go to England and compete at the Indian Civil Service Examination. The ori-

ginal scheme had undergone some improvement at his hands, but no member of the Commission, excepting the Hon. Mr. Gokhale, seemed disposed to glance at it. A board of selection consisting of officials and heads of educational institutions appeared to three or four witnesses as a suitable corrective of the evils of unrestricted competition. An educational test, such persons contend, takes no account of physical and moral qualities, address, social position, and so on, and they would admit to the competitive examination none but those who had been passed at a personal inspection by a selecting board. Doubtless the evil feared is real, though the remedy is questionable. However representative the board may be, it cannot command personal knowledge of every possible candidate and must come to rely with more or less trust on testimonials, recommendations, etc. Moreover, a shy modest youth runs the risk of being passed over as dull, while a bright eager lad may be quite acceptable to one examiner but appear bumptious in the eyes of another, and even the same examiner may judge him differently according as he is fresh and tolerant or tired and irritable. It is impossible under this plan to exclude the extremely variable personal equation, and it is the undoubted merit of being altogether impersonal that has recommended open competition with its admitted imperfections to the political judgment of England and of America. Patronage and favouritism take a great amount of killing; they re-appear in insidious forms, and although the official creed is that nepotism is impossible in the case of English officials in India, we know that even these are human enough to acquire prejudices and partialities, which are not the less to be avoided because there are no nephews in question. Any lingering faith in the virtue of selection will be dispelled by a study of the emphatic testimony in favour of competition given before the Civil Service Commissioners now sitting in England by men of the widest knowledge and experience.

JANUARY 1913.] THE PUBLIC SERVICES COMMISSION IN MADRAS.

It is no wonder that occasion was taken of the enquiries of the Commission for ventilating the grievances of particular communities. Certain class jealousies peculiar to Madras were thrust on the attention of the Commissioners, and, as might have been expected, were used by them as arguments for giving preference in high service to Europeans over Indians. The antagonism between the Brahman and the non Brahman is now of many years' standing, although it was not known before the scramble for the loaves and fishes of office and for titles and honours began, and even now is scarcely to be noticed in regions unaffected by the scramble. The fact, however, cannot be ignored that it is only the outward symptom of a genuine dissatisfaction caused by the continuation of the ascendancy of the Brahman in social matters long after it had ceased to be justified by real moral or spiritual superiority. The exclusions and restrictions as to food and other little affairs of daily commerce must be doubtless galling to those whom a wide-spreading system of education has admitted to intellectual kinship. It is easy to preach patience and trust in the slow process of time, as many Brahmans do, to a people smarting under a sense of wrong. But should they allow mere use and wont to render them callous to hardships and inequalities which a slight exercise of the quick imagination upon which Indians pride themselves will lay bare to their reluctant vision? A high sense of chivalry ought to inspire the entire attitude of the Brahman towards the non-Brahman, teaching him to understand and tolerate any excesses that may mark the movement towards greater social equality and to give in abundance and out of pure brotherly love what through long ages circumstances have enabled him to take and keep. There is no doubt that the Brahman witness was typical of his class who said that, other things being equal, preference should be given in public service to the non-Brahman. A more definite proof that the Brahman

recognises the needs of the situation is afforded by the general willingness of witnesses of his caste to leave a considerable power of nomination in the hands of the Government, so far as the Provincial Civil Service is concerned, to provide for the specially favourable treatment of particular castes that may need it. In the superior Civil Service, however, where the ability of the Indian to hold his own against the European is not yet proved to the satisfaction of the latter, there is natural and proper disinclination to incur the risks of inefficiency to which even a system of partial nomination is necessarily subject. It would not be just to blame the non-Brahman for his anxiety to secure his interests by special safeguards though these may militate somewhat against the principle of open competition. But one is pleased to think that at the present time he is entirely at one with the Brahman in condemning the desire of upholders of European interests to use this as an argument for all time against the further employment of Indians in the higher ranks of the Public Service. This is an unequivocal gain. When the last Public Services Commission sat in Madras, there were witnesses of importance who said that a native of one Province would not be tolerated in positions of authority in a different Province, and that for instance the people of Madras would prefer a European to a Bengali. In the year of grace 1913, it would not be very rash to predict that few men of position would commit themselves to such a statement even in the backward provinces of India. Some members of the Commission, however, fondly believe in the possibility. They were not content with referring to inter provincial jealousies, but they mentioned the cry of Mysore for Mysoreans and Travancore for Travancoreans as conclusive signs that the different peoples of India had not yet learned to regard themselves as fellow-countrymen. Mysore and Travancore are native states cut off politically and



THE HON'BLE MR. V. S. ERINIVASA SASTRI.

Mr. V. S. Erinivasa Sastri of the Servants of India Society has been nominated an additional Member of the Madras Legislative Council. Mr Sastri has closely followed the ideals of Mr. Gokhale and has made his mark as a public man of wide culture and patriotism. This token of appreciation by the Government of Lord Pentland of a truly capable and self-sacrificing worker in the public cause has given widespread satisfaction not only in the Madras Presidency but in other parts of India as well.

OUR BEST FOR INDIA.

BY

THE HON. M. DE P. WEBB, C. I. E.
(Author of "Britain's Dilemma," &c.)

AS the management of the Indian currency is now the subject of adverse criticism by the leading newspapers of London and by several prominent members of the House of Commons, it is desirable that a little further attention be given to the matter in order that a proper understanding of the subject may be obtained.

What is money? What are its chief functions? In attempting to answer these questions we shall not repeat parrot-like the definitions of orthodox English economists (English theorists by no means possess a monopoly of correct observation and sound thought in these matters, as the works of the late Mr. Justice Brandeis abundantly testify), but we shall ask the reader to think and answer for himself.

What, now, is money? Money is our Great Purchasing Instrument. It is our Public Measure of Value. It is also, in India, our Chief Store of purchasing power. And it is our only Standard of Deferred Payments. These definitions it will be observed omit altogether that misleading description found in so many text books—"a medium of exchange," because many years of personal observation and practical experience in five continents have convinced me that to describe legal tender money and gold and silver as mere "mediums of exchange" is to mislead the student of monetary matters. Gold or other legal tender money is no more a 'medium' than the highway robber's pistol, and the Lamp of Aladdin, are mediums. Money is the instrument by aid of which in all civilized (and many uncivilized) countries we can procure with certainty practically everything material that we desire.

Those who wish well of India,—who are born or live in India, who appreciate her great strength and manifold beauties and who desire to help India towards a position in the world's council of nations appropriate to her size, wealth, and importance, will desire to see this country equipped with the best of everything—socially, economically, and politically. And in "the best of everything" must be included the best monetary system and the best monetary tools. In short, India must have the best Purchasing Instrument, the best Measure of Value, the best Store of purchasing power, and the best Standard of Deferred Payments.

Now experience has demonstrated beyond all shadow of doubt that the best monetary system yet developed is one in which (1) coins of gold form the chief monetary instruments, fractions of the gold coins being expressed in silver, nickel, and copper tokens; (2) government manufactures or mints for the free and unlimited coinage of gold coins are open to the public to be used when and as the public desire; and (3) the minimum of government interference and manipulation of the currency is permitted. The reasons for these conclusions are that (a) gold is more suitable, more freely and more widely accepted as money than any other metal; (b) the open, free mint leaves the supply of gold money entirely in the hands of the public; and (c) the absence of control by government prevents the indirect manipulation of prices, discounts, and the foreign exchanges by government under pressure from this or that group of interested parties and to the inconvenience and loss of the public as a whole.

Whence does money derive its power? Why is it our Great Purchasing Instrument? How does it enable its possessor to obtain almost everything he may want? In backward countries the appearance and rarity of the precious metals prove so attractive to the majority of people that the desire to possess them impels men to give goods and

services in exchange for them. In all civilised countries, the fact that government by law make coins of gold, silver, copper, and nickel legal tender in settlement of debt, is in itself the whole explanation of the purchasing power of money. This fact can be more readily grasped if we ask ourselves what is the real meaning of money. The inscriptions on our legal tender instruments give us no clue whatever to the mystery. But, as old Bastiat has pointed out, to those who can read with the eye of the understanding, our coins bear not merely the words "Victoria Empress, One Rupee" or "George V King Emperor", etc, but also the further inscription—**PAY TO THE BEARER A SERVICE EQUIVALENT TO THAT WHICH HE HAS RENDERED.** In these few words we have the whole meaning of modern civilised money in a nutshell. If we commence our studies from this point, we shall have no difficulty in unravelling the difficulties of the problem.

Thus, when we undertake work (for an employer or for the State, let us say), we perform a service which ought to be rewarded. Probably the recompense is taken in money. We may elect to receive that money in the form of copper or silver or gold coins. If we prefer copper, then we may have to carry away some *hundredweights* of copper coins; if silver, then some *pounds* weight will suffice; whilst if we select gold, then the transfer of a few ounces will probably express in legal form the settlement of the debt. Which of the three metals is the best, all things considered? Every civilised country in the world gives one and the same answer—gold. Even in countries like England, where large portions of the population do not earn sufficient wages to handle gold coins with any frequency, still the chief metallic monetary instruments are made of gold.

India will be wise to follow the example of the rest of the civilised world in these matters. At present, India gives to the world of her valuable

commodities far more than the world gives to her in return. The consequence is that there is generally a balance due to India which India receives in money. If she asked for this balance to be paid to her in cowries and copper pice, no doubt shiploads of copper and shells would be sent to her. But I maintain that, the world's monetary conditions being as they are, India ought in her best interests to insist on getting that balance in gold, and not accept it in a metal *the value of which is yearly depreciating, and the free use of which as money has been abandoned by nearly every country in the world.*

In reply to my advocacy (in my 'Britain's Dilemma') of a gold currency for India, it is stated: "Mr. Webb has nowhere attempted to show what the cost of a gold currency will be, and what amount of gold the Government will have to keep in hand before introducing the gold currency. That issue is shirked." But there is no such issue except, perhaps, in my critic's imagination. Government will not have to keep any gold "in hand", nor can the "cost" of gold money be any more than that of silver or copper. It is not a matter of *cost* at all, but simply a matter of selecting the metal in which a specific sum due to India shall be paid, in so many hundredweights of gold, or so many tons of silver. Take this year's trade for example. By the 31st March next there will probably be due to India by the rest of the world a balance of £ 20/25 millions. How shall this balance be paid? In gold, or silver or copper or cowries, or how? I strongly urge my Indian friends to ask for, and to insist upon getting that £ 20/25 millions in gold, exactly as Egypt, or Argentina, or Canada, or Japan or England or any other civilised country would do were the balance due to them.

If India adopts this policy of securing the best Purchasing Power and Store of Value possible, and when gold monetary instruments are circula-

ting freely in all parts of the country, Government will no longer need to keep any gold "in hand." The present wasteful and dangerous 'Gold Standard Reserve' of over £20 millions will not be necessary; for gold being plentiful in India, there will always be gold coins in abundance for export should India from any cause buy from the world more than she sells to it in any particular year.

But, it is said,.... "there is no effective demand for sovereigns". Here again is another error. There is a very perceptibly increasing demand for gold coins in southern India, in western India, and particularly in northern India. If any one will read the recently published Report of the Operations of the Paper Currency Department in the Lahore Circle, he will find that the demand for sovereigns in northern India is very strong indeed, and that many millions of sovereigns (or "pounds" as the people call them), have been imported and are in actual circulation. And these gold "Pounds" are becoming more and more popular every day.

But quite apart from these facts suppose for the sake of argument that the effective demand for gold money was as feeble as any critics thought, is that any reason why Government and the educated and travelled public with a full knowledge of the world's monetary systems, problems, and tendencies, should pander to and encourage the ignorance of the Indian poor and illiterate, and give them, say, worthless cowries or depreciating silver tokens in exchange for their valuable crops? On the contrary, ought we not to do our best for India, and educate the people to better understanding of the superiority of gold to silver money, just as the peoples of the other civilized portions of the world have been educated by their governments? India deserves the best Purchasing Instrument in the world. And everybody knows that the best metal of which to manufacture that instrument is *Gold*, and not *Silver*.

There is yet another reason, and a very powerful one at the present day, why India should hasten to adopt a gold currency. The production of gold from the mines of the world is now so great that the purchasing power of all money is steadily diminishing in all parts of the world, India included. This inflicts terrible hardships and injustices on all poor, fixed wage earners. In India, Government and other large employers of labour have freely recognised the shrinkage in the purchasing power of the rupee, and have granted to their well-to-do servants Exchange compensation allowances and to their poorer employees grain compensation allowances. Of course the diminution in the purchasing power of money does not move in exactly the same way, or to the same degree, or in the same years even, as the increase in the world's output of gold. But that the underlying cause (the vast output of gold) is in operation in producing the inevitable effect (a diminution in the value of gold, i.e., a general rise in prices), no economist for a moment denies.

Now there is only one practical way to arrest this most noxious fall in the value of money (noxious, because not only does Purchasing Power dwindle and Reserves of purchasing power shrink, but our Measure of Value is reduced, and our Standard of the Deferred Payments distorted), and that is to make a larger use of Gold as money. We can do this by introducing distinctively Indian gold coins to the notice of the great mass of the peoples of India who would quickly appreciate and make use, just as other peoples have done, of a superior form of metallic money. Government could assist in this by a stroke of the legislative pen. Instead of which, Government at the present moment are introducing a flood of inferior metallic (silver) money which no other nation will accept, and which can produce only one result namely, contribute to a further fall in "value of money and so increase the difficulties

and miseries of the poorest peoples of this already grain and exchange compensated country.

Let us make this point quite clear. It is certain that £94,000,000 of new gold per annum can (and does) stimulate the present rise in prices. It follows that every million of silver money that the Government of India add to the metallic flood, tends to accentuate the difficulty. In such circumstances is it not clearly Government's duty to try and correct the distortion in the Public Measure of Value, and not to shut its eyes to the problem, and add to the hardships and miseries of the situation by manufacturing a torrent of new silver money and so increasing the distortion. Yet this latter course is the one which Government appear to have deliberately adopted. Acquiescing in the clamour of those merchants and bankers and others who would apparently give the people stones or shells or beads or copper or, in fact, anything so long as the valuable products of the fields could be easily secured for export, Government are at present engaged in pouring over the ten crores of ninepenny silver discs into circulation,—discs that although of local use as money, must inevitably

- (1) be wholly useless as international money.
- (2) lose hereafter in purchasing power in India:
- (3) add to the risks of maintaining India's vast token currency at its artificial gold value: and
- (4) increase the complexities of the present very difficult monetary situation throughout the Empire and the world.

I maintain that this currency policy is shortsighted and unworthy of a government with the knowledge and record of the Government of India. As in other departments of Government, so in the Finance Department. India must have the best monetary system and the best monetary tools that human experience have yet evolved. India merits the same monetary system as Great Britain and her self governing colonies at present enjoy. India requires the best purchasing instrument possible.

Gold money is the best metallic monetary tool yet in general use. India, more than any other part of the Empire, needs the best conceivable store of purchasing power. Gold money is unquestionably the best form of metallic reserve yet devised and in universal use. India wants the best measure of value obtainable. Gold money, with all its defects, is still the best public measure of value that Government have been able to legalise. (Gold plus silver would make a far worse measure of value than gold alone in these days of colossal outputs of the yellow metal). India ought to have the most reliable standard of deferred payments possible, especially in view of her large gold liabilities. No more reliable standard than gold has yet been discovered and generally used. In short, every consideration points to the desirability of restoring to India its gold monetary instruments of a couple of generations ago,—instruments that carried the fame of India to Europe, Africa and Australia long before the discoveries of the last century enabled the whole world to equip itself with monetary weapons of gold.

Let it not be supposed from the above that I regard gold money as the summit and climax of monetary development. Obviously, there are other steps forward in the direction of a more convenient, equitable and scientific, monetary system than that at present in use, yet to be taken. But as Great Britain herself with all her reputation, enterprise and skill in monetary matters has not yet succeeded in taking those steps, it would be premature for India to attempt them.


—:O:—

BRITAIN'S DILEMMA. By M. De P. Webb, C.I.E. Author of 'India and the Empire,' etc. A forcible and logical exposition of the dilemma in which industrial and financial Britain is now involved.—An explanation of one of the causes of our chronic labour difficulties.—A criticism of the present monetary policy of the City of London.—The true basis of Britain's strength. Price Rs. 5-12-0.

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THE BALANCE OF POWER.

BY COL. T. F. DOWDEN.

 THE result of the Russo-Japanese War, which has preserved Japan from being absorbed by Russia, has also produced a shifting of the Centre of Gravity, of the 'Balance of Power' in the world, considerably affecting the respective positions of some of the Powers.

The two forces in action to disturb the equilibrium take the form either of aggression by force of Arms, or that of Competition for production and exchange, of the world's commodities.

The probability of Japan's expansion is great, owing to her geographical position; the necessity of maintaining a formidable Naval and Military organisation to balance that of Russia in the neighbourhood; the need of Industrial development to pay for the expense, since its agriculture is not capable of supporting an expanding population. She is favourably placed, in the possession of an ancient civilisation, and an Imperial form of Government. The sympathies of the cultured peoples of the world are with Japan in their refined manners and artistic tastes. In many respects she is capable of becoming a Great Britain of the East, with great potentialities, likely to benefit the world in general. She will enter into competition with European States for supplies of manufactured articles, and also for transport by sea.

Naturally the fear of this competition, and of the armed forces she possesses has given rise to considerable anxiety in the minds of peoples whose interests are affected, and if trouble is likely to arise in the future, timely arrangements have to be made to meet it.

England has had great experience in world developments. She does not fear competition. She was first in the field of mechanical and industrial development, and thinks she has nothing to

lose, but everything to gain, by other Nations following suit, and increasing the world's demand for useful commodities.

Supply is wholly beyond the capacity of any one Nation, if there is to be a general awakening of the East to the advantages of Western Civilisation. Instead of destructive competition and war, the opportunity occurs to find new markets, and render competition legitimate by a general agreement to maintain the universal policy of the 'Open Door.' The superiority of Competition, with the *Open Door* assured, over wars to secure or maintain monopolies is quite evident. For one benefits the world in producing excellence and cheapness, while the other imposes burdens and raises prices. The limits to profitable competition are ascertained in detail by private enterprise, without disturbance to the State; and if wits are equal to the occasion, energies will be turned into some other new direction if profits will thereby be increased.

It is to the interest of the world to get commodities of maximum durability and fitness for the lowest price. This can best be secured not necessarily through one monopolising agency or market, but through those competing having special facilities for producing and supplying each commodity. It is in the free exchange, that the world gets the best and cheapest supplies in return for the energy each nation expends on its own contribution thereto. If this is true, then Wars against Monopolies are the only ones justifiable and expedient. England's policy is one of Liberty and Freedom, and she cannot be attacked as a monopolist. Her wars when they have arisen have been to prevent monopoly, which has been and is the policy of other Powers. The Tariffs and Bounties of the Foreigner have however had little effect on England. If their peoples like to tax themselves for the benefit of particular industries, it does not interfere with Free Trade on the part of England. On the contrary, it is open to

this agreement will have to come from the peoples concerned; and all that Governments can do is, to lessen the likelihood of war by agreements tending to a '*Balance of Power*.'

The growth of empires is largely influenced by the necessity for balancing power. The smaller or more backward States are bound to join in with some neighbouring empire, unless their independence is a convenience to the adjacent empires. Any accession of territory to one empire obtained in this way is held to require a similar accession by some other whose power is affected, and wars are often undertaken with this purpose in view. The growth of empires and a reduction in the number of them, facilitates the business of negotiation and agreement, which might obviate war. But unless wisely governed, abnormal growth of Empire may tend to disintegration.

A man's position in the world presents a paradox to him till he understands it. He thinks that his welfare depends on his mental and physical power to appropriate the world's goods in excess of the average of his fellows. As a matter of fact, he finds that he cannot get on without the co-operation of these very fellows, and that the greater part of the human effort required in order to benefit a man is, the power to deny himself, and attract the good will of others. The same applies to Nations and Empires. The tendency for Empires to extend is the desire to come in contact for purposes of interchange of Trade and Commerce. Suspicion of probable, less worthy motives, keeps Nations and Empires apart.

But the advantage to peoples arising out of contact is very obvious, for whatever is most excellent in either, is bound to be attracted to the other.

If the foregoing truly represents the position of Humanity at the present moment, we may try and apply it to existing political and social conditions.

The presence of the New Japan as a militant force may call for the United States to level up its Military and Naval force. Equality with

those of Japan. The Munroe Doctrine of immunity of the Americas from European intervention, will be impossible to maintain, without overwhelming forces at the disposal of the United States.

Germany has increased its Fleet, and Great Britain is obliged to maintain a proportionate balance, as an insurance. Lord Roberts and an able American expert in Naval and Military matters (Mr. Homer Lea) both insist on the necessity of an adequate Military Force, perhaps only to be got by Conscription, to ensure the Balance of Power in America and Great Britain. An attack by Great Britain on Germany can only occur over the policy of Monopoly or the Open Door. If Germany could see the world-wide usefulness of Great Britain's Open Door policy, and would follow it, all trouble would disappear, between the two countries. Meanwhile the Triple Alliance—Germany, Austria and Italy—has to be balanced by that of Great Britain, France, and Russia. To preserve existence, former foes often have to become gushing friends! Most of Great Britain's huge National Debt arose out of a struggle to prevent France from securing a monopoly of all the Power in Europe. England's Credit and Financial resources, besides the Principle she championed and wars she undertook secured combinations that freed Europe from the French tyranny. Evidently it is more to the interest of the world generally that all should co-operate on an acknowledged sound principle, than that each should always be trying to circumvent the other, for purely selfish objects!

At one time it was a question for the statesmen of Europe whether it was better to follow a policy of partitioning China or maintaining its integrity. The policy of the Open Door is one that meets the problem. Financiers of all countries to be allowed to compete in aid of economical developments, at their own risk, without the interference of their Governments; collective action of Governments to be exercised, if necessary to cause

engagements to be respected, or in the event of insolvency. It would not be to the interest of China to favour any particular Nation.

India is preserved by the balance of Power in Europe. Only if India produces more than she consumes, will she be able to expand. In the accumulation of capital her power to resist invasion may be increased, but East and West will always act and react on each other as they have done ever since the world began.

If wealth increases, it invites attack. The history of Asia is one long chronicle of the rise and fall of Empires which became wealthy and were unable to hold their own against the 'barbarian' bent on loot.

India, even if constituted a Nationality, could never stand alone, any more than a European country could. The only question for her is, which of the European Nations would work with her best. The one which pursues a policy most agreeable to Europe is in a position to do so with least risk and friction. Such a policy is that one which leaves India's markets open to the world. If such a policy was assured, it would matter very little to the world what Power held India. In the liberalism and wealth of England and her commercial policy, she commands respect, and she attracts sympathy because she feels it, in every case where peoples are struggling to advance, or to free themselves from oppression. It was to the interest of India that England should have an alliance with Japan for the support of the latter in the war with Russia. With the expiration of the Agreement, new arrangements will have to be made which will balance any extravagant aspirations on the part of Japan, to universal Empire. The United States will have to level up its forces, and it may be necessary to maintain a considerable Naval force in Indian seas, to protect both the British and French possessions in those parts. These are prudent precautionary measures; but the steady power lies in a fair balancing of all interests, and friendly co operation in arriving at suitable agreements

PLAQUE IN INDIA.

[As Described by Mahomedan Historians of the Mogul Empire.]

BY SHAMS-UL-ULMA J. J. MODI, B. A.

THE Bubonic plague that has been prevalent in India since the last 16 years, has been the subject of investigation by many Plague Commissions, sent by foreign Governments and appointed by our own Government. It has been the subject of discussion before many Congresses. In the All-India Sanitary Conference that met at Madras last month, though it did not form a special subject, it was referred to more than once.

I propose giving in this short paper a resume of what the Mahomedan historians of the Mogul Empire in India have said of plague, which, off and on, broke out in different parts of the country.

We learn from the *Talakat-i-Albari* of Nizam-ud-din, that a plague broke out in Gujarat in the 19th year of King Akbar's reign i.e., in 1574 A.D. It lasted for six months and was accompanied by a great famine. Nizam-ud-din adds that "from the severity of these calamities, the inhabitants, rich and poor, fled from the country and were scattered abroad. For all this, grain rose to the price of 120 tankas per man, and horses and cows had to feed upon the bark of trees."

From Guzarat, the pestilence seems to have spread to Bengal in 1575 A.D. The disease there "reached to such a pitch that men were unable to bury the dead and cast the corpses into the river." According to Badaoni's *Muntalhab-ul-Tawarikh*, out of the many thousands of his people that Akbar had sent to that country "not more than a hundred were known to have returned in safety."

It is not clear from the accounts of the historians of Akbar's reign, whether the pesti-

* Elliot's History of India Vol. V. p. 384.

† Ibid V p. 395.

England as to other countries, to send capital to such countries, and to get the profits therefrom under the protective system of the foreigner, through the work of the people protected.

Capital is an international asset, seeking investment where faith in men and their measures is greatest. In its action it is the silent and little recognised agency of Universal Imperialism, exercising its function as if by Divine direction to reward the 'Just and True.' Those who are faithful to their obligations, and wise in their works, thrive by it; others less favoured, are excluded from its benefits, and are passed by.

The nature of Humanity in its primitive environment, where God provided for all, may have been angelical, kind and benevolent. But when Man became disobedient, and had to work for his living, as a condition of his existence, his nature underwent a change. There was still the rebellious spirit and in addition wits were abused instead of rightly used, to get a living,—if possible without work or, if necessary, at somebody else's expense. He stole, fought or exterminated. Unless there is a restraining force, the same occurs to this day; and owing to the failure of Humanity to agree on the kind of force to be respected, in the restraint of the 'Evil' or Devil it has been convenient, to credit the Almighty with a law called 'the Survival of the Fittest,' and to define the Fittest as the physically Strongest. There would be little objection to this law, if the strongest was always the wisest, kindest, most efficient in leading others.

In a state of war everybody must go about armed. Yet it is to the credit of modern Civilisation, that although the Devil is just as interfering as ever before in the mind of Man, the restraint imposed by wise laws is sufficient for the individual to dispense with Arms; and it is seen, that a living can be got without war or blood feud, by 'Co-operation.' If War is to be eliminated, and Co-operative organisations established through the agency

of wise laws, the widest effect to the principle can be given through Unity of Rule, or rule by 'One man as Director and Arbitrator.' In this case, Arbitration is accepted in place of War, and the power to enforce the award resides in the Ruler commanding the compelling forces. This fact which tends to the keeping of the peace, in the interest of the majority, favours the growth of modern Empires. But the extension of the 'Principle' to dispose of the business and interests of several Empires is attended with almost insuperable difficulty, because these Empires do not acknowledge any Ruler or Arbitrator, superior to themselves, and International Law is only built up by tedious processes, at long intervals, as occasion suggests, often after sanguinary wars have occurred. Yet, the laws which apply to the individual in his conduct and business, are essentially the same as those required by collective bodies, Kingdoms and Empires, if principles of righteous dealing are to be the universal guide.

But besides the usefulness of Empires for unifying human effort for Peace and Righteousness there is the effectiveness of them for the 'National Work' to be thought of, and if minorities are not to be coerced but encouraged, their interests require separate and individual consideration. Decentralisation of powers for specific purposes, vested in local organizations provides for this; in their absence discontent and loss of working efficiency, often produce trouble, and even wars and revolutions. Aggression by force of arms generally has two objects; either to secure or destroy Monopoly, or to compel Co operation. Monopoly although it may have a temporary beneficial effect in leading material progress, is at the expense of the world, if competition is not admitted to spread and cheapen benefits. Free competition, therefore, is of greater benefit to Humanity, than permanent monopoly in any form. If this principle is accepted, it is difficult to see where the advantage of huge empires built up by the force of arms comes in.

On the contrary if honest work, and the exchange of the products of labour are the principal objects in view, efficiency is augmented in proportion as the number of working centres and organisations is increased, and conducted by responsible financial agencies. A policy of Decentralised Co-operation, therefore, is more economical and efficient for the world's business and civilised progress, than the policy of aggressive wars to secure monopolies of territory. For in the former case unity of wills for mutual benefits, stimulates love and active industry; and with a discredited policy of aggressive wars, old debts can be cleared off, and taxation in due course universally reduced. If this is thoroughly 'understanded' of peoples, their efforts will be more directed to assure internal reforms, than to an expansion of territory with its added financial burdens.

Prudence certainly demands that authority should be supported by armed force, and that it should be adequate as an insurance to afford complete security against accidents or the caprices and ignorances of Humanity. Ignorance and aggressive Militarism may build up an Empire through the ruin it first creates; but the Empire that springs up out of a community of interest, and active endeavour for the good of humanity, confers a greater benefit on the world, with less expense and suffering.

A Universal Empire is not beyond the sphere of practical endeavour of mankind. We are on the way to it in the steps taken to keep the peace. The Universal Imperialism of the future is to be found in the determined *Will of United Peoples*, to substitute the *Co-operative Ideal* for the *'Survival of the Fittest'* theory. If there is a religion which sanctions this proposition, it surely exists in the Christian teaching above all others—the religion of the Powers who have made progress up to date.

The object of the Co-operative ideal is to stimulate activities in the production and ex-

change of commodities, which are useful to humanity, a process in which there is room for all to engage according to their capacity.

Mechanical Invention, and the power of Heat have come in to aid nations in destroying, or helping each other. Through the improved means of communication afforded by Steam, the peoples of the world are being fused, and the boundaries of States and monopoly of territorial possessions are fast disappearing. Where government is carried on, on enlightened principles of protection and freedom for the individual, people go wherever the most suitable and remunerative work is to be obtained, irrespective of nationality. The Nation that most fittingly leads in the World, is that one which rejects the policy of Perpetual Monopoly, and works for Freedom and Liberty for all comers in open competition. Such a Nation does not seek the burden of Empire, but has it thrust on it. The use of the armed forces then only comes in, when Liberty is threatened, or 'The Open Door' is likely to be forcibly closed by those desiring to establish or preserve a monopoly. The nation that lags behind, and may be threatened with absorption or extinction, is sometimes the one counting only on armed force for its survival. The power of armed men is dependent on supply and transport. If armies would not destroy the country it is their object to gain, they must start with a good organisation and be self-supporting while in the field. The weakness of a purely military Empire consists in the inapplicability of its constitution to the purpose of internal developments, for adding to the wealth of the country. Also excessive armaments become a temptation to engage in forcible appropriations of other peoples' property, besides being an unproductive burden on the civil population. The distrust which renders huge armaments an unavoidable evil, will only disappear when universal agreement is arrived at, which would render their maintenance unnecessary. Insistence on

lence was of the clear type of Bubonic Plague. But it appears from the historians of King Jehangir's reign, that the plague, which devastated the Punjab in his time, was a clear type of the Bubonic Plague which first broke out in Bombay in 1896 and then spread throughout the country. The following statement from the *Wakiat-i-Jehangiri*, in the preparation of which King Jehangir himself had a hand, leads to show that the Bubonic Plague first appeared in India in his time. He says:—

"It is said by old men, and it is also clear from the histories of former times that the disease had never appeared before in this country."*

The *Ikbāl-namāh-i-Jehangiri* thus says a similar thing:—

It "exceeded every thing known and recorded in former ages, nor is there any mention made of such in the authentic works of the Hindus."†

The following account in the *Ikbāl-namāh-i-Jehangiri* shows, that the pestilence was a clear type of Bubonic plague.

"This year (11th of Jehangir's reign 1025 Hijri, 1616 A.D.) a pestilential disorder (*waba*) broke out in certain parts of Hindustan, and gradually increased until it raged with great fury. This dreadful calamity arose in the *Parganas* of the Punjab. It reached Lahore, and a great number of Muhammadans and Hindus lost their lives from it. It then proceeded towards Sirhind and through the Doab as far as Delhi and the surrounding places. It destroyed many villages and *Parganas* in that part of the country. When it was about to break out, a mouse would rush out of its hole, as if mad, and striking itself against the door and the walls of the house, would expire. If, immediately after this signal, the occupants left the house and went away to the jungle, their lives were saved; if otherwise, the inhabitants of the whole village would be swept away by the hand of death. If any person touched the dead, or even the clothes of a dead man, he also could not survive the fatal more severe upon the Hindus. In Lahore, its ravages were so great, that in one house ten or even twenty persons would die, and their surviving neighbours, annoyed by the stench, would be compelled to desert their habitations. Houses full of the dead were left locked, and no person dared to go near them through fear of his life. It was also very severe in Kashmir, where its effect was so great, that (as an instance) a *darwesh*, who had performed the last sad offices of washing the corpse of a friend, the very next day shared the same fate. A cow which had fed upon the grass on which the body of the man was washed, also died. The dog, also, which ate

the flesh of the cow, fell dead upon the spot. In Hindustan, no place was free from this visitation, which continued to devastate the country for a space of eight years.*

King Jehangir himself thus speaks of this plague in his *Wakiat-i-Jehangiri*:—

"In this year or rather in the tenth year of my reign, a dreadful plague (*waba*) broke out in many parts of Hindustan. It first appeared in the districts of the Punjab, and gradually came to Lahore. It destroyed the lives of many Muhammadans and Hindus. It spread through Sirhind and the Doab to Delhi and its dependent districts, and reduced them and the villages to a miserable condition. Now it has wholly subsided. I asked the physicians and learned men what was the cause of it, as for two years in succession the country had suffered from famine, and there had been a deficiency of rain. Some said that it was to be attributed to the impurity of the air arising from drought and scarcity; but some ascribed it to other causes. God knows, and we must patiently submit to His will."

In 1618 A. D. (13th of Jehangir's reign, 1027 Hijri) the plague (*waba*) broke out in Agra. The king had arranged to go there, but owing to its prevalence he postponed his visit to the city.‡

In the 13th year of Jehangir's reign i.e., 1618 A. D., there appeared two comets. They were seen in India. One passed its perihelion on 17th August 1618 and the other on 8th November 1618. The first is referred to in both,—in the *Wakiat-i-Jehangiri* and in the *Ikbāl-namāh*. The other is referred to only in the *Wakiat-i-Jehangiri*. It was this second comet that is said to have made some impression on Milton, who was then a boy of ten years, and to have inspired him to sing when he was of the age of 50 in his *Paradise Lost* thus:—

..... on the other side,
Increased with indignation, Satan stood,
Unterrified, and like a comet burn'd,
That fires the length of Ophiuchus huge,
In the Arctic Sky, and from his horrid hair,
Shakes pestilence and war" §

In these lines, we see that Milton connects this comet with the spread of pestilence and war. No wonder then if Indian kings and people similarly connect these two. So, we find that the author of the *Ikbāl-namāh* thus connects the two comets:

* *Ibid* VI p. 316.

† *Ibid* VI p. 307.

* *Ibid* VI p. 307.

† 11th year of Jehangir's reign, 1025 Hijri 1616 A. D.

‡ *Wakiat-i-Jehangiri*, Elliot VI, p. 257.

§ *Paradise Lost*, Book II, ll. 748-13.

"It was in consequence of its appearance that a pestilential disorder (waba-o-ta'un) spread throughout this extensive country of Hindustan, which exceeded everything known and recorded in former ages, nor is there any mention made of such in the authentic works of the Hindus. The pestilence arose in the country one year before the appearance of the phenomenon, and continued to rage for eight years. . . .

It was learnt from the petition of Bahadur Khan, governor of Kandahar, that in the environs and dependencies of the city, the mice had increased to such an extent that they left no trace of either crops or fruits. With the greatest difficulty, perhaps, only one-fourth of the produce was saved to the cultivators. In the same manner, the fields of the melons, and the produce of orchards and vineyards were totally destroyed: and when no fruit and no corn remained in the gardens and in the fields, by degrees the mice all died off.*

In the histories of the reign of King Aurangzeb, we have more than one reference to the plague. The first reference is to the rise of the plague in the 29th and 30th years (A. D. 1696 and 1697) of the reign of this monarch. It had broken forth in the Deccan. It was greatly prevalent in Deccan Hyderabad.† The second reference is to the continued prevalence of this plague. In the following account of this plague, we find clear references to the Buboes that is the peculiar characteristic of this disease.

The Plague (ta'un) and pestilence (waba), which had for several years been in the Dakhn as far as the port of Surat and the city of Ahmedabad, now broke out with violence in Bijapur, and in the royal camp. It was so virulent, that when an individual was attacked with it, he gave up all hope, and thought only about his nursing and mourning. The black pated guest slayer of the sky sought to pick out the seed of the human race from the field of the world, and the cold blast of destruction tried to cut down the tree of life in every living being, and to remove every shoot and sign of life from the surface of the world. The visible marks of the plague were swellings, as big as a grape or banana under the arms, behind the ears, and in the groin, and a redness was perceptible round the pupils of the eyes, as in fever or pestilence (waba). It was the business of heirs to provide for the interment of the dead, but thousands of obscure and friendless persons of no property died in the towns and markets and very few of them had the means of burial. . . . It began in the twenty-seventh year of the reign, and lasted for seven or eight years."

We find a reference to this disease in an account of the reign of Bahadur Shah. The author of the *Turahi-i Bahadur Shah* while speaking of

the Hijri year 1119 i. e. 1708 A. D. thus speaks of it :—

"When Bahadur Shah arrived at Burhanpur, a severe pestilence (waba) broke out amongst the royal troops. Those attacked suffered from such unnatural heat that they generally died in the course of a week, and those who lived longer than a week, after undergoing great pain and torment, recovered. . . . Twenty rupees were then paid to the porters for carrying a sick man for a march of three kos."

A CHRISTIAN VIEW OF HINDUISM.

BY

MR. G. VENKATARAMA ROW, M.A.

It is not often that we come across a work by a Christian writer which shows a true comprehension of the spirit and genius of a religion based on foundations essentially at variance with the Christian scheme of life, and claiming an authority independent of what the Christians regard as the Word of God. The breadth of vision and the clarity of feeling which admit alien faiths to possess some measure of divine inspiration and some saving virtues are still so rare among the votaries of Christ that a dispassionate student of religion seldom feels satisfied with their treatment and interpretation of non-Christian religions. Viewed in the light of this circumstance, Dr. Hume's account of the basic principles of Hinduism and their historic evolution is refreshingly original and deserves to be cordially welcomed.

Dr. Hume belongs to a small band of thinkers who, while inspired by an intense faith in the Gospel of Christ and an earnest devotion to His Cause, recognise that God has never left Himself without witness among His Children of whatever race or clime to which they may belong, and that His all powerful and universal spirit is ceaselessly at work in guiding the religious thought and life of the multitudinous peoples that inhabit this world. This wide cosmopolitan outlook has enabled him to place a truer valuation on the religi-

* Ikbal nameh, Elliot VI. p. 407.

† Musakhab-al Lubb, Elliot VII p. 328.

tion of any stereotyped system of ceremonialism. They regard ritual as a mere stepping stone to spiritual realisation and as a thing to be abandoned when the mind has touched the further shore of everlasting truth. The noble sentiments expressed in the following lines, delightfully rendered by Sir Edwin Arnold, from the Bhagavad-Gita represent the true attitude of the higher Hinduism in regard to the nature of religious rites:—

Serenity of soul, benignity,
Sway of the silent spirit, constant stress
To sanctify the nature—these things make,
Good rite, and true religiousness of mind.

The late Swami Vivekananda struck the true note of Hinduism when he said:—'Each soul is potentially divine. The goal is to manifest the divinity within, by controlling nature, external and internal. Do this either by work, or worship or psychic control or philosophy,—by one or more or all these,—and be free. This is all of religion. Doctrines or dogmas, or rituals or books or temples, or forms, are but secondary details.'

What is wanted at the present time of spiritual stress and storm in this country is not a new religion; but a re-interpretation of its old religion in the light of the best thought of its greatest sages and saints. If this is done, much of the criticism to which Hinduism is exposed will disappear and we shall have a purified Hinduism best adapted to the scientific and philosophic spirit of the age.

Dr. Hume devotes considerable space to the discussion of the doctrines of Karma and Re-incarnation. We find we are unable to agree with him in what he regards as their inherent defects. The doctrine of Karma is but the converse of the old truth to which expression is given in the Bible:—'Whatsoever a man soweth, that shall he also reap. It is not more true that in age we reap the fruits of the seed we sow in youth than that we gather in this life the harvest of an innumerable

series of past lives. Karma is a universal law that binds together the past, the present and the future in the cycle of evolving life and brings about an adjustment of the external and the internal conditions of existence. It offers an explanation of the otherwise insoluble riddle of the evident inequalities and consequent sufferings of life and thus affords justification of the ways of Providence. It opens out to us a world of infinite hope and infinite responsibility. It puts us in a pleasanter relation to all persons and all things. Once we believe that we are reaping what we have sown and that our present circumstances are the results of our past choices and an opportunity for repairing mistakes and building character, the ways of the world cease to be cruel; they become loving, just and wise. The moral root of the theory of Karma is the sense of justice and the conviction not only that justice will be done but that it is now being done. Some Western minds seem inclined to confound the doctrine of Karma with blind fatalism. As a matter of fact, it is not fatalism, except in so far as justice has something irresistible and unalterable in it. It is simply a re-statement of the great truth that we are the architects of our fortune and the makers of our destiny. It really involves a free choice of action, and an opportunity for re-making ourselves and our surroundings. It regards our life upon earth to be a discipline and a preparation for the attainment of higher forms of being, finally leading to infinite and immortal life and bliss everlasting. It is often asked if we have lived before, how is it that we do not remember our former lives? To this it may be replied that the links which connect the successive moments of our present experience are often unconscious ones, and their validity as links does not depend upon their being remembered ever afterwards. We forget the first year of our life, but one does not on that account deny that we lived it, and that it helped to mould us. Though

It was not the fault of the Government of India or the Presidency Banks that the proposals were not carried through. This is a question that directly affects the whole business community. It is for them to consider whether they are content to conduct their business on the basis of bank rate and allow the conditions under which that rate is regulated to remain as rigid as they now are."

II. NOTE BY THE EDITOR.

The correspondence that has passed between Messrs. Samuel Montagu & Co. and the India Office which forms the subject of a Parliamentary White Paper recently issued shows clearly that in the recent purchases of silver, the India Office has undoubtedly acted in the best interests of India, the transaction resulting in a saving of 75 lakhs to the Indian Exchequer.

On January 8, 1912, Messrs. Samuel Montagu and Co. wrote thus to Sir Felix Schuster, Financial Adviser to the Council of India:—

“ We venture to make a suggestion to you with regard to silver purchases for the Indian Government which you may consider as of value Our proposal is this. We receive consignments from special clients of our own of silver peculiarly adapted to coinage purposes, averaging about £10,000 per week, which we have to sell at the market prices. We suggest that we put this silver down to your account at the market prices ruling on the days we make the sale, and deposit it in the Bank of England for your account. We should not in the least disturb the market . . . and prices would the least disturb the invariable ease in the past, but run not as has been the invariable ease in the past, but run up against you . . . Putting silver into the Bank of England is such an everyday occurrence just now that our doing so would create no comment. We particularly do not care about approaching Edwin Montagu [Under Secretary of State for India, and brother of the head of the firm of Messrs Samuel Montagu and Co.] on this matter for reasons that must be obvious to you. We do not see, however, that our close relationship to this gentleman should militate against the India Council doing business with us if they conscientiously think that it is to their advantage to do so.”

It is evident from the letters that the India Office wished to prevent any knowledge of the transaction being made public. Various arrangements were made for shipping the silver to India, and in one letter Messrs. Samuel Montagu & Co. say they 'would urge on you most strongly the advisability of shipping, at present, only to Bombay, and not anything to Calcutta until the cat

is well out of the bag.' The reason for the secrecy is obvious :—

'Bombay is accustomed to receive large consignments almost weekly, and it is very possible that no one will suspect anything unusual is occurring if we send silver there (until it reaches its destination). On the other hand,' practically no shipments are ever made to Calcutta, beyond very moderate ones, excepting on behalf of the Indian Government, and I believe that the moment it becomes known that 24,000 lb. is leaving London for that quarter it will be almost impossible to keep the secret any longer.'

In answer to a telephone inquiry on November 13, 1912, Messrs. Samuel Montagu & Co. wrote to the India Office a letter, in which the following appears:—


Although your orders have been large, they formed at times but a portion of our business (which involves a considerable number of clients), and supposing we felt justified in divulging the names of those clients with whom we did business on the same days as with you it is no more practicable to disentangle from the list those which provide your silver than to identify the grapes from which any given drop of wine had been obtained. If the object of the question is to imply that we were engaged in a conspiracy to pile up large stocks of silver and sell them to you at an enhanced price, we protest most indignantly against such an imputation. At no time were our holdings of silver during the entire duration of your orders more than on a very limited scale, and then only in connection with other business which we had in hand, such as submitting tenders to Brazil and other foreign Governments. As a matter of fact, when your first order reached us on March 5 our entire stock of silver did not amount to 20,000, which, considering the scale of normal business, whether as dealers or brokers, is a *quantité négligeable*. As a matter of fact though this does not in the least touch the question, the bulk of this paltry sum figured in our books at over the price at which we executed any part of your first order.

It is obvious that a good deal of capital has been made out of this for party purposes. At the same time we cannot help thinking that the best interests of India require that the Secretary of State for India should in future rigidly cut down the enormous Indian cash balances which are at present being held in London and every attempt ought to be made to keep as much of them as possible with the Government of India. On the face of it it looks rather hard on the Indian tax payer that vast sums should be deposited in England with English bankers at nominal rates of interest and yet borrowings should be made at considerably higher rates.

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BY

MR. NAYAN H. PANDIA, M.A., LL.B.

N the 10th December 1911, an Act of far-reaching importance to British authors received the sign manual of His Majesty in England. It is called the Copyright Act, 1911, and is divided into 37 sections, the last section of the Act providing that it shall come into operation in the United Kingdom on the 1st July 1912, and in any other British possession to which the Act extends, on the proclamation thereof within that possession by the Governor. Power is further reserved to the various British legislatures to pass such supplemental legislation as they may think fit. The Act protects *inter alia* all kind of literary work which includes compilations, and also "collection work" which includes Encyclopædias, dictionaries, year-books, newspapers, reviews, magazines and similar periodical publications.

Rights.—Copyright as regards an original work published by an author in his own right, may be defined as the sole right to produce it, and as regards an unpublished work, the sole right to publish it or any material portion thereof. Copyright carries with it the right of sole enjoyment as regards the publication, translation, dramatisation, converting a non-dramatic work into a dramatic work, and mechanical reproduction through gramophones, cinematographs, etc., but fairly dealing with any work for the purpose of study, research, criticism, review or newspaper summary does not constitute a breach of copyright. The said exclusive right is assignable wholly or in part but not so as to bind the reversion longer than 25 years, and subsists in the author during his life-time and for 50 years thereafter; but provision has been made in the Act for the reproduction of the said works by other persons before the expiration of the said period of 50

years upon the payment of a royalty of 10 per cent of the published price, to his heirs. Provision has also been made in the Act for compelling a refractory owner of a copyright in respect of the publication of a deceased author, to grant a license to the applicant to reproduce the work on such terms as the Court may impose.

Civil remedies.—Where copyright in any work has been infringed, the owner has within three years from the infringement, all such remedies by way of restraining breach of confidence, injunction, damages, accounts etc., as are conferred by law for the infringement of a right, and with the view to protect the author and facilitate proof, it has been enacted that the Courts should presume that the work enjoys a copyright, that the plaintiff is the owner of it, and that the name of the author or publishers is correctly stated therein. All infringing copies of such work and all plates used for their production are deemed to become the property of the owner of the copyright, but if the defendant proves that he believed in good faith and after reasonable inquiry that no copyright subsisted in the work, the plaintiff will only be entitled to an injunction, and the Court will not restrain by order the construction of a building which is alleged to infringe the plaintiff's copyright, but will leave him to seek his remedy in damages.


Importation of copies.—Copies made outside the United Kingdom of any work in which copyright subsists, which if made in the United Kingdom would infringe copyright and as to which the owner of the copyright has given notice to the Commissioner of Customs that he desires that such copies should not be imported into the United Kingdom, shall not be allowed to be imported, but the Commissioner of Customs may require to be first satisfied that the copies do in fact infringe the applicant's copyright and may require security to be deposited for the reimbursement of any expenses and damages.

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ence on the progress of religious thought in this country. We have no doubt it will give a powerful stimulus to the movement which is gaining strength every day, to disentangle the lofty and life giving elements of Hinduism from the accretions which have grown over it through centuries of superstition and ignorance and to make them shed, as in times of old, their beneficent influence on the thought and life of the nation. We are greatly indebted to Dr. Hume for his highly instructive and illuminating volume and we hope it will receive the welcome it deserves at the hands of students of religion in general, more especially at the hands of those who take a lively and intelligent interest in the time-honoured faith of the Hindus.

INDIA'S MONEY IN LONDON.

I. THE HON. MR. MANMOHANDAS RAMJI.

 THE question of the Gold Standard Reserve being kept in this country and the large amount of Cash Balances in London is engaging the attention of the Commercial Community for some time past. We want a real gold standard and not one in name only as the present Gold Standard in this country appears to be. The large amount of Cash Balances held in London is rightly considered to be unjust to this country. There can be no doubt of the fact that the policy of keeping large balances in London and giving large sums to English Banks and firms on nominal interest is strongly disapproved of by the Indian Merchants. It would mean a great thing for commerce and industry here, were a large part of these balances kept in this country and advances made to indigenous concerns. I would not press for the transfer of all the cash balances to this country. The Secretary of State may keep as much as is required to cope with his engage-

ments for a limited period, say 12 months. This question of heavy cash balances is accentuated this year by the abnormal increase and by the unfortunate admission of the fact (in response to a question from a Labour Member) by the Government that money is sometimes borrowed at 3½ per cent and loaned at 2½ per cent. Every controversy is likely to run into extremes and I fear the controversy regarding the currency policy has also done so. But leaving aside the extremes I think that the Government will do well in changing its present policy and transferring a large part of its Cash Balances to this country whereby the rate of interest in this country may remain low and give facility to trade and commerce. I may be allowed to quote the following words of Sir James Begbie, Secretary and Treasurer, Bank of Bombay, in support of my statement: "A few years ago the Government of India were convinced that it was necessary to relax part of the restrictions placed on the Banks by allowing them to borrow in London under certain conditions, and proposed to legislate accordingly. If that attention had been carried out it would have gone a long way towards preventing the higher levels being reached by Bank rate in ordinary years. There would not for example have been an eight per cent. rate in Bombay to-day. The proposals were however vetoed by the Secretary of State. Various reasons were given for that decision, but with all due deference to the London authorities in my humble opinion they failed to appreciate the fact that the public already labour under severe conditions in the money market largely caused by the management of the treasury balances. They failed to recognise that it was due to the public to endeavour to mitigate those conditions by relaxing the extreme restrictions placed on the powers of the Presidency Banks and so enabling the banks to afford some measure of relief to the public in the form of lowering the high level of bank rate during the busiest months of the year.

It was not the fault of the Government of India or the Presidency Banks that the proposals were not carried through. This is a question that directly affects the whole business community. It is for them to consider whether they are content to conduct their business on the basis of bank rate and allow the conditions under which that rate is regulated to remain as rigid as they now are."

II. NOTE BY THE EDITOR.

The correspondence that has passed between Messrs. Samuel Montagu & Co. and the India Office which forms the subject of a Parliamentary White Paper recently issued shows clearly that in the recent purchases of silver, the India Office has undoubtedly acted in the best interests of India, the transaction resulting in a saving of 75 lakhs to the Indian Exchequer.

On January 8, 1912, Messrs. Samuel Montagu and Co. wrote thus to Sir Felix Scluster, Financial Adviser to the Council of India :—

"We venture to make a suggestion to you with regard to silver purchases for the Indian Government which you may consider as of value. Our proposal is this. We receive consignments from special clients of our own of silver peculiarly adapted to coinage purposes, averaging about 50,000¹ per week, which we have to sell at the market prices. We suggest that we put this silver down to your account at the market prices ruling on the days we make the sale, and deposit it in the Bank of England for your account. We should not in the least disturb the market . . . and prices would not as has been the invariable case in the past, be run up against you . . . Putting silver into the Bank of England is such an everyday occurrence just now that our doing so would create no comment. We particularly do not care about approaching Edwin Montagu [Under Secretary of State for India, and brother of the head of the firm of Messrs. Samuel Montagu and Co.] on this matter for reasons that must be obvious to you. We do not see, however, that our close relationship to this gentleman should militate against the India Councils doing business with us if they conscientiously think that it is to their advantage to do so."

It is evident from the letters that the India Office wished to prevent any knowledge of the transaction being made public. Various arrangements were made for shipping the silver to India, and in one letter Messrs. Samuel Montagu & Co. say they 'would urge on you most strongly the advisability of shipping, at present, only to Bombay, and not anything to Calcutta until the cat

is well out of the bag.' The reason for the secrecy is obvious :—

"Bombay is accustomed to receive large consignments almost weekly, and it is very possible that no one will suspect anything unusual is occurring if we send silver there (until it reaches its destination). On the other hand, practically no shipments are ever made to Calcutta, beyond very moderate ones, excepting on behalf of the Indian Government, and I believe that the moment it becomes known that 2,000,000¹ is leaving London for that quarter it will be almost impossible to keep the secret any longer."

In answer to a telephone inquiry on November 13, 1912, Messrs. Samuel Montagu & Co. wrote to the India Office a letter, in which the following appears :—

"Although your orders have been large, they formed at times but a portion of our business (which involves a considerable number of clients), and supposing we felt justified in divulging the names of those clients with whom we did business on the same days as with you it is no more practicable to disentangle from the list those which provide your silver than to identify the grape from which any given drop of wine had been obtained. If the object of the question is to imply that we were engaged in a conspiracy to pile up large stocks of silver and sell them to you at an enhanced price, we protest most indignantly against such an imputation. At no time were our holdings of silver during the entire duration of your orders more than on a very limited scale, and then only in connection with other business which we had in hand, such as submitting tenders to Brazil and other foreign Governments. As a matter of fact, when your first order reached us on March 5 our entire stock of silver did not amount to 20,000¹, which, considering the scale of normal business, whether as dealers or brokers, is a *quantité negligible*. As a matter of fact though this does not in the least touch the question, the bulk of this paltry sum figured in our books at over the price at which we executed any part of your first order."

It is obvious that a good deal of capital has been made out of this for party purposes. At the same time we cannot help thinking that the best interests of India require that the Secretary of State for India should in future rigidly cut down the enormous Indian cash balances which are at present being held in London and every attempt ought to be made to keep as much of them as possible with the Government of India. On the face of it it looks rather hard on the Indian tax payer that vast sums should be deposited in England with English bankers at nominal rates of interest and yet borrowings should be made at considerably higher rates.

COPYRIGHT ACT, 1911.

BY

MR. NAYAN H. PANDIA, M.A., LL.B.

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Special Provisions.—In the case of a work of joint authorship, copyright subsists during the life of the author who first dies and a term of fifty years after, or during the life of the author who dies last, whichever period is the longer, and failure on the part of one of the joint authors to satisfy the conditions conferring copyright does not detract from the full rights of the others. In the case of a posthumous work, copyright subsists until the date of the publication with the consent or acquiescence of the owner, and 50 years thereafter, and the right is deemed to subsist in the owner of the manuscript for the time being. In the case of Government publications, the copyright belongs to Government and continues for a period of 50 years from the date of the first publication of the work. In the case of a photograph, copyright subsists therein for a like period from the making of the original negative from which the photograph is derived. The English law of copyright may be applied to foreign works by an Order in Council.

By a notification of the Government of India in the Legislative Department, No. 60 dated Shukla, the 30th October 1912, the English Copyright Act, 1911, was proclaimed in India and it was directed that the Act should come into operation in British India from the date of the said publication. This welcome measure probably does away with the old Act XX., of 1847 enacted for the encouragement of learning in the territories subject to the Government of the East India Company.

In connection with the law of Copyright, it may be interesting to mention the case of *Tompkins v. Hallick*, (133 Massachusetts, 32), a case of the reproduction from memory by an auditor of an unprinted play represented for the pecuniary benefit of its author. The Court said, "Mr. Charles Dickens was an accomplished reader of selections from his own works. If he had selected a story which had never been selected or copyrighted, there would have been no right on the part of an

auditor to report it, phonographically or otherwise, so as to avail himself of the copy by a subsequent oral delivery by himself or another to whom he might transfer it. The genius of Mr. Dickens was essentially dramatic. If he had seen fit to prepare and read himself a drama, representing its various characters, such a literary production would not have been any less protected than a written discourse or lecture. Nor can it be perceived that if, instead of reading such a drama himself, he had permitted it to be represented on the stage, which is but a reading by several persons instead of one, accompanied by music, scenery and the usual accessories of the stage, his rights as an author to protection would be in any way diminished."

New corrections and additions to an old work may become the subject matter of copyright. A person who employs another for remuneration to compile a book for him, may be entitled to the copyright in the book. The matter depends upon agreement express or implied. It should be noted that a true and proper abridgment, being the result of intelligent labour and literary skill, condensing into a small compass the substance of a comparatively large work by retrenching unnecessary and uninteresting circumstances, and conveying the sense in fresh language, is a new and meritorious work, and does not infringe the copyright of the larger work. But a colorable abridgment which is a work of scissors and paste rather than of intelligent labour and literary skill, is an infringement of copyright.

Under the English law of copyright made applicable to India, it is likely that the law of piracy will receive further elucidation, but in this connection it is necessary to bear in mind that section 31 of the English Act abrogates the common Law of England and therefore English cases decided before the Act of 1911 was passed will have to be used with circumspection in similar cases coming before the Courts in India,

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Indian Ideals.

BY

MR. K. G. KRISHNASWAMI Aiyar, B. A.

All nations have their message from on high,
Each the Messiah of some central thought,
For the fulfilment and delight of men,
One has to teach that labour is divine,
Another freedom; and another mind;
And all that God is open-eyed and just,
The happy centre and calm heart of all.
Lowell.

America is proud of her freedom and the dignity which is attached to labour. England is proud of her political institutions and commerce. India justly takes pride in the cultivated minds of her intellectual aristocracy.

UNTIL the Indians were brought under the influence of English education spiritual and mental greatness was the ideal that was held forth for centuries before the nation, and the attempts of the great national leaders in the past were invariably directed towards making the community fit to approximate such an ideal. Mental science monopolised the attention of the intellectual aristocracy of the land to the virtual exclusion of other branches of knowledge. Idealism took such a firm root on the flower of the Indian intellect that the material world was regarded as a mere illusion; considerable attention was paid to deductive and abstract sciences, little or none to inductive and concrete sciences. The dignity of labour does not appear to have entered into the conception of the Brahmans and the development of sciences bearing on industries was sadly neglected. The cultivation of natural science was regarded as subsidiary to metaphysical and medical sciences. But the industries of the country were in the hands of people who were associated with them from generation to generation and had acquired a degree of manual dexterity that could not be surpassed. For all classes of the community ethical merit was considered to be an indispensable qualification for a respectable status in society. Until scientific industrial methods brought about

a phenomenal development of the industries in the West, the following of purely spiritual and ethical ideals in India was attended with commendable progress on the ethical as well as on the social side. The following extract from one of the despatches of Sir Thomas Munroe, the great statesman, who ruled over this Presidency in the earlier part of the nineteenth century bear out the truth of the above assertion:—

If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, Schools established in every village for teaching, reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which indicate a civilised people, then the Hindus are not inferior to the nations of Europe and if civilisation is to become an article of trade between England and India, I am convinced that England will gain by the imported cargo.

But while the intellectual classes in India contented themselves with carrying mental science to a high pitch of perfection and neglected physical science to a most serious extent, the learned men in the West carried on researches in natural science and such a marvellous progress was achieved that Western industrialism was enabled to cheapen production and place within the reach of the poorer classes comforts and luxuries of life which they could not have commanded before. The cheap products of the Western industries flooded all the markets which were previously the monopoly of the Indian manufacturers and swamped out the comparatively dearer Indian product. The relative industrial positions of India and England were reversed within half a century after Sir Thomas Munroe penned the despatch mentioned above. This was followed by the flow of wealth from the East to the West to a degree that the resultant poverty could not be viewed with unconcern even by the philosophic East. In the meantime, English education advanced with rapid strides in India. But before English education had sufficient time to implant in the minds of the cultured

desire for acquiring knowledge in natural sciences and for utilising such knowledge in the improvement of Indian industries, industrial progress in the West had advanced by leaps and bounds. The Indians of the present day are confronted with the difficulty of carrying on an uphill work in industrial matters in the face of the powerful competition from the Western manufacturers, who are more than half a century in advance of us in the race for industrial progress. They are hampered by the circumstance that they have little or no training in modern industrial methods and have no other means of acquiring practical knowledge in them than by sitting at the feet of the Western manufacturers and learning such lessons as they may be prompted by pure generosity to impart. English education has opened the minds of the cultured classes to these drawbacks in our industrial system and there is a general discontent with the existing state of things. The anxiety to achieve progress with rapid strides to make up for lost time, brings in its train spasmodic efforts to assimilate complex manufacturing and other institutions in the Indian industrial polity which are mostly barren of success. The failure brings about a reaction in the minds of the public, and in several places all efforts towards joint stock enterprise are viewed with suspicion. The lofty spiritual and ethical ideals that ought to guide the actions of the community are powerless to arrest the moral degradation attending failure in business concerns. Moreover, the intellectual and other forces that are at work in the country as a result of English education for the last half a century and more, are altogether different in nature and intensity from those that were at play at any former period of Indian History. The philosophy and science of the West have wrought a complete change in the minds of Indians educated on Western lines. Railways and modern commerce have necessitated the commingling of all sections of the community to an

extent that could not have been dreamt of a century or two ago. The sublime beatitude of the spiritual ideal of his forefathers fades away from the minds of the Hindu in the presence of the marvellous results achieved by Western science in promoting the material comforts and luxuries of man. The idealistic civilisation of the Hindu is brought into sharp conflict with the realistic civilization of the West. The desire for material splendour has taken as much hold of the Brahman, whose ideal from time immemorial has been held to be 'plain living and high thinking,' as of the members of other classes accustomed to regard ceremonial pageants and luxurious living as the necessary accompaniments of a decent existence. Material wealth and power are gradually displacing intelligence, education and hereditary prestige as factors determining superiority in social position. It would be impossible to find at the present time a Vashishta who though able to command the adoration of Emperors would reside in a *Parnasala* and live a life of simplicity and charity. Even if there could be one of such a stamp, there is no guarantee that he would command any regard worth the name. It is now too much to expect the educated Hindu to regard the spiritual and ethical excellence that may be imparted to the lives of the cultured classes in the land by the idealism of the East as a sufficient compensation for the loss on the material side. The moral and material evils that have accompanied industrial development in the West do not in any way abate his admiration for the West; and he retorts with some reason that if the Eastern intellectual giants with their motto for selflessness and charity had applied themselves to the study of natural sciences they would have been able to regulate industrial development in directions beneficial to the maintenance of public morality in its full vigour and calculated to confer the greatest good on the largest number of people. The spiritual temperament of the present day

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Hindu cannot be said to be powerful enough to enable him to bear the ills of life with fortitude and equanimity. On the other hand he has begun to grumble. The sense of helplessness is intensified by the fact that while the old ideals are losing their hold on the minds of the people the new Western ideals have not yet been properly grasped. A period of interregnum may be said to prevail so far as ideals are concerned. The result is that even the most pronounced optimist among the Indians cannot say that the ethical and social qualities of the present day will compare favourably with those of the people depicted in the despatches of Sir Thomas Munroe. The love of work for its own sake, enlightened selfishness as distinguished from mere personal aggrandisement, an unselfish disposition to assist our fellowmen, respect for woman, and methods of discipline, have not yet been properly implanted in the minds of the educated Indian in spite of half a century of English education. The educated as well as the half-educated Indian do not realize in a proper manner the dignity of labour and they consider it degrading to perform even such of the domestic duties as the members of a Hindu household had been discharging as a matter of course. The wants of the community as a whole have been multiplied to such an extent that most of the people have to live beyond their means. Marriage, which is a sacrament according to Hindu religion, has come to be regarded as an occasion for negotiations between the parents of the parties, of a character which may make the worst usurer blush for shame. Though here and there we hear some expressions of disapprobation of the practice, still no honest attempt has yet been made to translate the sentiments expressed in words to practice. The education of women has not yet been taken up with the earnestness that ought to be displayed in the matter. Though schools have been opened for girls, so far as the Hindus are concerned female

education has not gone beyond the elementary stage, except in very rare instances. The educated Indian urges as his excuse for screwing as much money as possible from his father-in-law, that his wife has no stronger attractions than her physical charms and the presents that she may bring him. No doubt the Hindu wife of the present day is a *Pathivriha*, a *Mahabaga* and a *Guayevaanugotua*. But can she be said to be his *sahadharma-chari* except as one engaged in preparing such household articles as are required for ceremonial occasions, and standing by him on such occasions without comprehending what is being done by him? Is she, except in rare instances, capable of understanding his hopes and aspirations in life and of intelligently sympathising with him and helping him in his efforts to attain them? No doubt she is willing to do everything for her husband but she has not the capacity to understand fully what his real *dharma* is and hence intelligent help cannot always be expected of her. Keen natural intelligence and sturdy common sense no doubt enable her to so regulate her behaviour as to make the husband realise that in some departments of domestic life at least, he has a useful helpmate. But it has to be considered whether some degree of culture will not be necessary to enable the wife to exercise a wholesome influence as mistress of the household. Neither Medieval nor modern India has realized that real national progress is possible only when there is intelligent and hearty co-operation between the male and the female sections of the community. The sterner sex though outwardly assertive is virtually in the leading strings of the so-called weaker one and the absence of co-operation between them is a heavy drag on natural progress. Turning to matters social we find that personal aggrandisement is the chief factor influencing men's conduct in almost all departments of human activity. The yearning for higher edu-

cation is mostly with a view to turn the acquired culture into a means of securing wealth. The University degree is regarded merely as a stamp of the candidate's fitness to be taken into service; and this leads to young men being made to undergoing education in various branches of knowledge without any thought being bestowed on the question whether such acquired knowledge could be turned to a practical account and could be utilised for the benefit of their fellow-men. The paucity of monied men ready to venture their capital on new enterprises, which the educated young men may be competent to work, no doubt accounts to some extent for the scientific knowledge acquired in colleges not being turned to practical use. But what about the spectacle of rich young men who do not stand in need of their own earnings to support their living in decent style striving to get petty situations in Government offices without even thinking of continuing the scientific studies begun at the colleges or carrying on research work even on a limited scale? No systematic attempt has yet been made by educated Indians to transmit even a portion of the knowledge acquired to the masses by bringing out treatises in Vernacular languages on such scientific subjects as would be useful to the public. A love of ease and a desire to get the maximum of personal comfort with the minimum of exertion are the besetting weaknesses of educated Indians, which is scarcely worthy of the descendants of the great men of the past who devoted their whole life-time to the acquisition of knowledge, or of the students of Western literature and science whose exponents have left monuments of stupendous industry.

The state of circumstances described above is no doubt the necessary accompaniment of what may be styled the fermentative period of Indian history. But can such a state of things be allowed to continue, without any attempt at reformation? The answer must be in the

most emphatic negative. But the reformation must be started and engineered not by a single individual, however high his moral and mental calibre may be, but by a body of persons heartily working for the purpose. Such a body will have first (1) to take stock of the existing state of things, (2) to ascertain whether there has been real progress or only virtual retrogression as compared with the state of things that prevailed in the anterior periods of our national life, (3) to try to ascertain what causes contributed to the progress or retrogression; in what manner the beneficent causes may be rendered more effective towards enabling future progress to be made at more rapid strides; in what way the forces that acted in the past towards retrogression may be neutralised and finally (4) to devise a method of action which could be adopted by the community without feeling that there is a sudden flight at a tangent from the course that has hitherto been pursued by them. As even the most representative of associations could not pretend to lay detailed plans of work for the various and varied departments of human activity, the best way to set about to work will be to settle once for all whether the purely spiritual and ethical ideals that have been hitherto held up before the nation for centuries together could be approximated at all under the modern conditions; whether ideals concerned with the phenomenal world ought not to be tacked on to the spiritual and ethical ideals, and if so, what sort of ideals ought to be adopted for the purpose. Before pronouncing on the suitability or otherwise of the ideals hitherto accepted it will be necessary to carry on an investigation as to whether there has been an honest attempt towards approximating such ideals; whether any and what progress has been achieved by such an attempt; whether there has been any, and if so, what sort of, retrogression in spite of such attempts; whether any of our present drawbacks could be ascribed to such ideals not having been properly

attempted to be approximated. Any attempt to introduce changes or reforms without settling the ideals that are to be striven for and without considering what kinds of reform will facilitate the approximation of such ideals, will be barren of results. I may even venture to state that without the guiding star of ideals the national ship could be steered only in a haphazard manner and on the impulse of the moment instead of a well defined aim will dominate the course of action that may be followed from time to time. The existing usages or at least several of them are considered by some section of the people to be necessary for the attainment of the spiritual ideal held forth before the Aryans for several centuries and hence could not be altered simply because the desire for material comforts, which has arisen in the minds of the men of the present generation, demands a change in them. The question that has to be considered in such a case will be whether a particular reform that is advocated will or will not retard a proper approximation to the ideal. Several of the reforms that are needed in our society could be carried out without doing violence to the above canons even in the eyes of the most conservative of our people. There are others that give room for discussion as to whether the existing usages facilitate the approximation of the said ideals, whether in so doing they inflict unnecessary hardships on members of the community and, whether the reforms advocated will not secure the approximation of the ideals without involving such hardship. There are some reforms, the necessity for which vividly forces itself upon the minds of even the most stony-hearted men at the moment when the misfortune sought to be palliated by the reforms actually occurs, but which reforms are stoutly resisted on the ground that the misery inflicted by the present customs are really no miseries at all from a spiritual point of view but are only a preparation for bliss in a future

life. In such cases the question naturally arises whether the mortification of the physical body enforced upon such members of the community as have just entered the threshold of their lives will be viewed by them as preparation for a future blissful state and whether in the absence of such a consciousness the object aimed at could be secured. In such cases as well as in others where the present suffering is so very acute that the enforced physical mortification imposed upon the victims could not be reconciled with any fairness or justice, the prospect of remote spiritual benefit is not sufficient to prevent feelings of indignation arising in the hearts of ordinary men against institutions that enjoin such heartless usages. In these cases it may be prudent even for orthodoxy to desist from its stout resistance to all innovations and devise some means of satisfying the sentiments of the people instead of continuing its stubborn resistance to reform; otherwise the current may get too strong to be forced along harmless lines and overthrow the embankments of orthodoxy and sweep away everything so as to be beyond recognition. Such a violent change is far from desirable and it is necessary to take time by the forelock and regulate matters in such a manner as to remove the unnecessary hardships and disabilities now imposed upon the people in the name of orthodoxy, without making people give up their aspirations towards the time honoured Aryan ideals. To impose disabilities upon persons less enlightened than ourselves under the plea that they are necessary to make such people serve as useful helpmates to us, betrays an amount of selfishness that could not be reconciled with a healthy condition of society. *Ahimsa Paramo Dharma* must be reckoned as a very important factor in any regulations for the guidance of all progressive communities. No doubt our mission as a nation is to hold before the world a high spiritual and ethical ideal in order that humanity may not be lost in the splendour of

outward nature but may realise that there are

'Realities which make the shows

Of outward nature, be they never so grand,
Seem small, worthless and contemptible.'

But this mission is to be fulfilled not by undergoing what may be styled as material mortification but by developing the beauties of the phenomenal world in such a manner that the human heart may feel thankful to the All-merciful Providence for placing such delightful objects within the reach of men. But at the same time material pleasures ought not to be regarded as the be-all and end-all of human existence. Material splendour, at the expense of spiritual and ethical greatness, could not secure real happiness to humanity. Material comforts ought to be made the hand-maids of ethical and spiritual progress, and the two ought to be made to act and to react on each other so as to secure mutual improvement instead of each being regarded as antagonistic to the other. Every social institution must be modelled in such a manner as to secure this end and any reform that will defeat such a purpose could not be accepted by a real patriot. When it is remembered "that this cataract of boiling life" would

"Rush plunging on and on to endless depths

And utter thunder till the world shall cease,"

it will be plain to all that the problem concerned with the phenomenal world must engage the attention of thinkers for myriads of years to come. They should be faced and solved in a manner that will secure both material happiness and spiritual and ethical progress. If the material comforts are neglected by any community, it will find itself hard pressed by other communities which do not neglect such comforts and it will be reduced to a position where it will be compelled to strive for bare existence. Spiritual and ethical progress may be possible for individuals whose creature comforts may be attended to by the other members of the society, but society as a whole cannot afford to disregard material comforts. As the

strength of a chain is judged by its weakest link, no community can withstand retrogression if it relegates any important section of its members to a condition of enforced inferiority and illiteracy. The principles of liberty, fraternity and equality ought to be translated into practice, comradeship instead of blind servitude being expected from women as well as from the lower ranks of our society. The spirit of self-aggrandisement which at present dominates the action of men ought to be discouraged and the motto "men for institutions" ought to be substituted for "institutions for men." Simplicity as distinguished from miserliness ought to be the motto, and the homage to wealth or influence, when not accompanied by ethical merit, should be sternly discouraged. The old ideal of 'plain living and high thinking' should be practically acted up to, instead of the material mortification of medieval India or of the desire for material splendour and mere gratification of the animal appetites characteristic of India in transition. In short, the spiritual and ethical ideals held up before the nation from the remote past ought to be still the guiding stars of national progress but the navigation of the national bark should be clear of the Scylla of undue idealism on the one hand, and the Charybdis of mere gratification of the senses and mammonism on the other.

PAST, PRESENT AND FUTURE.

BY

MRS. TIRU-NAVUK-ARASU.

My thoughts and the dreams of the happy past,
Like tender flowers
On fragile bowers,
With rain-drops heavy, yet are drooping fast.
My heart as if cleft by a stroke is to-day,
With great grief wild
Like orphaned child
And pines for faces that have faded away.
My eye with the watching of time's dark flight
Like yon dim star
'mid clouds afar
By tears half-blinded shines with faint light.



THE RT. REV. DR. LEFROY. THE NEW METROPOLITAN.

Dr. Lefroy's appointment to the Bishopric of Calcutta and to the high office of the Metropolitan of India in succession to Bishop Copeland, who retired from his exalted service after thirty-seven years of well merited work in the East, has everywhere been hailed as a fitting reward of a really virtuous and benevolent career. "The Boy Bishop" is returning home by the end of this month and his mantle has, from all accounts, fallen on deserving shoulders. Dr. Lefroy came to India some thirty-three years ago and his work in this country is of no inconsiderable value. Besides his learning and his virtues, he has the advantage of having worked practically among the people. Lord Morley is reported to have said that he heartily wished Dr. Lefroy, the Bishop of Lahore, were made the Lieutenant Governor of the Panjab. This is no mean compliment to the administrative ability of the new Metropolitan.

THE HON. MR. GOKHALE IN SOUTH AFRICA.

BY

MR. HENRY S. L. POLAK.

ALTHOUGH, in one form or another, the South African Indian question has been acute since the year 1885, although Mr. Gandhi's services to India in this part of His Majesty's Dominions have been given in unstinted measure ever since his arrival here in 1893, although resolutions of protest against the ill-treatment of resident Indians have been passed unanimously, sometimes perfunctorily, sometimes with vehement expressions of indignation, by Congress after Congress, this is the first occasion that an Indian public man has deemed it necessary to visit this sub-continent and make himself acquainted with such of its problems as affect the welfare of his fellow countrymen here. It has taken almost as long for an Indian of the front rank to visit the Indian colonists of South Africa as it took for the Secretary of State for the Colonies to acquaint himself with colonial problems at first hand. We here earnestly trust that the example set by the Hon. Mr. Gokhale will be followed, from time to time, by such other of India's leading politicians as may feel the Imperial significance of the principles underlying what at first sight appears to be a question affecting a paltry handful of exiled countrymen.

When the news of Mr. Gokhale's forthcoming tour came to be more carefully considered by thoughtful people in public or private positions, many and anxious were the inquiries as to the treatment that would be accorded even to so distinguished an Indian as he, and high authorities were nervous lest an insult should be put upon him by the people of South Africa that would inflame feeling in India and aggravate an already trying situation. Everything possible was done to furnish Mr. Gokhale with such credentials as might serve to safeguard him from trouble and make clear his status as an unofficial envoy of the Indian people, coming here with the knowledge and sympathy of the Indian and Imperial Governments, in order to arrest, if possible, a critical conflict. Before leaving England, Mr. Gokhale had important interviews with Lord Crewe, Mr. Harcourt, Sir Richard S. Simon, the Agent General in England for the Union of South Africa, and Lord Gladstone, the Governor General, and the Union Government were formally advised of his coming tour. They

at once approached the Indian leader with an offer of official hospitality during his stay in the country. Whilst appreciating the proffered courtesy, the community felt that Mr. Gokhale was their guest and that, in the peculiar circumstances in which the visit took place, it would not be advisable to accept the Government's offer to provide suitable accommodation in each centre that he visited. The offer of a private railway saloon for himself and party was, however, gratefully accepted, upon the condition that all fares were to be paid by the community. Upon Mr. Gokhale's arrival at Capetown where nearly 500 telegrams of welcome awaited him he was received by an officer of the Immigration Department who was placed on special duty during his stay in order to facilitate travelling arrangements, and this gentleman accompanied him throughout the tour. At Capetown a letter was handed to Mr. Gokhale on behalf of the Hon. Mr. Abraham Fischer, the Minister for the Interior, welcoming him on behalf of the Government, and offering him the Government's hospitality during his stay at Pretoria, the seat of the Government of the Union. The message concluded with a hope that the visit would prove enjoyable. This offer was accepted by him.

Mr. Gokhale had had a foretaste of South African racial prejudice before leaving England, on making application for his steam-passage by the Union-Castle Line. At first a demand was made that the cost of reserving a whole saloon should be paid, owing to the possibility of the refusal of white passengers to share the same cabin with him. But the attempt failed, and he left England by the R. M. S. *Saxon* on Oct. 7, reaching Capetown on the 22nd idem. Here he was welcomed by the members of the local Reception Committee and by a Transvaal Indian deputation headed by Mr. M. K. Gandhi, who accompanied Mr. Gokhale throughout the tour, and acted as his private secretary. At Capetown, the Legislative centre of the Union, a public reception was held in the City Hall presided over by the Mayor, and amongst those present were Senator W. P. Schreiner and a number of the leading citizens. Addresses of welcome were presented by the British Indian Community, the Kokney Moslem League, the United Hindu Association and the Madras Indians. Mr. Schreiner in a vigorous speech of eulogy, struck a note that appealed to the Indian community by condemning forcibly the system of indentured labour and the inequitable incidence of the £ 3 tax. At the same time, he

paid the following high tribute to Mr. Gandhi's character :—

"He had great pleasure in testifying here that among the pure-spirited men who worked for no gain, no profit, many kicks, but with high ideals, they could recommend themselves to Mr. Gandhi. An unselfish man, one whom, he was proud to say, he recognised as a member of the profession to which he himself belonged, and one who in any other calling might have made great gain. In going round with Mr. Gandhi he believed Mr. Gokhale would be introduced, without any bias and bitterness, to the problems in detail which he would have to meet."

He declared that these problems distressed the hearts of kindly Europeans as much as they did the hearts of Indians; and there is very little doubt that this is true, if one may judge from the affectionate and respectful welcome accorded both to Mr. Gandhi, as a passive resister, and to Mr. Gokhale, as a distinguished representative of educated and responsible opinion in India. In characteristic fashion, Mr. Gandhi placed before the mixed gathering a succinct word-picture of Mr. Gokhale's sacrifices for India and his services to both Europeans and Indians in South Africa, but he took occasion to warn the latter not to expect that Mr. Gokhale's visit would set like a chain and bring about the disappearance of their grievances, reminding them that they must work out their own salvation, as they could get nothing that they did not deserve. The warning, which was repeated by Mr. Gokhale, in his first speech at Pretoria, was to some extent needed, as the more ignorant members of the community were in possible danger of imagining that Mr. Gokhale might, by his very presence in the country, be able to work miracles.

In an eloquent reply, Mr. Gokhale pointed out that for better or worse, the people of India were in the Empire; that they were subjects of the King and citizens of the Empire; and they would decline to be treated as helots of the Empire. Any inequalities that existed must be redressed as far as possible, progress and justice must be and remain the watchwords of the Empire for all whoever included in it. South African Europeans were entitled to ask that the Indian critics of their policy should understand their position and their difficulties—a small community in the midst of a vast native population. On the other hand, they must remember that everything in India was equally open to all, they could not hope to shut the Indians out of their territory altogether without inflicting a very serious blow on the prestige of the Empire. This introductory speech was excellently received, and it set the keynote of the tour.

Two days later he proceeded to Kimberley, the centre of the diamond fields, and was met at Modder River by a special train conveying some 200 of the local Indians. At Kimberley a reception was held in the Town Hall, and an address presented, the Mayor presiding, and Mr. Gokhale, in his reply, took occasion to point out that the South African Indian problem arose out of the system of indentured labour, which they all condemned because of its innate badness, and because it lowered Indian national self-respect. The next evening a vegetarian banquet was given by the Indian community in honour of the guest, and amongst those who were invited were the leading citizens, the Mayor of Beaconsfield presiding. In reply to the toast of his health, Mr. Gokhale stated clearly the Indian attitude towards British rule.

They willingly owed allegiance to the Empire, because they believed that under the Empire they would steadily advance, until at last they reached a position where they would have the respect of the civilised communities of the Empire. There were two conditions which must be fulfilled in order that such a policy must be successful. On the Indian side nothing should be done or attempted which would ever raise a doubt about their loyalty to the Empire. That was a solemn responsibility which rested on their side. On the other hand there must be no attempt of any kind on the English side to regret the promises made in the past, or to regret the steps that were being taken at present in order to redeem those promises.

The people of India declined to be treated as serfs in the Empire. If Indians were to be treated as helots, then the Empire would be to them a mere nameless thing, and that was bound to start another train of thought in India, and would make Indians feel that they must reconsider their position. Mr. Gokhale added, however, that though it would be a theoretically sound position it would be hardly tenable in practice to say that they were citizens of the Empire, equal subjects of the King, and they must therefore have absolute equality in every respect. They had to recognise the limitations within which principles of justice could be applied in this sub continent. The Indian community were bound to recognise the facts of the situation and not expect more than that their treatment should be reasonably satisfactory. And here Mr. Gokhale, in effect, set the mark of his approval upon the attitude that Mr. Gandhi and his fellow-workers have consistently adopted, namely, a refusal to accept racial disabilities when imposed by statute, but a recognition of the existing circumstances often rendering necessary some measure of racial differentiation in matters of administration.

Mr. Oats, the Managing Director of De Beers, the great diamond mining concern, cordially endorsed Mr. Gokhale's views, dissociating himself from the opinions of those who urged that in dealing with coloured interests they must be unfair to them. Such a policy he regarded as unrighteous, and he repudiated entirely the necessity for the Government of South Africa to do what they knew to be an unjust act in legislation and in practice towards one section of the community in favour of the other. Mr. Gokhale's remarks on this occasion, which were telegraphed in *extenso* all over South Africa, created a very deep and favourable impression.

On the way to Johannesburg, the enthusiasm that had been so marked at Cape Town and Kimberley, increased, and deputations of Indians and Europeans waited upon him at Windsorton, Christiana, Bloemhof, Klerksdorp, Patchefstroom, and Krugersdorp, and addresses were presented. At most of these places the Mayor or the Resident Magistrate attended at the Station to offer an official welcome. At Klerksdorp, 100 miles South-West of Johannesburg, a special train conveying some 400 Johannesburg Indians met Mr. Gokhale, to which his special saloon was attached, and at 4 p. m. on Monday, the 28th October, he set foot in the Golden City. He was received at the station by the Mayor, who offered a cordial welcome, and by some of the most prominent townsmen, including the principal members of the European Committee formed to assist the Indian community to procure an honourable settlement of the passive resistance struggle, headed by Mr. William Hosken. The station had been specially decorated, and a *dais* erected. At the entrance, a large arch of *Welcome* had been designed by Mr. H. Kallenbach, the well-known friend of passive resisters. The Volunteers, passive resisters all, and mostly ex-prisoners, were under the leadership of Mr. L. W. Ritch. Whilst Mrs. E. J. Vogl, the European lady to whom is due most of the credit of the success of the Indian Women's Dragar last year received the guests. Mr. Gokhale's arrival, which was witnessed by vast masses of people, and photographed by an enterprising firm of cinematograph operators, was greeted with cries of "Bande Mataram." Six Addresses were presented, that of the British Indian Association taking the form of a solid gold plate representing a map of the Indian Empire, mounted on South African wood, and with the text of the address engraved. Those of the Hamidia Islamic Society, the Patidar Associa-

tion, and the Johannesburg Hindus were beautifully illuminated and enclosed in massive silver and silver gilt caskets. The address of the Tamil Society was bound in a morocco album gold-mounted. All of the addresses, as those presented elsewhere in South Africa, referred in grateful terms to Mr. Gokhale's work in terminating the recruitment of indentured labour for South Africa. Addresses from the Cradock (Cape Colony) and Pietersburg Indians were also presented, whilst the Johannesburg goldsmiths presented him with a solid gold case fitted to hold a pocket edition of the Bhagavad Gita, and with a text from the Gita engraved on one of its covers.

Mr. Gokhale was much moved by the warmth of the reception accorded him and by the *lavishness of the gift presented by the community.*

"In India," he declared, "Johannesburg is now regarded as a *holy place, sanctified by the sacrifices and sufferings of so many of our countrymen, who bore so much for conscience sake, and to uphold the dignity of our motherland. It is a great privilege to me to see the faces of so many of my brothers and sisters who braved so much and endured so much to raise the name of India in the civilised world.*

With characteristic modesty he disclaimed all credit for the work recently done in India.

"India," he said, "has been apathetic in the past, and left you to fight your battle for yourselves. But whatever the past has been, I assure you the future will not be so. Many future struggles you may have to undergo; if it is based on justice, and to the extent to which it is based on justice, you will have the people of India behind you, and I am here to tell you so."

On the 29th October the Johannesburg European Committee held a reception in Mr. Gokhale's honour, the chief hosts being Messrs. Patrick Duncan, M.L.A. (one of the leaders of the Unionist Party), Drummond Chaplin, M.L.A. (another prominent member of the Party), and Mr. William Hosken, the Chairman of the Committee. Mr. Duncan who presided, expressed the hope that Mr. Gokhale could show how the laws could be administered with the least possible amount of hardship and the greatest possible consideration for those who might have to suffer under them. Mr. Hosken denied the necessity for unjust laws. The only way was to govern with the consent of the governed. Mr. Chaplin felt that Mr. Gokhale would approach the whole question in the most impartial and statesmanlike spirit. The Empire stood or fell with India. It could not be found if one part of it were divided against another. In reply, Mr. Gokhale expressed gratitude for the courtesy shown him by the European population. At the same time he said:—

"I am trying, to speak with the utmost restraint. . . . There are many divisions among the people of India, but on this question there is but one opinion. . . . It is not only the educated Indians who have this feeling; the mass of the people have it as well, because it is from the mass of the people that the Indians in this country are largely drawn. India owes willing allegiance to the Empire, and Indians are entitled to ask for just treatment as citizens of the Empire. They must not be treated merely as hewers of wood and drawers of water. If the European communities in the different parts of the Empire do not intend to take this line, you may take it from me that the feeling which unites India with the Empire will in course of time be seriously weakened. . . . The Government of India, during the past ten years, have had very serious problems to face, but none so serious, perplexing, and difficult or so much calculated to fill it with despair, as this. . . . We are often told that this is a self-governing Colony, and that the Imperial Government are powerless to help us. That the people of India cannot understand and will not be satisfied with. A way out must be found, else they are sure to think that the Empire to them is a mockery and a farce. I beg you respectfully to realise this."

The next day, a private meeting of the European Committee was held to discuss the legislation affecting the Indian population, at which Mr. Gandhi at great length made the position clear to those present, and Mr. Gokhale had an opportunity of going into the matter more deeply than he had hitherto been able to do. The next evening, the Mayor of Johannesburg presided over a vegetarian banquet given by the British Indian Association in Mr. Gokhale's honour. Distinguished statesmen were present, noted publicists, learned judges, eminent educationists, men of note in the Church and the professions, and well-known business men, who, together with members of the Indian community, formed a gathering of upwards of 500. The service was voluntary and the cooking was done by members of the community. Having paid a tribute to Mr. Gokhale's services in founding the Servants of India Society, Mr. Hosken made a touching allusion to the sufferings of the passive resisters. He said that their miseries in prison were a horrible disgrace to the Christianity and civilisation of the rulers. With dramatic effect he called upon all Indians who had suffered imprisonment during the struggle to stand, and in response, most of the Indians present rose to their feet. Mr. Duncan, who briefly referred to the part that he had taken in passing the Asiatic ordinance of 1906, the *fons et origo* of the trouble, hoped that the days when passive resistance was necessary had now been left behind. If a settlement could be arrived at on the question of principle, other matters must and would follow, though not, of course, in a day. He trusted that Mr. Gokhale would not be discouraged if things

did not happen as quickly as he expected. They asked him to go on with the work he had undertaken, for he had already done good by establishing a personal relationship between the Union Government and the Government of India. It was to be hoped that that relationship would not be allowed to lapse. Rev. Mr. Duke, who worked so hard to bring about an understanding when the struggle was at its fiercest, said that, speaking as a Christian minister, if there were no India clamouring for the settlement of the Indian problem in South Africa, they still had no right to place upon their statute books any laws which brought degradation and oppression to any section of the people. He strongly supported the attitude adopted by the Indian community in passively resisting the anti-Asiatic legislation. The struggle made one wonder and admire and speak with awe of the Indian people who had borne so much, not for material gain, but that they might keep a clear conscience before their God. He paid an eloquent tribute to Mr. Gandhi, and concluded by saying that he did not expect Mr. Gokhale to solve the Indian question which would have to be solved by their own statesmen.

In reply to the toast of his health, Mr. Gokhale delivered the most stirring and eloquent address that he had made so far in his tour. Behind the Indians of South Africa stood India, and behind both Europeans and Indians stood the Empire, with the British flag flying over it, promising justice and equal opportunities for the prosperity of the various members living under it. They had to face that position and deal with it in a statesmanlike way. Unfortunately they had not a clean slate to write on, so they must endeavour to reconcile conflicting interests.

The Empire was not a White Man's Empire, as was sometimes suggested. On those terms England would find it difficult to hold India. Those who cared for the greatness and prosperity of the Empire—Indians as much as Europeans—would see the necessity of not fostering such a belief. If the European extremists of South Africa rendered a compromise impossible the struggle would, of course, have to go on. But he believed that the better section of the European community would not stand this for long. Should they, however, tolerate it, troubles and complications were sure to arise in India, and this would undoubtedly cause serious embarrassment to the Empire.

He next tendered the thanks of the people of India to the European Committee of sympathisers, whose constitution and work were, next

to the courage and heroism shown by the passive resisters themselves, the brightest spot in the struggle. In addressing himself to the Indians present, he acknowledged gratefully the labour of love done by the volunteers and referred feelingly to their sufferings in the past. The future depended largely upon the Indians themselves. The heart of India had been stirred and she would not forget again her children across the seas. But in the long run the struggle would have to be borne by them in South Africa. And judging from the splendid spectacle they had presented in the course of the last struggle, he felt confident that, if ever another came, they would again acquit themselves worthily, and in a manner of which India would have no occasion to feel ashamed. She felt the greatest admiration for the passive resisters, who had borne so much for the honour of her name. He would specially refer, however, to the services that Mr. Gandhi, the foremost figure in the struggle, had rendered to India. India recognised in Mr. Gandhi a great and illustrious son of whom she was proud beyond words, and he was sure that men of all races and creeds would recognise in him one of the most remarkable personalities of their time; but it was only those who had the privilege of knowing him intimately that knew how the pure and indomitable spirit that dwelt in that frail-looking frame, that glorified whatever it touched, would break but never bend in a just or righteous cause. That appreciation was shared in by others besides the Indian community, for during his tour, nothing had warmed his heart more than to see the great, the universal esteem in which his friend was held by the European community on all sides. Wherever they had been, he had seen members of the European community eagerly surrounding him to shake hands with him, making it quite clear that though they had fought him hard in the past and might fight him again in the future they honoured him as a man. That appreciation of Mr. Gandhi among Europeans was a most valuable asset to the Indians in any future struggle they might have to wage. He concluded by reminding his countrymen that the true moral interest of these struggles was not so much in the achievement as in the effort, for such effort in itself added to the permanent strength of the individual and the community, whether it succeeded or failed in its immediate purpose. This speech was greeted with tremendous applause and found an echo in the hearts of all who were privileged to listen to it.

On the 1st November Mr. Gokhale was entertained at a breakfast by the Transvaal Chinese Association, under the chairmanship of the acting Chinese Consul-General. The Chinese had co-operated loyally with the Indian community during the struggle, and desired to express their gratitude to Mr. Gokhale for his efforts to bring about a satisfactory termination of it. Mr. Quin, the President, assured Mr. Gokhale that, if the late struggle were renewed, he would find the Chinese standing shoulder to shoulder with their Indian fellow-Asiatics.

In the afternoon of the same day, Mr. Gokhale was entertained by the Indian Women's Association, the Deputy Mayoress presiding. An address, a silver writing set, an embroidered tablecloth bearing the names of Négappan and Narayansamy, the two passive resisters who died during the struggle, and a painting were presented. Mr. Gokhale was much moved by his reception, and paid a glowing tribute to Indian womanhood, and to the part that the Indian women had played in the Transvaal struggle. He also tendered thanks to the European ladies who had stood by their Indian sisters during the days of the struggle, and specially eulogised the work done by Mrs. Vogl and Miss. Schlesin.

On the 2nd, 3rd and 4th November, Mr. Gokhale remained at Tolstoy Farm, Lawley, offered to the Indian community for the use of passive resisters and their families during the struggle, by Mr. Kallenbach, who was Mr. Gokhale's host during his stay in Johannesburg. On the 5th he interviewed Sir Percy Fitzpatrick, one of the leaders of the Unionist Party, and on the 6th, he examined the Germiston and Boksburg Indian locations, where important matters of administration were in question. The same evening, Mr. Gokhale, accompanied by Mr. Gandhi, left for Natal, where a rousing reception had been prepared.

En route, the train was specially delayed at Newcastle, Glencoe, and Ladysmith, to permit of the presentation of addresses. At Maritzburg, the capital of the Province, he was received by the Administrator, the Mayor and the chief citizens, and became the guest of the Administration. In the evening, a public meeting was held in the Town Hall, the Administrator presiding, at which an address of welcome was presented. In reply to complimentary speeches, Mr. Gokhale denounced the inequity of the £ 3 tax, and emphasised the unpleasant feeling in India when it was realised that this was the reward of years of hard service. He appealed to their Imperial

sense for just and fair treatment to the Indian section of the community.

Meanwhile, a special train had proceeded to Maritzburg carrying a strong contingent of Durban Indians and the leading Members of the General Reception Committee representing the Indians of Natal, and Mr. Gokhale's saloon was attached to the train which reached Durban the same afternoon, where the principal townsmen were present, including the Mayor, the Chief Magistrate, Sir David Hunter, M.L.A., Senator Marshall Campbell, and Mr. F. A. Laughton, K.C., who, on one occasion, years ago, attempted to save Mr. Gandhi from mob-violence. Calling at the premises of Mr. Parsee Rustumjee, the famous passive resister, the horses were unhitched from the carriage, which was dragged for a mile and a half to the residence that had been prepared for Mr. Gokhale, enormous numbers of Indians thronging the route and joining the procession. The reception that was held in the Town Hall, on November 8 was, perhaps, the greatest event of its kind ever held there. The large hall, which is the finest building in South Africa, was filled to overflowing with a crowd of enthusiastic Indians, men and women, and not a few Europeans. Amongst those present were the Mayor, who presided, the Chief Magistrate, Sir Liege Hulett, Mr. James Henderson, M.L.A., Sir David Hunter, M.L.A., the Protector of Indian Immigrants, several of the Magistrates, and many other well known persons. In addressing a formal welcome to Mr. Gokhale, the Chairman of the Reception Committee laid stress upon the fact that they were Indians of South Africa and not Indians in South Africa. He pointed out that, shot of yielding on matters of principle, the Indians were prepared to do whatever was possible to conciliate European sentiment. The Natal Indian Community's address, engraved on a large, solid gold shield, mounted on ebony and enclosed in a polished oak case, was then presented, and afterwards addresses from the Indian Women's Association, the Colonial-born Indians, the Anjuman-Islam, the Brahman Mandal, the Mastic Society, the Mehila Umanias, South Coast Indians, New Guelderland Indians, the Hindi Sabha, the Mahatras, and the Zoroastrian Anjuman. In reply Mr. Gokhale stated that, in accepting the invitation of South African Indians he came in accordance with the wishes of the Indian people, and with the goodwill of the Indian and Imperial Governments. He urged each of the disputing parties to enter into the other's feelings.

The next day he had an opportunity of witnessing a sight unique in the annals of the South African Indian community. At the Albert Park over 2,500 Indian school children were gathered together. Nearly 40 schools were represented. They were entertained at the expense of the community, and to each child was given a badge containing Mr. Gokhale's photo. Some 8,500 people were gathered together to witness the sports of the children, in the morning, and the adults, almost all Colonial-born, in the afternoon. When towards the end of the proceedings Mr. Gokhale arrived, and motored round the Park, where the children were massed beneath their school banners, he received such an ovation as even he will remember all the days of his life. In presenting the prizes to the winners of the competitions, he paid a just tribute to the educational work done by the missionary bodies, who were responsible for training the vast majority of the children present.

At the Lord's Grounds, the following day, thousands of Indians of the poorer classes gathered to present their grievances to Mr. Gokhale. Such a sight had never been witnessed before in South Africa. From quite an early hour, the spacious grounds began to fill, and the roadway leading to the entrance was the scene of a never ending line of Indians, who came on foot, on cycles, trams, carts, wagons, and every other imaginable conveyance, whilst hundreds poured into the grounds by train from the outlying districts. The main grievance was, of course, the £3 tax upon ex-indentured Indians and their children. In each case the tale was the same, the failure or inability to pay the annual tax, resulting in the delinquents being sentenced to imprisonment. Mr. Gokhale's sympathy with these poor people was evident, and from time to time deep cries of "Shame" testified to the strong feeling on the subject prevailing. In reply, Mr. Gokhale promised to spare no pains or trouble to secure the repeal of the tax, which he regarded as grossly unjust, and which, as a matter of fact, has, since Mr. Gokhale's visit was projected, had not a single supporter in South Africa, either in the Press or on the platform. There is little doubt that one of the first fruits of this tour will be the repeal of a tax that has worked such enormous injury to the moral and material interests of the Indian community. At Isipingo, the same afternoon, five thousand people from the South Coast sugar-growing districts attended, to do Mr. Gokhale honour, and in the evening he motored to the Phoenix Settlement, founded by

Mr. Gandhi, on the principles advocated by Tolstoy and Ruskin, for a few hour's rest. Here, Mr. West, on behalf of the settlers and the staff of *Indian Opinion* presented him with an interesting memento of his visit, and with a bound copy of the report of this year's debate in the Viceroy's Council on the indentured labour question, which had been reproduced in pamphlet form at the Press. He also had an interview with Mr. J. L. Dube, the President of the South African Natives' Congress.

On the night of the 11th Mr. Gokhale was entertained at a public dinner in the Drill Hall, to which a large and distinguished gathering sat down, including Sir David Hunter, M. L. A., who presided, the Mayor, Senator Sir J. L. Hulett, Senator Marshall Campbell, the Durban Members of Parliament and the Magistrates, two judges of the Native High Court, most of the principal Government officials, and the leading men of the professions, commerce, and trade, with the Roman Catholic Bishop of Natal and the representatives of different religious denominations. The Chairman, Sir Liege Hulett and Mr. Marshall Campbell united in eulogy of the guest and of the Indian community, commenting favourably upon its law abiding character. Major Silburn, M. L. A., entered a protest against threats of Imperial intervention being held over their heads. All united to express disapproval of the £3 tax, and undertook to assist in procuring its removal.

On the 12th Mr. Gokhale had a very important interview with the Committee of the Durban Chamber of Commerce, whose view was that unless the Indian standards approximated more to the European standards of material well being, to render full justice to the Indian trading classes would be to be unjust to the European community. Mr. Gokhale made an appeal to the sense of Imperial responsibility of the members, pointing out that Natal had created the problem, that it had been admitted that much of the province's prosperity was due to the Indian immigrants and that Natal must take the disadvantages with the advantages. Those present agreed that the £3 tax ought to go. Suggestions of compensation and repatriation were put forward. Mr. Gokhale suggested that it was not part of his mission to educate Indians to the European standards of living. He would rather say that the Europeans should live more simply. The same day, Mr. Gokhale received deputations from the Indian Chamber of Commerce and the Colonial-born Indian Association, previously to which he

visited the St. Aidan's educational establishments. The Hon. Mr. Marshall Campbell later entertained him and an enormous gathering of Indians at his estates at Mount Edgecombe, on the North Coast. The same day he left for the Transvaal again to interview ministers on the 14th. At Volksrust, Standerton, and Heidelberg, deputations waited upon him, and addresses were presented, the Mayors of the last two places attending at the station.

On the arrival of the train at Pretoria, Mr. Gokhale became the guest of the Government and was received by the Hon. Mr. Fischer's private secretary, the Registrar of Asiatics, and by the Deputy Mayor. Addresses from the Pretoria Indian community and the Arya Dharma Sabha were presented. On the 14th November he was received by the Prime Minister, the Rt. Hon. General Botha, the Finance Minister, General Smuts, and the Minister for the Interior, the Hon. Abraham Fischer, in an interview lasting about two hours at which many aspects of the problem were discussed and examined. As the interview was of a strictly confidential nature, it is impossible to say more of it than that Mr. Gokhale was cordially received, that he expressed his great satisfaction at the manner with which the Government had dealt with the various matters brought forward. In a subsequent newspaper interview, he said:

"I understand their difficulty and they understand the Indian question. I left with the feeling that we understood each other's point of view. We went over the whole field of the Indian question, and considered it from the standpoint of both the Indian and the European community. I am satisfied with the receptions accorded to my views. I am satisfied with the spirit of the whole discussion. It was a frank and friendly discussion which took place, and it was conducted with the real desire to arrive at some solution."

The same evening, Mr. Gokhale, delivered his farewell address at a reception at the Town Hall, presided over by the Deputy Mayor, Messrs J. W. Sauer, Minister for Agriculture, and H. Burton, Minister for Railways being also present. Whilst freely admitting all the difficulties that the Government had to contend against, by reason of that prejudice, he eloquently appealed to them to set their face in the right direction, and declared that, however slow it might be, progress must be steady and continuous towards full justice to the Indian population. He reminded them that one of the primary duties of every Government was to ensure justice to all living under its protection, a duty owed as much—even more, as they were a voteless minority—to the Indian community as to every other. He concluded with a

final appeal to the better mind of the two communities. To the Europeans, he said :—

"You cannot believe in your heart of hearts that whatever temporary advantage gained by those who have power from a policy based on obvious injustice, selfishness, or unreasoning prejudice, such advantage can long endure. You owe it to your good name, you owe it to your civilization, you owe it to the Empire of which you are a part, and whose flag stands for justice and freedom and opportunities for progress for all who live under its protection, that your administration should be such that you can justify it in the eyes of the world. That you have votes, and the Indians have not, only throws a double responsibility on you—the responsibility for actively promoting their prosperity and well being as well as yours. The affairs of this country must no doubt be administered in accordance with European standards and by men who understand the spirit and working of European institutions; but the Government must exist for promoting the prosperity not of the European community only, but of all its subjects; else it is a travesty of government to them."

To the Indian community, Mr. Gokhale addressed the following impressive words of farewell :—

"Always remember that your future is largely in your own hands. You have by no means an easy position here, and it is not impossible that it may grow even worse. But, whatever happens, do not lose faith or give way to despair. I pray to God that such a struggle as you found it necessary to wage in the Transvaal during the last three years may not have to be waged again. But if it has to be resumed, or if you have to enter on other struggles of a like nature for justice denied or injustice forced on you, remember that the issue will largely turn on the character you show, on your capacity for combined action, on your readiness to suffer and sacrifice in a just cause. India will no doubt be behind you. Such assistance as she can give shall freely come to you. Her passionate sympathy, her heart, her hopes will be with you. Nay, all that is best in this Empire, all that is best in the civilised world, wish your success. But the main endeavour to have your wrongs righted shall have to be yours. Remember that you are entitled to have the Indian problem in this country solved on right lines. And in such right solution are involved, not merely your present worldly interests, but your dignity and self-respect, honour and good name of your motherland, and the entire moral and material well-being of your children and your children's children."

Two days later, after having rested at Tolstoy Farm, lunched with the Governor-General and interviewed Sir Thomas Smartt, M.L.A., Leader of the Opposition, Mr. Gokhale proceeded from Johannesburg on his return to India, leaving British South African territory on Nov. 18, and travelling *via* Lourenco Marques, Beira, Mozambique, Zanzibar, and Mombasa, where Indians and Europeans alike joined to do him honour.

I have endeavoured in the foregoing narrative to summarise the principal events of a historic

episode, laying emphasis upon the points of agreement and of difficulty that Mr. Gokhale encountered during his visit. Mr. Gokhale came to study the situation on the spot, to encourage his countrymen in the performance of their duty to India and to the Empire, to suggest remedies for their disabilities, to reassure the European Colonists that their fears as to the numerical and political complexion of the country were appreciated and allowed for, and to recall them to a recognition of their responsibilities to the state and to their voteless Indian fellow-colonists. It is fair to assume that, to the extent possible in so brief a sojourn in a country bristling with so many intricate problems, Mr. Gokhale has accomplished his aim. A member of the Durban Chamber of Commerce declared that Mr. Gokhale deserved a monument for his work in putting an end to indentured recruitment for Natal. Much more does he deserve a permanent memorial for the incalculable services that his visit has rendered to the Empire, to India, and to the people of this country, and it is but natural to look forward to a fitting response to his patriotic labours.

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The Indians of South Africa

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This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists, and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

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REV. V. S. AZARIAH THE FIRST INDIAN BISHOP.

The first Indian Bishop the Rev. V. S. Azariah was consecrated Bishop of Darnaskal at St Paul's Cathedral, Calcutta, on the 29th of December last, the Service being conducted by the Right Rev. Dr. Coplestone, the then Metropolitan, assisted by ten Bishops. The consecration of an Indian Bishop marks a step forward in the history of the Indian Church and this progressive change has been appreciated by all concerned as a just and sound step.

JANUARY 1913.]

MUSSALMANS AND THE PUBLIC SERVICES.

BY

MR. SYED WAZIR HASAN, B. A., L. L. B.

Offg. Honorary Secretary, All-India Moslem League.

I am directed by the Council of the All-India Moslem League to thank His Majesty's Government, for appointing a Royal Commission to enquire into the methods of recruitment for the various public services in India, the limitations that still exist in the employment of non-Europeans and other allied questions of equal importance.

The question of the larger employment of Indians in the public services of the country is now almost a century old, and its history shows a determined effort on the part of the Home Government to do full justice to the indisputable claims of the children of the soil for an equitable share in the administration of their own country, which, however, has until recently met with little or no sympathy from the Government of India, which had to contend against the vested interests of its European Civil Servants. A cursory view of the history of this vexed question which has been to a great extent responsible for Indian discontent in recent years, will show that the attitude taken up is not untenable.

It was in the year 1833 that the British Parliament abolished the monopoly of offices by which Indians were practically excluded from the higher appointments, and enacted that

No Native of the said territories (India) nor any natural born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour or any of them, be disabled from holding any public office, or employment under the said company.

But in spite of this statutory declaration, and the instructions of the Court of Directors to the Government of India, the rules for the nomination of candidates to the Covenanted Civil Service were not in any way modified to enable qualified Indians to get a footing in it.

In 1853 the system of nomination and patronage was abolished and the principal Civil appointments under the Government of India were thrown open to competition among all the subjects of the British Crown irrespective of race or colour. But this concession was illusory, as the number of those Indians was infinitesimally small who could have had the means to cross the 'black

water' and reside in England for study for three or four years to compete at an examination, in which success was extremely doubtful. The competitive system was maintained by the statute of 1858, and although several members of Parliament pointed out in the course of the debate, that unless simultaneous examinations were held in England and India, the Natives of the latter country would be as effectually barred from entering the Indian Civil Service as before the enactment of the statute, but their exhortations fell on deaf ears and Indians remained in the same sad plight, for between the years 1853 and 1870 only one Indian passed the competitive test.

In 1858 Her Majesty the late Queen Victoria declared in her memorable Proclamation, which is regarded by Indians as the Magna Charta of the political rights and privileges that "It is our further will that, so far as may be, Our subjects of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability and integrity duly to discharge." Her Majesty's noble declaration, which is an unequivocal recognition of the equality of political rights of her Indian subjects with those of her English subjects, has been subsequently endorsed by her two gracious successors, and it is on these solemn promises that the people of India take their stand in urging their indisputable claims. There has been a tendency on the part of some British administrators, notably Lord Curzon to explain them away, but their emphatic reiteration by the late and the present King-Emperors has assured us that they will be redeemed in the course of time.

The subsequent history of the question is very tedious; and only three points need be mentioned, the inauguration of the Statutory Civil Service, the appointment of the Public Service Commission of 1886 and the debate on simultaneous examinations in the House of Commons in 1893. The Statutory Civil Service had its origin in the proposal made by the Government of India in 1878 for the creation of a close Native Civil Service, and for closing the Covenanted Service to the natives of India, which were vetoed by the Secretary of State, and the Government of India had to submit rules by which it was provided that a proportion, not exceeding one fifth of the recruits appointed in England in any one year, should be Indians selected from India. These rules came into force in 1879, and the recruits thus appointed were called statutory Civilians. This service was ultimately abolished on the recom-

mendation of the Public Service Commission, although it was the only sincere effort made to do justice to Indian claims. If it had been in existence at the present day, the proportion of Indians in the higher appointments would never have been so miserably small. The inherent defect of the system was that the service was recruited by nomination, and not by competition, the result being that it was swamped by men whose only qualification was that they were well connected, to the exclusion of really deserving men, who would have justified their presence in the Civil Service. It would have been more politic and just had the rules of entrance been improved, instead of the service being abolished altogether on account of its personnel.

The Public Service Commission of 1886 was appointed to devise a scheme which may reasonably be hoped to possess the necessary elements of finality and to do full justice to the claims of the Natives of India to higher and more extensive employment in the Public Service and it was expected that its labours would ultimately result in such revision of the rules of entrance into the various services that capable and deserving Indians would not henceforth be excluded from participating in the administration of their own country. But unfortunately its members came to India with pre-conceived notions and recommended the bifurcation of not only the Civil Service but all the other important services into two branches Imperial and Provincial, the former to consist of Englishmen recruited in England, and the latter of Indians appointed in India. Thus there came into being the Provincial Civil Service rightly characterised by Mr. Dadabhai Naoroji as the 'Pariah Service' on which was to devolve the burden of the administrative work, and whose members were never to rise to position of trust and influence. The Commission also recommended that nearly 108 i.e., one sixth specified appointments should be reserved for members of the Provincial Service, which had hitherto been held by Covenanted Civil Servants, but as will later be seen, even this grudging promise has not been kept.

On the 2nd June 1893 the House of Commons passed a resolution in favour of holding simultaneous examinations for the Indian Civil Service, both in England and India but it still remains a dead letter even after the lapse of a couple of decades, although intelligent opinion in India has always impressed upon the Government the necessity of enforcing it to redeem its solemn pledges.

The resolution which is couched in no ambiguous language runs as follows :—

"That all competitive examinations heretofore held in England alone for the appointments to the Civil Services of India shall henceforth be held simultaneously both in India and England, such examinations in both countries being identical in nature, and all who compete being equally classified in one list according to merit."

The resolution as it stands does not refer merely to the Indian Civil Service, but to other services as well such as the Medical, the Forest and the Police, which are recruited by competition.

But the resolution was passed in the teeth of opposition from the India Office although the then Under Secretary Mr. Russell had solemnly assured the House of Commons that "there is no disposition on the part of the Secretary of State for India or myself to thwart or defeat the effect of the vote of the House of Commons." Lord Kimberley the then Secretary of State for India was against simultaneous examinations, and did his best to assure the Government of India that they would have his support in stultifying the beneficent intention of the resolution. In his despatch he specially emphasised the fact that "it is indispensable that an adequate number of the members of the Civil Service shall always be Europeans, and that no scheme would be admissible which does not fulfil that essential condition."

It is instructive to note that even Mr. Gladstone who was Prime Minister at the time was not entirely in favour of simultaneous examinations, and is reported to have said :—

"The question is a very important one and has received the careful consideration of the Government. They have determined that the resolution of the House should be referred to the Government of India and that there should be a careful examination of that subject by that Government, who are instructed to say in what mode in their opinion, and under what conditions, limitations, the Resolution could be carried into effect."

These open declarations on behalf of the home authorities gave the Government of India the assurance that the last word on the question lay with them and as with the one honourable exception of Madras, all the Provincial Governments were against simultaneous examinations, when the question was referred to them for opinion, the Government of India declared itself openly against the principle of the resolution, and it has been shelved ever since.

The pernicious policy of differentiation into two distinct services has been carried out almost in all Departments of the Public Service e.g.

Public Works, Education, Survey, Forest, Telegraph &c., and the figures quoted hereinafter will show how badly Indians have fared after the labours of this well meaning Commission.

We shall take up the Civil Service, first of all, by which are manned some of the most important departments of Government, such as those of Revenue and Justice and see the position our countrymen occupy in them.

	Euro- peans.	In- dians.	To- tal.
Indian Civil Service ...	1238	56	1294
Statutory Civil Service	15	15
Military Officers in the Com- mission and Uncovenanted Civil Servants ...	118	4	122
Provincial Civil Servants holding posts reserved for the I.C.S. ...	7	40	47
	1363	115	1478

These figures speak for themselves and do not at all justify the belief that the Government of India has been at all anxious to carry into execution the recommendation of the Commission of 1886 to throw open $\frac{1}{2}$ of the appointments held by the I. C. S. to members of the Provincial Service; had they done so 246 posts ought to have been transferred to the Provincial Service instead of 47, supposing that the seven Europeans holding these posts are statutory Natives of India. Another fact worth noticing in this connection is that no Indian be even an I. C. S. man, holds a permanent post higher than that of a Collector or Sessions Judge excluding of course High Court Judges and members of the different Executive Councils.

The net result, therefore, of an agitation carried on for three-quarters of a century (1833-1912) by the people of India for the recognition of their claims, and the labours of several Commissions and Parliamentary Committees has been that Indians hold 115 out of the 1478 i. e. 7.7 per cent. of the higher appointments in the Civil Service, and even then they have no adequate share in the supervision and direction of the administration of their own country, which is indeed a sad commentary on the solemn promises, so often made and reiterated.

Next in importance to the I. C. S. and allied services is the matter of emoluments in the Public Works Department, in which at one time Indians were treated on a par with Europeans, but in spite of the enhanced efficiency of the Engineering Colleges in India itself, and the appreciable increase in the numbers of Indians who have

received professional education and training in England, the rules of entrance have been so modified that only 10 per cent. of the Imperial Engineers recruited in England by an uncertain process of selection can be Indians, while those educated in India, have been relegated to the Provincial Service. Before 1892 absolutely no distinction was made between Europeans and Indians in the Department, their pay and rank being the same, when the salaries of Indian Engineers were reduced by one-third although they remained in the same list as their European colleagues. Subsequently the Department was divided into two services Imperial and Provincial with different salaries and opportunities of promotion.

The following figures will give an idea of the injustice that has been done to Indian Engineers by the bifurcation of services.

	Euro- peans.	In- dians.
Imperial Executive and Superin- tending Engineers ...	302	47
Imperial Assistant Engineers ...	236	13
Provincial Engineers ...	69	113
Total ...	597	173

The 47 Indian Executive Engineers are generally men who were appointed before 1892, and their number is getting gradually reduced by retirements every year. Among Imperial Assistant Engineers we find only 13 Indians, although even by the 10 per cent. rule we ought to have had at least double the number. Even the Provincial Service is not confined to Indians, as there are 59 Europeans and Eurasians to contest the prize posts with them.

It is painful to contemplate the total indifference to the dictates of justice by which Indians have been deprived of their due in this Department; while in the Civil Service they have improved their position inch by inch, in this Department they have even lost the privileges they possessed, and from no fault of theirs, but mainly through professional jealousy.

The 47 Indian Executive and Superintending Engineers are generally men appointed under the old rules, who in a few decades will retire on pension and thus they will entirely disappear from the higher services unless the rules of admission are relaxed in their favour, as is to be hoped from the labours of the Commissions.

The Indian Police Service is entirely monopolised by Europeans, as it is laid down in the conditions of entry, that 'pure European descent will be

	Europeans.	Indians.	Total.
Indian Educational Service	186	4	190
Unclassified	38	17	55
Provincial Service	51	323	377

The members of the Indian Educational Service start on Rs. 500 and by annual increments of Rs. 50 reach a maximum of Rs. 1000 in ten years without waiting for the retirement or promotion of their seniors in service. On the contrary an Indian with first class honours at Oxford or Cambridge will have to start on Rs. 200 a month, unless he has some very influential connections, and will with difficulty rise to Rs. 300 in ten years.

The amalgamation of the two services would be an act of justice and go a great way to attract young men of merit into the Department, or if this is not deemed practical a time scale of promotion should be introduced in the Provincial Service, which would in a small way mitigate the unmerited sufferings of its members.

The Civil Medical Department is not better than the Educational as all the higher appointments, e.g., administrative posts, Professorships in Medical Colleges, Superintendentships of Jails, Civil Surgeons, are practically reserved for the members of the Indian Medical Service for which competitive examinations are held in England, and Indians have very little chance of getting into it.

The officers of I.M.S., have to serve a long apprenticeship with the army, before they are drafted into civil employ, and it is often complained that they are in no way superior in medical knowledge or clinical experience to the Assistant Surgeons whose work they supervise. Medical Colleges in India have now reached a high level of efficiency, and their graduates can compare favourably with those of English, Scotch and Irish Universities. An Indian medical graduate after getting through a stiff five years' course is eligible to being appointed an Assistant Surgeon on a salary of Rs. 100 a-month, on which even clerks in Government offices find it difficult to live and support their families. There are four grades of Assistant Surgeons, the respective salaries in each being Rs. 300, 200, 150 and 100 respectively. Promotion is very slow, and in the last grade can be found men with nine or ten years' service who are still drawing Rs. 100 a-month even if they have received professional education in England.

A few Civil Surgeoncies in each province are thrown open to the Provincial Service men, carrying salaries of not more than Rs. 500 a month.

The total number of the members of the I. M. S. employed in the Civil Medical Department is

approximately 406, out of whom only 19 i.e., less than 5 per cent. are Indians, and only one of them holds an appointment higher than that of a Civil Surgeon.

Besides the officers of the I. M. S., a number of Civil Surgeoncies are held by uncovenanted European Medical Officers, and Military Assistant Surgeons to the great detriment of Provincial Service. These Military Assistant Surgeons do not even possess registerable medical qualifications but are dumped into Civil employ over the heads of deserving and capable Civil Assistant Surgeons. Turning to figures we find that out of 95 Civil Surgeoncies held by officers not belonging to the Indian Medical Service, 67 are held by uncovenanted European Medical men and Military Assistant Surgeons, and only 33 by Civil Assistant Surgeons.

These figures would go to show that Indian Medical men in official employ have not only to suffer from the indulgence shown to the I.M.S., whose English training and Military services entitle them to the special consideration of the Government, but that even Military Assistant Surgeons, whose Medical qualifications are inferior to their own, and who are not allowed to practice in England, are treated as their superiors and given the major part of the smaller Civil Surgeoncies which are not reserved for the I.M.S.

The separation of the Civil and Military Medical Department is essential, and officers of the I. M. S., and the Indian subordinate Medical Department should not be allowed to enter the Civil department to the detriment of others already employed in it.

There is only a solitary Indian in the ranks of Indian Forest Service, out of a total of 231, as probably others have not been found capable enough to undertake the onerous duties connected with the department. Under the existing rules nominations are made in England, and Indian candidates have no chance to get into the service. Besides the Imperial service, there is the Provincial service which is by no means monopolised by Indians as out of a total of 187 appointments 87 are held by Europeans and Eurasians. In all fairness when Indians were rigorously excluded from the Imperial Service, no European ought to have been allowed to enter the Provincial Service. The bifurcation of services in this department is entirely unjust as the Imperial and Provincial men have both to work as District Forest Officers with the exception that only the members of the Imperial Service can be appointed

Conservators. It is hoped that the Commission would recommend the removal of this glaring anomaly.

The minor departments e. g. Salt, Customs and Survey are to a great extent entirely staffed by Europeans. In the Customs Department there are 33 gazetted posts of which only three are held by Indians, besides 50 non-gazetted ones with very decent salaries out of which only 3 fall to their share. In the Salt Department Indians fare only a little better as out of a total of 58 gazetted appointments they hold 10 although they are all on the lower scales of the ladder.

In the Survey Department, with the exception of Madras, where out of 16 Deputy and Assistant Directors five are Indians, there are two services Imperial and Provincial. The first is of course confined to Europeans, while the other which consists of Deputy and Extra Assistant and Sub-Assistant Superintendents, is by no means confined to Indians. The total number of the latter is 62 of whom only 15 are Indians.

The Postal Department is more liberal in its treatment of Indians, and they can rise even to the highest posts, although at present there is no Postmaster-General possibly owing to the fact that these posts are in many cases held by members of the I. C. S. But the European element even in this Department is disproportionately large, as excluding the newly-formed province of Behar and Orissa. There are 208 Superintendents and Postmasters getting more than Rs. 200 a month of whom 100 are Europeans. But the proportion of Indians appointed in recent times is very large, and it is hoped that in the course of time the number of Europeans will be reduced.

In the allied Department of Telegraph on the contrary very few Indians are employed as they contribute only 18 to a total of 140 Superintendents and Deputy and Assistant Superintendents, and not one of them is a Director of a Circle or an Electrical Engineer. Telegraphists of this department too, who are comparatively well paid are mostly Europeans or Eurasians.

The Accounts Department has now adopted a liberal policy, and Indians of merit and ability can get into it if they pass a competitive examination, but still this number is not large enough as they constitute only 26 of the 94 gazetted officers in the department.

The Foreign Department is a special preserve of the Europeans, as not a single Indian can be found in its superior branch. Its Secretariat, consists of a secretary, two deputy secretaries, an

under Secretary, an Assistant Secretary, a Registrar and an Attache of whom only the last mentioned is an Indian. All the sixteen Residents at the Courts of Indian Chiefs are Europeans. The Political Department has 123 officers on its rolls but they are all Europeans, although two members, of the I. C. S. are admitted into it every year, yet so far no Indian seems to have been selected for the honour.

It was to be hoped that the Government of India itself would be more just in its treatment of Indians, but the statistics supplied in reply to a recent interpellation in the Imperial Council and published in the *Gazette of India* of the 28 September 1912, tell quite a different tale. We are told that out of 123 officers serving at the head-quarters and drawing salaries ranging from Rs. 500 to Rs. 1000 per mensem only 19 are Indians, while out of 126 getting more than Rs. 1000 only four are Indians. No Indian has so far held a permanent appointment as Secretary or Under-Secretary to the Government of India, although among the ranks of native Civilians many capable men could have been found. The same is the case with Provincial Secretariats too, as only in Madras, one of the Under-Secretaries is perhaps an Indian. The clerical staff in most of the Secretariats is composed mostly of Europeans and Eurasians, but no accurate statistics are available, as these appointments are non-gazetted.

In reply to an interpellation in the Imperial Council in 1912 by the Hon'ble Raja of Degpatia, the Government of India supplied some interesting figures relating to the proportion of Indians and Europeans in posts carrying a salary of more than Rs. 500. The statement is as follows:—

Communities.	1867		1903		1912	
	Number of posts.	Percent- age.	Number of posts.	Percent- age.	Number of posts.	Percent- age.
Europeans & Eurasians.	2048	93.8	3254	34.3	4466	82.8
Hindus ...	90	4.5	508	13.1	782	14.5
Muslims ...	35	1.6	98	2.5	142	2.6
Total Indians	134	6.1	606	15.6	921	17.1
Grand Total.	2182	99.9	3860	99.9	5382	99.9

Thus out of 5390 such posts only 924 i. e. 17.1 per cent. are held by Indians and most of them belong to the superior grade in the various Provincial services. For officers getting more than Rs. 1,000 a month, no statistics prepared by Government, are available, but the Hon'ble Mr. Subba Rao states, that "Only 8.6 per cent. of these appointments are in the hands of Indians, and almost all the high appointments of the state involving direction, initiative and supervision have been jealously kept in the hands of Europeans."

This brief examination of the public service statistics goes to confirm the belief that the children of the soil are not only shut out from directing and controlling the administration of the country, which is in itself a serious and justifiable grievance, but that they are deprived of the fair share of subordinate posts, where they could make use of their ability and talents. Only those appointments have been left to them which partake of the nature of drudgery, and destroy all power of initiative and self-respect. It is true that some of them rise to positions of trust and influence, but how far their number is, one or two Judgeships in each High Court, four seats in all in the various Executive Councils, this is all that they can aspire to. How far can these grudging concessions go to allay the spirit of justifiable grievance which is rampant in the land? This grave dissatisfaction in the minds of intelligent Indians with the existing circumstances is neither due to racial jealousy nor a desire for self-aggrandisement. It has its roots in the Renaissance due to contact with Western civilisation and to the acquisition of Western knowledge, the manifold signs of which we see on every side, which has affected all classes and creeds in India and which is slowly transforming its people from a mass of listless individuals, into a compact intelligent nation realising its importance as a great unit of the British Empire. Those of us who have eyes can see that the best products of our Universities have to waste their talents in clerical drudgery or in mechanically carrying out the commands of an officer, who is in many respects their intellectual inferior, and they cannot help feeling that were they given the chance, they could have done better and more solid work.

If the present system continues a little longer, our administrative talents and abilities are liable to suffer from constant disuse. A glance at the various civil lists shows that no Indian is at present employed as a permanent Commissioner, Member of Board of Revenue, or as Secretary to a Government, positions in which any gifted

officer can make his abilities felt. In the Native States too there has been a tendency for some time past, probably due to pressure from the Foreign Office, which is as we have seen greatly prejudiced against Indians, to appoint Europeans to all important posts to the great detriment of qualified and competent Indians. Thus we see that in the whole length and breadth of India, no room is left for the expansion of Indian talents, which might have been a source of strength to the British Empire, instead of an element of weakness. We are often taunted with lack of initiative and administrative ability, but the successful achievements of Indian administrators entirely belie this charge. Let them be given a chance.

But we have faith in the ultimate justice of British rule, which has brought the priceless blessings of peace and security to our country, and we firmly believe that sooner or later the solemn promises of our beloved Sovereign will yet be redeemed. His late Majesty, King Edward VII, in his Proclamation of 1908 graciously said:—

"Steps are being continually taken towards obliterating distinctions of race as the test for access to public authority and power. In this path I confidently expect and intend the progress henceforward to be steadfast and true."

It is these gracious and solemn words which prevent us from desponding as to our ultimate future, and buoy us up in our efforts to secure our rightful share in the administration of our country.

Another and equally important aspect of the Public Service question, is the disproportionately small share which the great Mussalman community has even in its lower rungs, not to say anything of the superior grade, as according to the statement made by the Government of India which is given elsewhere, of the posts carrying a salary of more than Rs. 500 they possess only 2.6 per cent. Another fact which can be glanced from the statement is that while the Hindus have advanced from 4.5 per cent. in 1867 to 14.5 per cent. during 33 years intervening between 1867 and 1910, the Mussalms have wearily dragged on from 1.6 per cent. to 2.6 per cent., which shows how slow their progress has been.

The All-India Moslem League has consistently agitated for the increased employment of Mussalms, in consideration of their individual ability, and their numerical strength and has brought their grievances to the notice of the Government, which in many cases have been recognised, but seldom redressed. In reply to a repre-

sensation His Excellency Lord Minto was pleased to say:—

"The League has no doubt aware the Governor-General in Council desires that the Mohammadians, like every other community should enjoy that share of Government patronage to which the number and importance of their community, and their educational and other qualifications entitle them. His Excellency has no information to show that Local Governments and Administration do not share this desire, and I am to suggest that if the League have reason to think, that in any Province, the Mohammadian community does not receive in this matter the full measure of consideration that it deserves, they should represent their grievances to that Local Government, who the Government of India do not doubt will accord the most careful and sympathetic consideration to any representation so made."

Wise and sympathetic words indeed, but the predominance of interests and the disinclination to disturb them have prevented Moslem claims

from being recognised, and in spite of the tremendous advance made by them in education, during the last quarter of a century, they are still at a great disadvantage in securing their rightful share in the administration of the country. The League has never sought to put a premium on inefficiency and has never pressed the claims of Moslems simply on the ground of their being Moslems, irrespective of educational qualification. Its sole contention in this respect has been that when competent and qualified Muslims are available for public service, they should be given a proportion of the appointments to which they are entitled. A statistical summary of their position in the various services is given below, and it should go to prove that that they deserve a much better treatment.

Departments.	Europeans.	Hindus.	Muslimans.	Others.	TOTAL
I. C. S.	1238	40	9	7	1294
Statutory Civilians	0	5	8	2	15
Military and uncommissioned officers in Commission	118	2	0	0	122
Provincial servants holding appointments reserved for I.C.S.	7	25	11	3	47
Provincial Civil Service (Executive)	205	828	326	85	1441
Subordinate Judges	10	262	26	29	327
Munsifs	7	635	95	1	738
(Imperial) } FOREST DEPARTMENT.	230	0	0	1	231
(Provincial) }	87	75	16	0	187
Salt Department	51	7	3	0	16
Customs	50	1	0	2	33
Post Office (Superintendents and Postmasters getting more than Rs. 200)	100	71	21	13	208
TELEGRAPH DEPARTMENT.	122	16	1	1	140
(Superintendents and Assistant and Deputy Superintendents.	68	20	2	4	94
Accounts Department	330	4	1	2	337
Superintendents of Police	58	93	72	24	247
Deputy Superintendent of Police	186	2	0	2	190
EDUCATIONAL DEPARTMENT.	38	12	1	5	56
1. Indian Education Service	54	262	45	16	377
2. Unclassified	387	13	2	4	406
3. Provincial Education Service	41	230	51	26	551
Indian Medical Service	538	51	3	6	598
Civil Assistant Surgeons	59	103	5	5	172
PUBLIC WORKS DEPARTMENT.					
Imperial Engineers					
Provincial Engineers					

These figures would go to show that with the exception of the Provincial Executive and Police Services in which their administrative and executive ability have been repeatedly recognised, they have not been able to hold their own against other communities. It may be added that the numbers of Mussulman Deputy Collectors and

Police Officers is swelled by their predominance in the Punjab, United Provinces and the new Provinces of Behar and Orissa, while in other parts, notably Bombay, their condition is not at all satisfactory. Out of the 82 Deputy Collectors in Bombay only 11 are Muslims against 10 Europeans and 7 Parsis, notwithstanding the fact that



THE CHANDNI CHOWK, DELHI.



THE CHANDNI CHOWK—ANOTHER VIEW.

To show the abhorrence with which the people are viewing the recent diabolical deed on the person of H. E. the Viceroy, the Delhi Municipality has decided to purchase and demolish the house from which the bomb is known to have been thrown and also to convert the Chandni Chowk as soon as possible into a broad open street by the removal of the trees and the central pavement so that all men who pass by may be reminded, not of the shame of the deed but of the feelings of resentment and disgust with which the outrage has been regarded by the country at large.

Sindh is practically a Muslim Province and Muslims constitute more than one-fifth of the total population of the Presidency.

It is needless to say that a self-respecting and sensitive community proud of its past bitterly feels the humiliation of being reduced to a state of such utter helplessness, in spite of the fact that they have to the best of their ability, complied with the conditions laid for entrance into the public services of the country, and that the rate of their advance in education during recent years has been higher than that of other communities.

In a country under bureaucratic rule it is essential for the preservation of a community's interest and the elimination of all possibility of its being tyrannised over by other communities, that it should be well-represented in the administration of the state, so that it may not be regarded as a negligible factor by its rivals, and can make its influence felt when necessary.

The Commission will therefore be called upon to suggest a solution for a problem of two-fold character. First the equitable division of the appointments in the higher grades between Europeans and Indians, and secondly the removal of the grievances of the Mussalmans, so that all the classes may be duly represented in the public services, and all the elements of friction removed. The Hon'ble Mr. Subba Rao in his admirable pamphlet on the subject has very justly remarked that "that no class of appointments in the public services in all its branches, whether general or special should be made the monopoly of any particular class of His Majesty's subjects in the United Kingdom or India and that all appointments should be shared equally by all classes." He even goes on to say that "where it is considered that a particular class should be represented in the service and if candidates from that class are not available in a particular province they should be recruited from other Provinces." The principle underlying these statements is worthy of the Commission's best attention, and it is to be hoped, will be duly considered.

The bifurcation of the services into two branches Imperial and Provincial has been the source of great trouble, and the two services should be amalgamated as far as possible in all the Departments, as the nature of the duties entrusted to officers of the two services is generally of the same character.

The solution of the Indian Civil Service

problem will present most serious difficulties, but it is hoped that they will not prove of an insurmountable character. Indian publicists have had nearly for the past half a century urged the advisability of holding simultaneous examinations in England and India, so that English and Indian candidates may compete on terms of equality and none of them be handicapped by any drawbacks in realising their ambition. It would be a libel to the intelligence and perseverance of the English race to say that they would be swamped by Indian competitors and that the administration of the Indian Empire would entirely pass out of their hands. It would be needless to recapitulate all the difficulties which Indian candidates have to undergo in going to England for the competitive examination. Suffice it to say that it is only the sons of very rich men who can afford to go to England for the pursuit of an illusory ideal, while those young men with brains and ability who would have come out successful in it, are chained to India by poverty. The holding of simultaneous examinations will close this painful controversy for ever and will be a monument of British Justice in India. A little concession will have to be made in the favour of Indian students in the matter of age limit as they have to study their vernaculars and sacred languages before they begin the study of English, and hence the age-limit for them ought to be 23 years at least. There will be no necessity of obtaining Parliamentary sanction for this change, as the House of Commons has assented to the principle.

As an alternative measure I am directed to suggest that if the holding of simultaneous examination is not deemed feasible, at least 60 per cent of the appointments should be set apart for statutory natives of India to be awarded by competitive examinations held separately in each Province, so that there may be no fear of candidates from the more advanced Provinces, swamping the service to the disadvantage of those from the backward ones. If this method of recruitment is adopted it would not be a great hardship if Indian candidates are disqualified from sitting for the examination, held in England, provided the names of the English and Indian candidates are borne on the same lists after being posted to the different provinces. If the competitive examinations are held in the different provinces, it would be advantageous to admit only graduates of the first and second divisions to the examinations and care should be taken that those admitted are of good character and socially well connected, as in India birth and

breeding considerably enhance the prestige of a public officer.

I am also directed to suggest that a minimum number of marks should be fixed to ensure a pass, and the required number of candidates should be selected from the act of the successful candidates in order of merit, but if it is found that any important community such as the Muslims do not secure the number of posts, to which they are entitled in the Province, candidates from that community who stand lower down the list may be selected. This method will ensure the due representation of all the important elements of the population in the Civil Service. If on the contrary the number of Muslims is greater than to what they are equitably entitled, the same concession should be made to the Hindus or other communities.

I am also directed to state explicitly that the Council of the League is not at all in favour of the method of nomination by which the statutory Civilians were recruited, and it is totally condemned by past experience. The League is of opinion that merit ought to be the sole test for admission to the public service, and no man should be employed simply on the strength of his connections. If competitive examinations are not favoured by Government, selection may be made from the best graduates of the University in a particular year and none else, in the manner already suggested. The system of nominations should never be resorted to, as "it is demoralising in its effects, and stunts the development of national character."

The Judicial Branch of the Civil Service should be to a great extent separated from the Executive, and if any members of the I.C.S. are appointed in it, they must be made to pass special examinations in law, and undergo training under approved Judges before they are entrusted with responsible posts in the Department. The pay and prospects of the Provincial Judicial Services if it is not amalgamated with the higher one, should be improved, and they should be eligible for appointment as Sessions and High Court Judges after approved service. It would also be advantageous to appoint Advocates and Vakils of tried ability as Session Judges, as by their training and qualification they are better able to discharge the duties connected with these posts than young Civilians with little or no knowledge of law.

The Council of the League would also suggest the amalgamation of the Imperial and Provincial

Services in the other Departments, for reasons already mentioned at great length. Competitive examinations for the Indian Police and Forest Services should be held in India also, to give young Indians a chance to positions of trust in these Departments.

The Department of education should receive special attention from the Commission as it has been very harsh in its treatment of Indians. If it is deemed necessary that a certain proportion of its officers should be Europeans, care should be taken to attract talented men even at higher salaries than those at present allowed, but when there are two candidates of identical qualification preference should be given to the Indian. In case the services are not amalgamated and a Provincial service is maintained, the League would suggest the introduction of a time scale of promotion as in the superior service instead of the present division into grades.

In conclusion I am directed to state that the League fervently hopes that the Commission would succeed in its mission and by its unbiased enquiries bring to the notice of His Majesty's Government the heavy disabilities under which his loyal Indian subjects are labouring in their desire to serve him to the best of their ability, and that in the end the gracious promises of their Sovereign will be fulfilled, thereby redressing their grievances in this respect.

THE PUBLIC SERVICE QUESTION.

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THE RECENT CONGRESS, CONFERENCES, CONVENTIONS AND LEAGUES.

The Indian National Congress.

THE twenty seventh session of the Indian National Congress was held on the 26th of December last on the historic site of the famous Pataliputra, now known as Patna. The Chairman of the Reception Committee, the Hon. Mr. Mazur-ul-Haque took the opportunity of enlightening the delegates and visitors on some of the very interesting facts connected with the history of Patna in particular and of Behar in general.

The Delhi outrage which was perpetrated but a couple of days before the meeting of the Congress told heavily on the enthusiasm of the leaders and delegates alike. Mr. Haque in referring to the dastardly outrage on the person of H. E. the Viceroy said :—

It is with heavy and a sad heart that I refer to the dastardly outrage committed the other day at Delhi. The deed was most sacrilegious inasmuch as it was an attempt upon the life of the representative of our Sovereign and of all men to pick out for this black deed of contemplated murder is a Viceroy so popular, so sincerely attached to the interest of India and Indian people—a Viceroy who has dared to brave the hostility of his own countrymen in enacting measures that he honestly and rightly believes to be for the good of our country. Oh, it is too distressing, too horrible. Imagination shudders at the enormity of the terrible crime. A thrill of horror and indignation has swept over the land and cast a miserable gloom over our proceedings to-day. But, brothers and sisters, God is just and He in His infinite mercy has saved the lives of our beloved Viceroy and his gracious consort. We fervently pray that our Lord Hardinge may soon become convalescent and be restored to us, so that he may continue to rule over us with that large heart and sympathy and nobility of purpose which has so far characterised his administration. As to the miscreant who planned this foul and wicked deed I will not say much, I will only say this, that he may be caught and be given punishment he so richly deserves. My heart is too full and I will not distress you and make you miserable any further by my gloomy thoughts.

He then passed on to what he called "the treatment of Islam by Europe" and with legitimate bitterness denounced the attitude of the Europeans towards the Sultan of Turkey, condemned the policy of Sir Edward Grey and Mr. Asquith, congratulated Lord Hardinge on the sympathetic and statesmanlike policy he meted out to the afflicted Mussalmans and appraised the general role of sympathy and sorrow displayed by the Hindu community in India towards the inevitable calamity that has been threatening

their sister community. He was even vehement in his denunciations of the European powers.

But the most significant thing about the last Congress was the extreme cordiality of feeling displayed by the two communities. The Chairman of the Reception Committee in an eloquent address pleaded for more mutual sympathy and mutual understanding. He denied that there is anything sectarian about the Congress. He gave his co-religionists a piece of advice which is thrice welcome at this time when so much is made of what is known as the Hindu-Mahomedan Problem :—

To my own co-religionists I say, as you are Mussalmans you cannot but look beyond India, but do not forget your motherland. India has great claims over all her sons and your neglect of her interests is almost sinful. I invite you, nay, I call upon you, in the sacred name of your motherland to join this national assembly which knows no distinction of class or creed, no distinction of Hindu or Mussalman. I have heard some friends say that the Indian National Congress is a Hindu organization. I deny the charge altogether. I repudiate it entirely. It may be worked out by the Hindus; but why? Simply because Mussalmans will not come forward and take their proper share. Its ideals have always been national and never sectarian. If the Moslem community have any grievances against the Congress, I invite them to come here and ventilate them on this our common platform. I prophesy that they will find all their grievances chimerical and imaginary and will go away absolutely converted to the Congress cause.

The Presidential address of the Hon. Rao Bahadur R. N. Mudholkar, a deliverance of great length, treated of the New Councils, and criticised the regulations for the same, touched on Decentralisation and the position of Indians in South Africa, Indian Representation in Parliament and other matters of equal import. He reviewed the history of the subject dealing with the Statutory Civil Service of 1870 and the measures of the Public Services Commission of 1886 which he considered even more unsatisfactory. He then spoke at length on the necessity for simultaneous Examinations and urged the following considerations to the notice of the Royal Commission :—

1. That recruitment to what is called the Indian or Imperial Service should be only by Competitive Examination held simultaneously in England and in India, those merits being classified in one list and appointments given by strict order of merit.

- II. That the candidates who are selected should be required to pass a period of probation and training for two years at one of the British Universities or approved educational institutions.

- III. That the Statutory Civil Service as laid down by the rules of 1879 be revised, that half the appointments therein should be given to deserving members of the Subordinate Service, and half by first recruitments filled

by Competitive Examination. The competitive test should be applied as much to first appointments under the Statute of 1870 as it is to the appointments under the Statute of 1881.

The President also raised his voice against some of the inevitable defects of the Council Regulations, suggested some methods for their modification and betterment and appealed for a general expansion of the system of Council Government. But one important point which he raised to the forefront during the last Congress was the direct representation of Indians in the House of Commons.

But there is another reform of a more fundamental character to which I would invite the attention of the Congress, the country and the Government, and that is the representation of India in the House of Commons. With the supreme power in regard to the Government of India vested in Parliament, the necessity of representation of Indian interests in the House of Commons has been perceived by many thoughtful people. Pondicherry elects a member to the French Chamber, and Goa to the Portuguese Parliament. With infinitely vaster interests to be protected the claim of India for representation in the House of Commons cannot be called unreasonable. With Parliament as not merely the ultimate and final authority, but the actual directing and ordaining power the demand for the small representation advocated in 1878 cannot be called untenable or chimerical.

Opposition is to be expected, but what reform has not been opposed and attacked? With the ever increasing number of Indian questions brought before Parliament the justice of voicing the Indian view in the House of Commons cannot be gainsaid. All honour and grateful thanks to those generous souls, who have during all these years championed the cause of India. But there can be no genuine, adequate and fully informed representation of the Indian view until India is given the chance of sending Indians, however few, to the Supreme Council of the Empire. Nothing is better calculated to bind this country and England together in close union.

After a detailed survey of Indian questions he concluded his address with an eloquent exposition of the aims of, and the necessity for, the National Congress. We refer our readers to page 75 of the Review for a fuller report of this part of the President's speech. A list of the Resolutions passed in the Congress is also given on page 73.

The Social Conference.

The Indian National Social Conference was held at Bankipur on the 29th of December last, Pandit Ramavater Sharma presiding. The learned Pandit touched on almost all topics of current interest in Social reform and in an eloquent discourse appealed for greater interest in social questions. The conference gave its emphatic support to Mr. Dadabhai's Bill. The defects of the Purdah system, the age of Marriage, the Depressed classes, Sea voyage, Widow remarriage, Female

education and a host of other questions as well claimed the attention of the conference and a Resolution was passed on each of these subjects. In an important Resolution on the Caste System, the Conference called upon the leaders of the Hindu community to take practical steps to introduce inter-dining and inter-marriage among the various sub-sections of the leading castes in India with a view to promote the growth of a feeling of solidarity amongst the Hindus in all parts of India. For the benefit of our readers we give the list of resolutions passed at the Conference in our Departmental notes (Page 96).

The Industrial Conference.

The eighth Industrial Conference met on the 30th of last month at the Congress pandal. The Hon. Mr. Justice Inam gave a short address of welcome as Chairman of the Reception Committee. In welcoming those present he reminded them of the part played by industry in the life of a nation. Mr. Hari Kishen Lal, the President of the Conference then read his address.

Mr. Hari Kishen's address out-rivalled Mr. Mudholkar's in length. It runs to some sixty-three pages of printed matter. It is an elaborate performance in every sense of the word. The President in the opening lines of his address admitted that every question of industrial and agricultural importance had been treated at some length and that a comprehensive survey of the economic field had also been attempted. It is a valuable treatise of rather in-ordinate length though as he regretted himself it is by no means exhaustive, deep or complete. A part of the address relating to Agricultural developments is reproduced in our Agricultural Section. A list of the Resolutions passed at the Conference is also published in page 84, which may be perused with advantage.

In closing his address, the President deplored the absence of industrial enterprise among his countrymen and blamed them for allowing foreign capital and foreigners to develop the natural resources of the country. He even went so far as to suggest that the Indian Government was in some way responsible for our lack of enterprise. He wished to know if it was due to physical and moral inaptitude of the Indian to manage a concern like the Jute Mill. "The whole of our foreign commerce," said he, "is financed by foreign capital and it is now realised that we are paying too heavy a penalty for it. . . . We do not want any more foreign capital with such onerous conditions."

In conclusion Mr. Hari Kishen Lal put forward sixteen economic propositions which are, as it were, a summary of our industrial needs.

Mahomedan Educational Conference.

The twenty-sixth Annual All-India Mahomedan Educational Conference opened on the 28th of last month at Lucknow. His Honour the Lieutenant Governor Sir James Mason was present, when the president Major Syed Hasan Bilgrami, M. D., I. M. S. (retired) delivered his address which lasted over two hours. Major Bilgrami opened his speech by a sympathetic reference to H. E. the Viceroy and a resolution of condolence was passed. After mentioning the question of a Moslem University and its ideals the speaker continued:—

But for the moment it would appear that the decision of the Secretary of State as conveyed in Sir Harcourt Butler's letter of the 9th August last, addressed to the President of the Constitution Committee of our proposed university, has undoubtedly given the coup de grace to our university movement at any rate for some years to come. Nor has elementary education, which every Moslem state whether of the West or of the East, now regards as a sacred duty fixed any better hitherto. No intelligent person can pretend that Sir Harcourt's letter, if intended as an argument in support of the step the Secretary of State for India has been advised to take in regard to our university movement, is at all convincing. On the contrary it would be legitimate to conclude, from its general tone and temper, that it was intended to put an end to all discussion and controversy. Now I do not for one moment assert that a university founded on the lines proposed by the Constitution Committee will not be an excellent institution. True, it will be in practice altogether a Government affair, run by experts of the Education Department, and hitherto on their own admission and the evidence of men like Sir Valentine Churl, their efforts in the field of education have proved a failure. Their constant complaint is that they have failed to produce men of character and men of firm moral fibre, that they have only succeeded in turning out a number of graduates who have learned their work by heart without understanding it. Let us grant however that they are now going to turn a new leaf and succeed better in future. But the question is why such an institution however excellent, should be expected to especially interest the Moslem community and that so deeply as to induce them to sacrifice to it almost every educational asset they now possess and make themselves as it were educationally bankrupt for all time. Have we really formed any conception of the sacrifices we are asked to make for this practically Government institution? Have we realised what it all means? Let us see. It means, first of all handing over to a Department of the Government recently disposed at their will, of a few lakhs of rupees recently collected by our impoverished community in an outburst of enthusiastic local fervour, representing the hard earned savings of the poor and middle classes, who could ill afford it as well as the superfluities of the rich, who could no doubt afford more. But even this sacrifice could no doubt afford more. But even this sacrifice would be a trifle when compared with the sacrifice of

Aligarh College itself to the glamour of the mere name of a so-called "university." Here is what we may read in a quotation from the proposed Act:—And after the date of the establishment of the University the M. A. O. College, Aligarh, shall cease to exist as a separate corporation, and shall be incorporated with the University. "Cease to exist" gentlemen, and for such a university as I have endeavoured to give a sketch of for your benefit. To such University all property, movable and immovable of every description belonging to the College together with all its rights and privileges, are to be transferred. The work of Sir Syed's life time the tender plant of forty years' growth, cherished by the whole Moslem community, nurtured by the hands of their most trusted leaders, thirty lakhs or so of money (a drop in the ocean when we consider the requirements of a really first class university, but still representing the supreme effort of a community poor in comparison with other sections of the Indian people), all this heritage which we hold in sacred trust we are asked to sell, and for what? For a mess of pottage, for a university, which we can in no sense of the word call our own. Can the Moslem community accept such a university as the fulfilment of all their hopes and all their aspirations in the direction of founding an autonomous institution where they could carry on more efficiently, and on a sounder basis and larger scale, the work they have begun at Aligarh, an institution enjoying at least the measure of self-government enjoyed by Aligarh College, and in its administration free from interference by Government officials? We asked for bread and we are offered a stone.

At the closing of the Conference a number of resolutions were passed which are reproduced in our Educational Section to which we refer our readers.

The Moslem University.

The Moslem University Foundation Committee began its sittings on the 27th ultimo. Almost all the elite of the Mahomedan community from different provinces were present at the meeting at Lucknow. The Hon'ble the Raja of Mahamadabad made the opening speech in which all the issues raised in Sir Harcourt Butler's letter were dealt by him separately and he asked the Committee to consider the questions with a cool and calm mind. He said that as far as his own personal views were concerned he did not think the question of name was such as required any serious consideration. The Government he thought would be wise enough to concede this trivial point. But the real question was that of control and he was only voicing the opinion of all his community when he said that no power should be relegated to the Governor General in Council on the matter of affiliation. He was quite at one with his people that it was a vital necessity in the light of the special circumstances of the Mahomedans but the question was how far and to what extent should the point be pressed at present. He struck

the mean. They ought to be given the affiliation of schools now; that of colleges, he said, could without prejudice be relegated to the future. But the relations between the Court of Trustees and Senate, he concluded, should remain as recommended by the Constitution Committee.

He then proposed H. H. The Nawab of Rampur, who had specially come to attend the meeting, as the President of the committee. The first resolution was of course on the Delhi outrage and there was perfect unanimity among the members. The meeting revealed the great interest and enthusiasm evinced by the Moslem community regarding the University Scheme. But the speeches on that day's meeting revealed two schools of thought, the exponents of which showed no reconciliation. The one maintained that the Moslem University should not be made an official department, while the other was determined to give as little as possible to the Government. The question that was argued most was whether in the case of the Viceroy being the Chancellor what powers should be given him. There were many who thought that the last power of the veto being in the hands of the Government, there was no need to confer more. Fiery speeches were made. But no decision was arrived at.

The next meeting of the Committee met on the 29th under the Presidency of H. H. the Aga Khan. After animated discussions in the day and late sittings in the night the delegates passed by a majority the following resolutions:—

That this meeting views the decisions of His Majesty's Secretary of State as contained in the letter of Sir Harcourt Butler, dated Simla the 9th August, with profound disappointment and regret. Having regard to the views expressed by the committee in this meeting in the course of discussion, it resolves—(1) that the name of the University should be Moslem University, Aligarh; (2) that with regard to the control the powers proposed to be vested in the Chancellor should not be vested in the Governor-General in Council; (3) that the powers mentioned in Clause 5, Chapter 3 of the Statute, should be the same as conferred on the Patron under Section 41 of the rules and regulations of the Aligarh college; (4) that with regard to affiliation, the statutes should remain as proposed; (5) that the provisions relating to the Court Council and Senate should not be modified and further (6) having regard to the momentous issues involved therein, this meeting appoints a committee with full powers and authority to act and finally settle all matters relating to the Moslem University in such a manner as may seem proper to them in the best interests of the community and wait in deputation on his Excellency the Viceroy to make all necessary representations in this behalf.

A representative Committee of distinguished Mahomedans was also appointed to act as plen-

ipotentiaries of the community in carrying on negotiations with the Government.

The Council of the Moslem League.

A meeting of the Council of the Moslem League was held on the 31st of December last at Lucknow when most of the members of the League were present to partake of its deliberations. The item on the agenda was to consider the draft constitution and rules as revised by the acting Secretaries of the Moslem League. The chief points of discussion were the aims and objects of the League. H. H. the Aga Khan presided again. After much lively discussion the following resolutions were unanimously adopted:—

"(1) The object of the League shall be to promote and maintain among Indians feelings of loyalty towards the British Crown. (2) To protect and advance the political and other rights and interests of the Indian Muslims. (3) To promote friendship and union between the Muslims and other communities of India. (4) Without detriment to the foregoing objects, the attainment of a system of self-government suitable to India by bringing about through constitutional means a steady reform of the existing system of administration by promoting national unity and fostering public spirit among the people of India; and by co-operating with other communities for the said purposes.

The Hindi Literary Conference.

The third Hindi Literary Conference was held successfully at Calcutta and many leading men took part in it for three days. As many as 26 resolutions were passed and, in the course of one, the following observations were made by a speaker on the future scope of the language becoming the common tongue of all India:—

The Hindi Sammelan wants that the Hindi language as it is spoken, should be Indianised, that is, should be made the *lingua franca* of India. All Muslims and Hindus know well that that language so widely prevalent in India is not pure Urdu nor pure Hindi. It is a mixture of both when it is written in Urdu characters it is called Urdu and when in Hindi characters it is called Hindi. The conflict then turns upon the "characters" or the script of their common language. The Sammelan urges that it is easier for our Moslem brethren to learn and read the Hindi characters than it is for the Hindus to learn and read the Urdu characters. Hindi characters, provide legible reading, while the Urdu fast handwriting does not. Another plea in favour of the adoption of Hindi characters is that the Indian peoples speaking other Indian vernaculars would easily learn Hindi characters than the Persian (Urdu), and they have begun doing so. In the course of a few years, it is believed, these peoples will be able to universalise the Hindi characters and Hindi language in their respective provinces, for the Nagri-Hindi characters are not unfamiliar to them. The Muslims, therefore, should consider this question dispassionately. They are not asked to abandon their Urdu language and Urdu (Persian) characters but are requested to know and use in addition Hindi

characters also, but not the language; for the language is practically the same. By their generous accession as well as by the voluntary efforts of other Indian peoples using other vernaculars, the Hindi script will become a universal script, without interfering with the literatures cultivated by the two sets of Indians and known to us as Urdu and Hindi. If we do not adopt this scheme, then it is possible we may have in the near future to learn and adopt the Roman script as the general and universal script for all India which will make the situation worse, for our Moslem brethren as well as Hindu community will not forsake their scripts, and they will be required to learn an additional double script, for, verily Roman script is a two-fold one and we shall have to accommodate ourselves to using it in expressing our thoughts in our vernaculars.

The Kayastha Conference.

The All-India Kayastha Conference was held at the Calcutta Town Hall under the presidency of Mr. Baldeo Prasad. There was an unusually large gathering, the delegates alone from all parts of India numbering about 500. They all met together with the object of welding together the Kayasthas of the different provinces into one community. There was also an enthusiastic common dinner.

In the course of his eloquent address as Chairman of the Reception Committee, the Hon. Maharaja Girijanath Roy Bahadur said:—

It was on the occasion of the last Conference at Allahabad that the Bengali Kayasthas were for the first time honored with an invitation. The President of that Conference laid the whole Bengali Kayastha community under deep obligation by expressing his earnest desire to have an account of their genealogy. Then came last year the great day of honor for the Bengali Kayasthas when their brothers of all-India highly honored them by inviting Mr. Sarada Charan Mitra, then President of the Bengal Kayastha Sabha, to preside over their deliberations at Fyzabad. The memory of that grand union of the East and the West of India will be written in characters of gold in the history of the Bengali Kayastha community. For this great honor done to us, we take this opportunity to give vent to the inexpressable joy that we are feeling at the idea that the happy brotherly union, the foundation of which was held on the banks of the holy Sarayu, has to-day reached its consummation on the banks of our dear Bhagirathi. To speak the truth it is very gratifying to reflect that so many mighty minds of the Kayastha community of the whole of India have thus here gathered together, being unmindful of so many troubles and discomforts, and why? not for personal aggrandisement, but for sympathising with one another in weal and woe, for effecting their social advancement, for ameliorating the conditions of their distressed brothers, for taking steps to introduce in their society good manners and high morals, self-reliance and dutifulness, self-control and strong brotherliness, and for paving the way to the high education of their brothers.

The President Mr. Baldeo Prasad delivered his speech in Hindi. He expressed his gratification at the attendance and said that the movement marked an epoch in the history of their com-

munity. He recited the past glory of the Kayastha community and said that the British Government was sent by Providence for the salvation of India for it was the British Government that had awakened them to their self-consciousness. He felt sure that their community was destined to fulfil great deeds in future, and that could only be achieved by the combined efforts of the Kayasthas of all India.

Continuing Mr. Baldeo Prasad said that equality among the Kayasthas of all India, intermingling and exchange of social amenities were of first importance. He then made an eloquent appeal to the Conference for educating their women and made a reference to the high standard of education among the women of old.

The Conference concluded after passing several important resolutions touching the restriction of caste and other disabilities of the communities concerned.

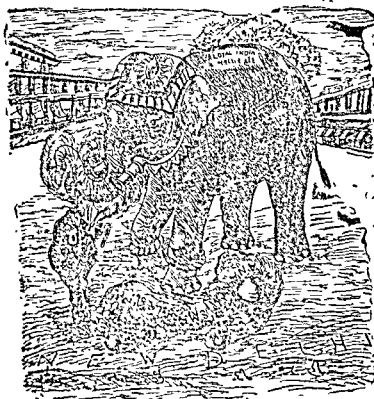
Christian Students' Conference:

On the 27th of December last some 250 delegates from 70 different Colleges of India and Ceylon assembled at Serampore. Serampore is a fit place for Christian Missionary enterprises, being hallowed by the self-sacrificing exertions of that pioneer of Christian Missionaries, Dr. William Carey. The whole conduct of the conference was singularly inspiring to the delegates assembled. Dr. Mott gave his usual discourses, which were listened to with deserved attention. The chief subjects for discussion were the world's Christian Student's Federation, the Students of India, and Her Call to Service. The conference very vigorously placed before the students the need for men of devotion, self-abnegation and talent, to offer themselves for God's service. Arrangements were also made for the organisation of new provincial Christian associations. The New Year thus dawned with full of hopes and organized effort for the co-operation of the Indian Christian Students.

This is the first All India and Ceylon Christian Students' Conference.

The Theosophical Convention.

Nor can the Theosophists afford to be idle during the Christmas season which has been so prolific in gatherings and speeches. On the 27th of last month the Theosophical Convention opened at Adyar with a welcome speech from its President Mrs. Annie Besant. In the course of her speech she referred to the difficulties which had risen in India and Germany during the year. Three National Societies of Dutch India, Burma and Austria have been added. She then spoke



DOWN WITH THE MONSTER!

OR, THE INFURIATED INDIAN ELEPHANT AND THE DEMON ANARCHY.

[Grief, indignation and horror have been expressed in all parts of India at the dastardly attempt on the life of H. E. the Viceroy, "one of the greatest friends and benefactors of the people of India," as Sir Pherozeshah Mehta calls him in his message of sympathy. Fervent prayers have gone up for His Excellency's speedy recovery and grateful thanks have been offered for his providential escape and that of Lady Hardinge.]

[The Hindi Punch.]

Current Events.

BY RAJDUARI.

PEACE OR WAR?

AS we write there is the question of Peace or War trembling in the balance of Europe. After well-nigh a month of armistice it is yet a serious problem whether the belligerents will soon come back to blows or sheathe their swords and return to peaceful pursuits. The conference between the delegates of the Balkan Allies and those of the Turks has proved abortive so far. While the victors insist on the cession of Adrianople, among other "tributes" of War, the vanquished have offered a robust *non possumus*. Practically, therefore, there is a deadlock in the negotiations for peace. The Ambassadors who have been a kind of buffer are no better in their efforts to bring about a friendliness between the belligerents. The joint Note which they have just presented to Turkey can hardly be said to be conceived in that persuasive spirit which their mission demands. They all seem to have presented a kind of bludgeon to that Power which though somewhat conquered is not crushed and which cannot be unceremoniously hustled out as some rabid anti-Ottoman cliques wish. To threaten the sublime Porte that its condition would be worse and its retention of Constantinople wholly problematical unless it agrees at once to cede Adrianople is certainly not the way to bring about peace or secure any permanent prospects of peace. It may be that the ambassadors are willing that the tension now to be witnessed in all Europe should be immediately removed. It may be that in their joint opinion the proposed cession is the only way to an honourable peace. But a more far-sighted statesmanship would have prompted a Note quite different from the one already presented to Turkey. To tell her point blank that she should at once accede to the demand of the Allies, so flushed with temporary victory, which in the event of a resumption of hostilities may be turned into a defeat for them, was in point of fact to hold the point of the bayonet and say, "Give up Adrianople or you are bound to be kicked out of European Turkey altogether." That was not the right sort of Note which sagacious and sympathetic diplomacy would have inspired. It is one rather to provoke the spirit of old Adam which rages in

every manly Turk's breast. The ambassadors, in our opinion, have done the unwise thing possible in the matter of bringing peace. They have sided with the Allies and hit the back of the Ottoman who, it is evident, is not at all prepared to agree to the cool proposal, lying down. Turkey is defiant. And well she may, seeing how the ambassadors have exasperated her by asking her to give up the one possession which she holds dear to her heart and for which she is prepared even now to shed any quantity of blood. The ambassadors are not a disinterested body of representatives of their respective countries. There is among the Great Powers whom they represent a conflict of interests. Each and all know that a European war is on the brink of the precipice created by the Balkan Babels. Each and all are, consequently, eager to avoid it as far as possible. That avoidance principally depends on befriending the Balkan Allies who seem to hold the future key of the Balance of Power in Europe in their hands. It is here that the ambassadors have gone astray. They have scarcely viewed with stern impartiality the claims of the victors. Adrianople has heroically defended itself hitherto against heavy odds. That strategically fortified town may fall not because of any military defects or blunders; but because of the provisions failing the besieged. So long as it has not fallen Turkey is within her right in refusing to cede so important a place which, so long as the fortification stands, is the key to Constantinople. The ambassadors have never placed themselves in the position of the Turk. Hence they cannot see eye to eye with him when he defiantly refuses to concede Adrianople. But it may be urged that the ambassadors have to base their proposals on accomplished facts. And though Adrianople has not fallen, every day that passes by brings nearer that event, so that Adrianople should be held by right of war to belong to the victors. True. But are not even accomplished facts in a matter of this serious character to be viewed in the dry light of justice? Are not the ambassadors bound in the interests of the Powers they respectively represent to base their proposals not only by the light of accomplished facts but by taking into consideration the contingencies of the near future? If permanent peace is to be accomplished they have to take seriously into consideration what may be the effect on Turkey of the cession of Adrianople. Is there no probability of the Ottoman at no distant day waging a war on the Allies for reconquering

of the Opposition. It only indulged in sound and fury. The hollow moans and groans and the threats of a rebellion or civil war, accompanied by the fiery utterances of Sir Edward Carson and his valiant but fanatic *conféres*, signified nothing. They were akin to the loud abuses in a court of law of the defendant's attorney. The Opposition has failed to make out a case. It has failed to oppose the Bill in any serious spirit. The fact is, there are no strong men of dialectics. Mr. Balfour adroitly remained aloof. He only put in an appearance in order to indulge once more in his philosophic, but utterly beside the mark, philippics. Half-a-dozen Balfours to the front might have seriously obstructed the passing of the Bill. They might have by consummate tactics talked out and wearied the House till by sheer exhaustion it would have thrown away the bill for another year. But the transparent imbecility of Mr. Bonar Law gave ample elbow to the Ministerialists. We should have delighted to witness those argumentative bouts which so characterised the two previous Bills. But where may be the Gladstonians and where the Salisburians. However, the Bill has passed with some important financial amendments which that shrewd master of figures, no other than Lord MacDonell, had pointed out in the columns of the *Manchester Guardian*, and it is now before the "backwood peers" of the realm with the iover ebrate Marquis of Londondown as the leader. Of course the fate predicted will happen. The Bill will be negatived only to pass through the new ordeal provided. The other striking event is the ignominious climbing down of those interested signators, or close corporation, called the British Medical Association. Mr. Lloyd George has proved more than a match for their stern and unbending Opposition. He has outfanked them with the net result that the Association found numberless deserters from its own ranks. The Insurance Act is now a complete triumph of the Minister and Social Reform has gained a firm footing in the hall of the greatest legislative assembly in the world. It is a feather in the cap of the Liberals along with their other successful scheme of Old Age Pensions. Let us see how Lord Haldane behaves with regard to the third important reform, namely, Public Education. It will have a significant influence by and by on the destiny of education in India.

THE EAST.

Persia is no better or no worse, but the foreign Treasurer-General has just cast a gleam of hope on

the almost hopeless situation in that unhappy country. It has been able to improve the finances to such a satisfactory extent as to pay off some recent loans and mortgages and he hopes to be able to discharge the loan of £1,25,000 by England in March next. The Gendarmierie again is being reorganised and placed on a footing of salaries which shall bring contentment to the rank and file and establish tranquility in Southern Persia. A trunk railway between the northern Capital and Shiraz is talked of. May it be an accomplished fact! There is no more efficient and pacific civiliser in modern times than a railway and one of the type talked of offers another gleam of hope for the regeneration of unhappy Persia.

Meanwhile there is trouble yet in the dominions of Yuan Shi-Kai who, they report, how far correctly cannot be averred, has been threatened with a defeat at elections for the Presidency of the Republic. The Opium difficulty too is staring the Chinese. This, however, the Republic is prepared to cope with and make faces at the fat Pharisees of the foreign Opium traders who are crying hoarse and plying the somewhat pliant British Minister at Peking with their hollow grievances. China freed of the opium curse will be China regenerated if not a giant refreshed. Meanwhile the Six Power Loan is coming to a head, thanks to Mr. Crisp who has shown to the haughty but unbusinesslike British Foreign Minister how the Stock Exchange, when it chooses, may put a spoke in his wheel in matters of Foreign loans. The Foreign Office has learned a lesson which it is unlikely it will ever forget. But the Japanese-Russian intrigue in reference to Manchuria and Mongolia is still at work. Let us hope Yuan Shi-kai will be strong enough to circumvent it. China's immediate danger will come from those two calculating Powers who are now playing an excellent game of their own, while Europe, especially Great Britain, is whirled into the complication of the Balkan peace negotiations.

Lastly, there is the resuscitated Dalai Lama with his crew and the unscrupulous intriguer Dorjeif in the background. Much of the future of Thibet, however, we are confident, will depend on the farseeing diplomacy of the Viceroy who is our greatest British diplomat and destined one day, full of honours from his Indian Viceroyalty, to be the Foreign Minister in Downing Street.

THE WORLD OF BOOKS.

[Short Notices only appear in this section]

Selections from the Writings of Grish Chunder Ghosh Edited by his grandson Mr. Manmathanatha Ghosh, M. A. *The Indian Daily News Press, Calcutta*

The Life of Grish Chunder Ghosh Edited by Mr. Manmathanatha Ghosh, M. A., R. Combray & Co. Calcutta Price Rs. 28 Can be had of G. A. Natesan & Co., Madras

We regret very much that owing to pressure of space in the *Review* we had to postpone the notice of these two valuable books. Scarcely four decades ago there was not a cultured household in Bengal or its sister provinces in which the accomplished founder and Editor of the *Bengali* and the *Hindu Patriot* was not familiar. Nor was there any public movement at that time with which his name was not prominently associated. Mr. Ghosh was not only a clever journalist but was remarkable as "a man of high intellectual attainments and gifted with no common oratorical powers."

He was perhaps the first great journalist of India. A prolific writer on a variety of subjects his works bear throughout the stamp of his own individuality. In the "selections" are published some of his lengthy and ambitious productions. Of course it is the lot of a journalist to struggle in the fray and be forgotten the day he ceases to breathe and to work. As must be the case, many of his writings are lost or are ineffectual now that the circumstances that created them have vanished. Grish Chunder's forte lay in "descriptive and sensational writing, brilliant, dashing, witty and sometimes humorous, falling on his victims like a sledge hammer. He had a wonderful power of word painting. His contributions to the *Calcutta Monthly Review* are particularly conspicuous and bear the hall mark of his peculiar genius. He was in fact the founder and father of modern journalism in India. We are sure that these two volumes—the *Selections* and the *Memoir*—will be a valuable addition to the library of all interested in Indian journalism. They have besides a great historic value. They portray the period in vivid word pictures and the India of the days of Grish Chunder is at once apprehended in all its manifold aspects. The devoted grandson of the great journalist has spared no pains to make the volumes in every way worthy of the distinguished subject of the volumes.

The Hindi Punch Edited by Mr. Burjore, Vowrojee. Published at the "Bombay Samachar Press" Bombay. Can be had of G. A. Natesan & Co. Price Re 14 as

We heartily welcome the thirteenth edition of the annual publication of the select cartoons from the *Hindi Punch*. Many of the cartoons are practically on a level with the finest work done by British and continental cartoonists. One of the valuable characteristics of these pictures is the absolute absence of vulgarity in any form. The present volume is a complete portraiture of the prominent events political, social and economic that have occurred during the twelve months that closed on the 31st of December last. The history of the Empire for the last year and the men who have played no inconsiderable part in guiding its course are humourously delineated in vivid and telling pictures which are as instructive as they are pleasing. One example will suffice.

The volume opens with a picture in which the "Hindi Punch" on the morning of the Coronation Durbar, the 12th December, 1911, is seen to invoke the blessings of the Almighty for His Royal Master and His Royal Mistress, King George and Queen Mary.

The rest of the volume is equally brilliant and will well repay perusal.

The Congress Diary Published by Mr. Pashupati Gosh, Calcutta

This is an interesting annual publication comprising a good deal of information regarding the Indian National Congress—its past history, doings and achievements as also its constitution, rules and operations. It however throws light on other matters as well. It gives a mass of instructive reading to all interested in politics. Many of the details of the administration of this and other countries form part of it. The Diary we are sure will be useful to Congressmen and non Congressmen alike.

Light on Life's Difficulties By James Allen
L. A. Fowler and Co., London

The author of *From Poverty to Power* and *The Life Triumphant* continues in this, the latest product of his intellect, an exposition of his moral ideas in such a way as to popularise them and present them in an attractive form. So far as an explanation of theoretical principles for guidance in sore experiences is concerned, it contains valuable hints, we believe that personal precept and example of a leader is more important in self-control and moral development.

Adrianople? Are not there instances in European history of monarchs who having lost part of their territory have attempted to recover them? Europe may think that Turkey is dead. But it is a great mistake to make that assumption. Turkey is not dead, though for the time, owing to internal dissensions and want of the necessary mobilisation demanded by external forces, she is lying down. The *debacle* of the army which fought owes its misfortunes to those very dissensions. But for such domestic quarrels the Turk would have been in no way backward to hurl back the forces of the Allies and even to damage their prestige for some centuries. The victory of the victors is only a fluke. And therefore the victors should not be so easily carried away by it and even get so intoxicated with their temporary triumph as to demand conditions of peace which no self-respecting power could submissively accept. Not to go too far. May it be inquired, were one of the Great Powers, who have now signed the joint Note threatening Turkey to concede Adrianople at once, in the same plight as Turkey, would it have behaved in any other way than she has done. Europe has always a certain amount of presumption in her when dealing with Eastern nationalities, quite oblivious of the glorious history of those very nationalities who once or twice showed them of what mettle they were. Did not the Ottoman himself occupy Vienna and thunder at the very gates of Paris? And did he not hold firm away in the whole of Southern Europe from Madrid to the Aegean? To hold out the threat to Turkey that she may lose Constantinople by her refusal to cede Adrianople is indeed fraught with the greatest mischief in the near future. Suppose that the national spirit is aroused to such a pitch that Turkey is prepared to fight to the bitter end. Suppose that she is driven out bag and baggage from Europe. What then? Will peace reign in Europe or will such a hypothetical event, as likely to happen as not, provoke a terribly long Continental war which may entirely change the Continental map and educe new factors of a character never dreamt of by them? But be the events what they may, we hold the ambassadors as wanting in sagacity and diplomacy, let alone broadminded and sympathetic statesmanship, while presenting that threatening Note. Any other Power would have keenly resented it. But the Turk, always patient, always long suffering, and always more tolerant than the Continental, has shown great tact and judgment in suppressing his resentment, only intent on

the main chance of securing an honourable peace. It is to be devoutly hoped that such a peace may yet be secured in spite of what has happened.

THE FRENCH REPUBLIC.

As we write Mon. Poincaré, the present Premier, has been able to secure in the second ballot the largest number of votes, having defeated his next most formidable rival, Mon. Ribot. Of course, the feeling of partisanship is running high at present and those organs of opinion which dislike Mon. Poincaré and hurl all sorts of abuses at him, including the charge of unscrupulousness, if not corruption, are denouncing his candidature. But looking calmly at this distance and pondering on French polemics one cannot help thinking that after all the man for the coming Presidency is Mon. Poincaré. He has displayed all the ability of the clever steersman. The helm of the Republic has been well kept in hand and the bark has been ably navigated midst the shoals of Charybdis and the rocks of Scylla. That indeed is no mean achievement, seeing how far from serene is the present atmosphere of the Continent and how soon may there be a bolt from the blue. It may be that Mon. Poincaré does not come up to the standard and prestige of Mon. Thiers, the first and most patriotic as well as philosophic President of the Third Republic of France. But at any rate he is infinitely superior to many of them and most resembles that prince of parliamentary generals, Mon. Gambetta. He has in him all the clan of that dashing Frenchman, the ablest the Republic has had during the last 40 years, who was indeed a saviour of his country. Europe has already approved of his candidature and we dare say ere these pages lose their freshness, the Presidency of Mon. Poincaré will be an accomplished fact.

AUSTRIA.

Austria is undoubtedly on the war-path. She has been so ever since the Balkan War began. She has looked askance at the victory of Bulgaria and Serbia and has made no secret of her hostility to the Serbs who are panting for a seaboard in the Adriatic. The mobilisation of troops has been going on briskly and Austria may be said to be ready for a bold spring forward on the occurrence of certain eventualities. And though for some days past the tone of Austria is a great deal less aggressive towards her brave but unfortunate neighbour, it is impossible to say what her conduct and action may be on the close of the peace negotiations. Austria is daily drifting into more and more

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serious domestic wars; and so is Hungary. Both again are far from easy in their finances. And were hostilities of a general character to take place, which Providence forbid, it will not be an easy thing for the Dual monarchy to obtain all the gold it may want for its military chest.

ITALY.

Italy, of course, looks askance at the Balkan Allies. Her natural instincts are towards Turkey and her interests also demand the preservation of that Power in the Bosphorus and in the *Ægean* where the Hellenic bravado is endeavouring to retain "the spoils of war." Though Italy has discredited herself in the eyes of Europe by laying most unscrupulously her hands on Tripoli, she is greatly concerned at the victory Balkan heroism has achieved and naturally feels nervous lest she should lose the *Ægean*. Thus each continental State seems to think first of Number One and shapes its individual policy which is scarcely in harmony with the joint action of the Ambassadors at St. James's. Otherwise Italy is financially better. She is forging ahead in her commerce and manufactures and bids to be fairly prosperous.

SPAIN AND PORTUGAL.

Spain is quiescent but in a way. The forces at work there are somewhat mysterious and subterranean. The assassin still stalks the stage and sometimes staggers Spanish humanity with vile murders of the character which laid low a highly patriotic statesman like Signor Canalejas. But King Alfonso has in him the blood of the old King Hedalgo and his courage in the midst of the gravest calamities is admirable. He is growing more popular than what he was. This popularity as it grows will no doubt lessen the dangers which still surround the Spanish Throne. Spain suffers from bad finance in the first place and secondly from want of industry and enterprise in her hot-blooded people, more or less given to luxury and indolence. It is a country of impecunious aristocracy which vainly plumes on its blue blood and of an equally impecunious peasantry. Such a country can never rise unless there are sovereigns and statesmen at its head to galvanise into life a people more or less moribund. Portugal is still at sixes and sevens. The Republic is as corrupt and effete as the monarchy it superseded. There is still lurking a Catiline conspiracy somewhere to overturn the new fangled constitution and bring about another edition of Royalty. Both are doomed. The people do not deserve any. Only a wise tyrant

can raise them from the slough they have allowed themselves to fall in.

HOLY RUSSIA.

Holy Russia is unholy in every respect. Russian ethics are the ethics of the Mongol and the Tartar and Russian politics are the politics of the refined Turk. The Russian is a Slav though with a thick veneer of the German. He is irreclaimable but he is powerful. He is rebuilding his military and naval prestige. There is more gold in the reserve military chest of Russia than in those of France, Germany, Austria and Italy put together. With the aid of this secret gold Russia is fast strengthening the Army and building up a powerful Navy. She is also intent on colossal railway works which are destined in the course of time to enrich her by pouring into her lap all the agricultural and mineral wealth of Siberia. Like India a year of scarcity in agriculture brings the peasant face to face with want and woe. On the other hand a year of abundance immeasurably recuperates him. Given improved agriculture, extensive industries and manufactures and a strong offensive and defensive armament, Russia is bound to be the veritable (not the shadow of a) Colossus of Europe dominating all and showing her robust Tartar fist at the mailed fist of the Teuton. With economic progress, political and social progress is inevitable. The Duma, the fourth of its kind, is yet a babe in politics and is therefore in the leading strings of the powerful bureaucrats who pull the strings from behind. It is no parliament in the true sense of the term. At the best it is perhaps a superior edition of our Imperial Legislative Council. But economic progress is bound to improve even the Duma, however abject and mandate-ridden it may be. Russia is bound to be the leading Power of Europe at the close of the current century. She must improve in spite of her mixed Mongolian and Tartar instincts. The one thing at which all Europe has looked askance is her studied insult to the brave and free Finns and the reign of terror and deportation she has established. But Europe is helpless and so the Finns are doomed unless, spurred by the rampant tyranny of the Russian rule, they revolt and confuse the Tsar with his own Nemesis. No nation can deserve to live and prosper which despoils a people of their freedom.

HOME RULE AT LAST.

The event of the month is, of course, the passing of the Home Rule for Ireland by the British House of Commons. It was a foregone conclusion. What is to be regretted is the imbecility.

Anecdotes of Aurangzib and Historical Essays. By *Jadunath Sarkar*.—*M. C. Sarkar and Sons, Calcutta. Price Rs. 1-8. Can be had of G. A. Natesan & Co., Madras.*

The publication of this small volume has brought before the world a great many facts about the daily life and manners, character and ideals of the great Puritan Emperor which help a good deal towards the right understanding of the policy of his reign. Small incidents and trivial anecdotes about him disclose to us what an extraordinary amount of will-power, calm courage and stern conception of duty underlay the aged and bent-down exterior of the Emperor as he went on struggling indomitably against the surging waves of Mahratta outbursts and Deccani treachery. The appended essays about the Feringhis of Chatgaon, the famous Manuscripts library of Khan Bahadur Khuda Bakhsh, the Indian Bodley and the vexed question of who the architect of the Taj was, form interesting reading with which we may while away a leisure hour or two. The foot notes will be found useful to critical readers.

Mary Magdalene. By *Maurice Materlinck*. *Messrs. Methuen & Co., London. 1 shilling.*

This is another of the shilling volumes of Messrs. Methuen. If every volume in the series is similar to those we have seen, the series may well be styled "Shilling Wonders." "Mary Magdalene" has been called one of the finest plays written by M. Materlinck. We frankly confess to a feeling of nervousness in approaching any work which purports to treat in the ordinary literary vein, subjects which have a religious and sacred halo about them. The grand work of Milton stands aloof and alone among the successes in this line. The work before us must be pronounced to be distinctly a success, so far as beauty of diction and sentiment, and sometimes even of dramatic power, are concerned. A high level of religious fervour, and of artistic sentiment and expression is maintained throughout, and the book is bound to appeal strongly to a class of readers.

The Golden Venture. By *J. S. Fletcher*. *Bell's Colonial Library.*

A distinctly up-to-date novel dealing with the conquest of the air. The tangles of love, jealousy, and hatred have a curious way of mixing themselves in every branch of human activity, and the author is a past master in the art of dexterous manipulation in the modern method of skilful story-telling. The story unfolded is of absorbing interest and holds the reader's attention breathless from cover to cover.

The Hindu Realism: Being an introduction to the Metaphysics of the Nyaya-Vaisheshika system of Philosophy. By *Jagadisha Chandra Chatterji, B.A., (Cantab.) Allahabad. The Indian Press 1912. Price Rs. 3 or 4s. Can be had of G. A. Natesan & Co., Madras.*

The Nyayakand-Vaisheshika systems are grouped into one as closely allied just as Sankhya and Yoga are. It is mainly intended to give the Western readers a true estimate of Hindu Realism. The one fundamental difference between Western and Eastern philosophy is that, in the East, metaphysical truth is a matter of direct experience by methods of Yoga and of proof by reasoning. Another misconception arises in the Western mind from the translation of *Anus* or *Paramanus* into *atoms*. The latter carries with it an idea of magnitude while both *Manas* and *Paramanu* are according to the system without any. Mr. Chatterji is a graduate of Cambridge and having closely moved with the scholars there has thought it his duty to render service in the interest not of the East or the West but of Truth.

Some of the facts and reasons he adduces are enough to remind the reader of the dictum laid down by Sir. H. Maine that Eastern systems must be understood in the manner in which they are understood by their commentators and glossators as Western ones must be by theirs.

The author treats the system both in its analytic and synthetic aspects. The former is first treated and the latter next. The main principles of the former are summarised by himself in pp. 93-94. They are the four classes of *Paramanus*, the *Akasa*, *Kala*, *Dik*, the *Atmans* and the *Manases*. The synthetic aspect deals with re-incarnation and Karma and allied questions. The latter part of it is familiar to Indian students and the public after the lectures of Swami Vivekananda and Annie Besant. The author argues sufficiently well on the nature and existence of *Manas* and *Atman*.

The analytic aspect of the question is not familiar even in India. We cannot praise too highly the scientific treatment of the author. It ought to satisfy even the Western critic. The statements or propositions are all condensed in a masterly way. The main portion consists of 154 pages and 30 pages more are devoted to notes and appendices. The references to the original Sanskrit writings show that the author fairly interprets them as a searcher after Truth.

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DIARY OF THE MONTH.

Philosophy of The Bhagavad-Gita. *By the late T. Subba Rao, published by the Theosophical Office, Adyar, Madras.*

This is a very welcome reprint of the able lectures delivered by the late Mr. Subba Rao at the Convention of the Theosophical Society, in 1886. Few among Hindus have studied the Bhagavad Gita as Mr. Subba Rao had done. His exposition was original, comprehensive, and unsectarian. Mr. Subba Rao has subjected the Divine Song, to a critical analysis, and has propounded a view of the First Cause, and the evolution of the cosmos out of it, analogous to the Advaita view, but differing from it in several fundamental points. Out of *Parabrahman* or the First Cause, which is omnipresent and eternal, arise in order the first Hindu Trinity, namely, the *Ewara* or *Logos*, the *Mulaprakriti*, and the Energy of the *Logos*, in other words, Force, Matter, and the Ego or the root principle of all individualist egos. The *Logos* is the Personal God who energises all matter; and all the souls are like so many rays of this sun like Primal entity, that arise from Him, and are re absorbed in Him, when they have completed their development. Rama and Krishna, according to Mr. Subba Rao, are two such rays of souls specially impregnated by the *Logos* descending upon them, but all the deeds and sayings of these avatars, are the work of the *Logos* and not of the individualistic souls who were, so to speak, dominated by the *Logos*. Mr. Subba Rao also maintains that Sri Krishna, the practical teacher that he was, criticises in the five chapters of the Gita following the first, five different modes of Salvation current in the Hindu Schools of philosophy of his time, and propounds in the next six chapters His own view of the mode of Salvation, which takes note of the existence of the *Logos*, and the relation of the individual souls to Him. The last six chapters expound the development of the *prakriti* under the influence of the *Logos*, and the regeneration of various gradations in intellectual and moral qualities in man, as the result of *Karma*. This bare outline of Mr. Subba Rao's method may be of use to those who wish to study the book for themselves, and we feel sure that they will be amply rewarded for such labour. We may add that Mr. Subba Rao, though a prominent theosophist, had relied as little as possible on special theosophical dogmas, in these lectures on the Bhagavad-gita.

Diary of the Month, Dec. 1912—Jan. 1913.

December 17. In a Press Communique issued to-day H. M. the King Emperor approves of the appointment of Dr. Lefroy as Metropolitan of India in succession to Dr. Copleston.

December 18. The *Calcutta Gazette* of this morning proclaims as seditious the two leaflets "Yugantar" and "Bande Mataram."

December 19. The Secretary of State has appointed Mr. Lingley, M. A., (London) to be a Professor of Philosophy in the Indian Educational service, Bengal.

December 19. Mr. E. S. Montagu and Sir Krishna Gupta were entertained at a Dinner this morning at the Calcutta Club when Mr. S. P. Sinha presided.

December 21. Sir H. Rider Haggard, the English novelist, and H. H. the Aga Khan arrived at Bombay this morning by P. & O. Mail Steamer, *Arcadia*.

December 22. Their Excellencies Lord and Lady Hardinge were entertained at a splendid banquet given in honour of their visit this evening by H. H. the Maharaja of Bhutpur.

December 23. During the state entry in Delhi a bomb was thrown at H. E. the Viceroy. The Jamedar behind was killed, His Excellency was slightly wounded.

December 24. The Viceroy was operated on this evening under chloroform and the nails and iron dusts were removed. Progress continued to be satisfactory.

December 25. Thousands of telegrams expressing concern and abhorrence at the Delhi outrage are pouring from all parts of the world. Press and platforms are vigilant with denunciations.

December 26. The 27th Indian National Congress met to-day at Bunkipore. The Hon. Messrs. Haque and Mudholkar delivered their respective addresses. A resolution expressing abhorrence at the Delhi outrage was unanimously passed.

December 27. The All-India Temperance Conference met this morning at Bunkipore with Dr. Sarvadhicary in the chair and several resolutions regarding the restriction of the sale of drugs and liquors were passed.

December 28. Lord Islington and the several members of the Royal Public Service Commission arrived at Madras to-day.

December 29. The Social Conference met at Pimpore to-day. Pundit Ramavatur, the President in opening the Conference read a lengthy address.

December 30. The eighth Industrial Conference met to-day at the Congress Pandal. Mr. Hari Kishen Lal presided and Mr. Justice Imam gave a short welcome address.

December 31. The Mahomedan Educational Conference concluded its sittings to-day. A meeting of the Council of the Muslim League was held to-day with H. H. the Aga Khan in the chair.

January 1. The New Year honor's List has been issued. Sir George Clarke becomes Lord Sydenham and Mr. Chinubhai Madhavai is made a Baronet.

January 2. Prince Mahomed Bakhtyar Shah died at his Calcutta residence this morning.

January 3. The Balkan Allies to-day presented an Ultimatum to Turkey; failing a satisfactory reply by this afternoon they declare that negotiations will be broken off.

January 4. The Madras Government have to-day nominated Mr. V. S. Srinivasa Sastri a member of the Legislative Council. Nawab Syed Mahomed and Mr. Vijayaraghava Chavara have been elected representatives to the Imperial Council.

January 5. The Senate of the Calcutta University to-day conferred the Honorary Degree of Doctor of Law on Sir. T. Palit, the eminent Calcutta Barrister who has recently made a munificent gift of Rs. 14 lakhs for the establishment of a University College of Science.

January 6. A bulletin issued from the Viceroyal Lodge this morning says that His Excellency has progressed considerably, that he is able to walk a little, but that his hearing is a little affected.

January 7. A large and influential gathering of the citizens of Bombay under the Presidency of H. E. Lord Sydenham met at the Town Hall to express abhorrence at the outrageous attempt on the Viceroy. The Governor made a brilliant speech.

January 8. The Public Service Commission opened its sittings in Madras this morning at the Council Chamber with a sympathetic prefatory speech from the President Lord Islington. The Hon. Justice Sir Ralph Benson was examined.

January 9. It is officially announced that Lord Willingdon (first Baron Willingdon of Rotton) has been appointed Governor of Bombay.

January 10. A meeting of the National Financing and Commission Corporation was held to-day at Bombay presided over by Sir G. M. Chitnavis, K.C.I.E. The Hon. Rao Babdur, R. N. Mudholkar arrived at Bombay this morning to be present at the meeting.

January 11. Dr. Hroest, the newly appointed adviser on Chinese Currency Reform died to-day at Mukden on his way to Peking.

January 12. Replying to Mr. King in the House of Commons, Mr. Harold Baker suggested that in the building of the New Capital Indian architects and Engineers should be consulted and their assistance availed of.

January 13. Speaking at the dinner given in his honor at the Waldor Hotel, London, the Maharaja Rana of Jhalwar maintained that the anarchists are but an infinitesimal number while the majority of the people are law-abiding and peace-loving.

January 14. The Indian Association of Calcutta gave an evening entertainment to Mr. C. J. O'Donnell who made a lengthy speech. He advocated simultaneous examinations and Indian representation in the House of Commons.

January 15. The Town Hall, Bombay, was to-day crowded with ladies who under the presidency of Lady Sydenham passed a resolution of sympathy with the Viceroy and arranged for an Address to be presented to Lady Hardinge.

January 16. Their Excellencies Sir James and Lady Meston arrived at Benares to-day when the former laid the foundation stone of the Meston High School at Ramnagar.

January 17. Under the presidency of H. E. the Governor of Bengal, Professor J. C. Bose delivered his lecture on plant autographs. The lecture was attended by the elite of the Calcutta City.

January 18. The fifth Provincial Conference of Co-operative Societies in Bengal was held to-day at Calcutta when His Excellency the Governor in opening the Conference welcomed the delegates in an inspiring address on the progress of co-operation in the world in general and in Bengal in particular.

January 19. At a meeting of pensioners held this evening at Poona it was decided to form an Indian Military Pensioners Association with the object of promoting the feelings of loyalty to the British Raj and of rendering social service in India by collecting subscriptions from among their ranks.



H. E. LORD HARDINGE.



H. E. LADY HARDINGE.

During the occasion of the State Entry in Delhi on the 23rd of December last a diabolical attempt was made on the life of H. E. the Viceroy. Lord Hardinge was slightly wounded, while Lady Hardinge was unharmed. It is satisfactory to learn that His Excellency is rapidly progressing in health. The lunatic who threw the bomb has not as yet been discovered but no stone will be left unturned in exposing the miscreant. His Excellency is reported to have said that this attempted outrage on his life has not changed his policy towards India and his attitude towards the Indian people.

TOPICS FROM PERIODICALS.

Lord Hardinge.

In the December issue of the *National Review* "Asiaticus" writes a valuable appreciation of His Excellency Lord Hardinge. He begins with a reference to His Excellency's work regarding the transfer of the Capital to Delhi. There is no use now in discussing that topic. The die has been cast. What has been done cannot now be undone. We are only concerned here with the manner in which His Excellency is performing his share of the work. It is clear to everybody that he has spared no pains in pressing it towards completion. He has almost made the project of the new Capital a personal business. He is aware that if the project is to be a success, the New Delhi must be an accomplished fact before he retires from his exalted office. The controversy that has raged regarding this project has indeed been long and painful. Lord Hardinge has been put to a severe attack from all sides. Though he had his own opinions regarding the site and the style to be followed in the creation of the new Capital, he has throughout kept an open mind as to the opinion of the experts on the subject. He availed himself of the best European expert opinion on the question and without much stress yielded to their advice. The experts have emphatically pronounced against the idea of creating an Oriental city. And Lord Hardinge without much scruples has accepted their decision for the adoption of some modified form of Classic or Renaissance style.

The Imperial visit and the change of Capital have bulked so largely, during Lord Hardinge's Viceroyalty that the other important parts of his administration have somewhat lain on the background. The creation of the Dacca University for instance is no mean monument to his Viceroyalty:—

The establishment of a teaching and residential University perhaps marks the most conspicuous and important achievement of Lord Hardinge in the domain of general administration. The principle of gradually transforming the Indian Universities from merely examining bodies into institutions with wider and more intimate and constant relations with students has long been aimed at by the Government of India. It has been Lord Hardinge's privilege to inaugurate the realisation of that principle and the establishment of the new University at Dacca has given him an unexampled opportunity. He has expressed his intention of adopting a similar course in other great cities as well as introducing the same methods into the universities already in existence when occasion permits. The magnitude of this reform will make it his chief monument in Indian educational work but he has also devoted himself steadily to the other branches of the large extensions of Indian education now in progress. When the story of his Viceroyalty comes to be written, it will probably be found that his most enduring labour—apart from the new capital—have been wrought on the cause of education.

In other respects Lord Hardinge has already deserved well of India. The most important thing he has done is not less important because it remains unseen by the general public.

He has restored the old salutary and essential principle that Government of India consists of and is conducted by the Governor-General in Council. There was a time, not very long ago, when that vital principle of Indian control seemed in danger of tacitly lapsing. Lord Hardinge has revived it, as indeed he was bound to do. The Executive Council now meets with strict regularity; the Ministers who compose it are called upon to bear their full share of responsibility; the tendency to settle great decisions between the Viceroy and the Secretaries to Government, while Ministers remained invisible and out of touch with the head of the Administration, has vanished. Individuals no longer occupy an unwarranted and disproportionate place in executive work; collective responsibility, in accordance with the orders laid down by Parliament is again the rule and only the judgment of those whose authorised appointments entitle them to be heard carry weight. Those who know the extent to which the intentions of Parliament were formerly disregarded will appreciate the importance of the change. We are back again, in short, to a proper recognition of the delicately balanced series of principles which ought to guide, and were always meant to guide, the British administration of India.

Lord Hardinge has satisfied the Indian communities. Prominent Indian politicians now readily admit that he has entirely won their confidence. They have found him fairminded, accessible and considerate. For the growing success of the enlarged Legislative Councils, both Imperial and provincial; a very large measure of credit may honestly be assigned to the present Viceroy. Consequently the country is now quieter than it was.

With Rabindra in England.

The Rev. C. F. Andrews of Delhi contributes to the January issue of *The Modern Review* a few accounts of his association with the poet Rabindra in England interspersed with critical appreciations of his life and works. While in England Mr. W. B. Yeats read aloud to a select audience of which the Reverend writer was one, a few translations of the poet and observed that they are full of the spirit of joy in nature and that Mr. Tagore really marked a new renaissance. On this the Rev. Andrews observes:—

As Yeats recited these and other verses I could not help feeling that his comments, generous and appreciative as they were, did not go to the central mystery of Rabindra's greatness. He seemed somewhat obsessed by his idea of what was 'oriental'—a dangerous theme for one who knows the East only through books. The fact, the outstanding fact, was rather this, that Rabindra is universal,—Indian, oriental, it is true, but none the less universal, as Shakespeare and the Hebrew Prophets are universal. Again, the comparison with the 'Renaissance spirit was more or less pagan; it leapt forward to the embrace of beauty too often at the sacrifice of moral purity. Rabindra was of the company of the 'pure in heart' who 'see God.' His joy in nature came through this inner purity: this inner purity had its source in a renunciation which the Renaissance spirit recklessly refused to undergo, as it fed greedily from the forbidden fruit of the tree of knowledge.

The new wine of Rabindra's poetry had intoxicated him. He had only scenting extracts before; but the recital which he had heard that evening was the full measure, pure and undiluted. He compares himself to Keats when he first came upon Chapman's translation of Homer.

But Mr. Tagore could not stay long in London. He was not accustomed to the bustle of the great City. He would have rest and time for contemplation.

"I must get away," he said to me, with pathetic emphasis. "I must get quiet. I have been used so much to quiet. I cannot bear this. People are very kind. But this publicity is drying up all that is in me. I must get away and rest and be quiet."

The Rev. Andrews then took him away to a far distant unspoilt English country, miles away from any town or railway station. The villagers soon became acquainted with Mr. Tagore, and he was adored. At his friend's house he could often

see Rabindra singing his own songs in Bengali to the hearing of an enraptured audience. Put the following account of the Reverend's Godson, a child, and its attachment to the poet is interesting:—

He was most attached to a baby boy, my own Godson who would consent to be nursed by him long before he would go to me. The baby's eyes would look into the poet's face with a solemn wonderment, and there his mouth would break into a smile as he pulled Rabindra's beard and played with him. They were never tired of one another,—the baby and the poet.

During the remainder of his stay in England he went continually to Mr. Rothenstein's studio in Hampstead to sit for his portrait. The painter has drawn several likenesses of the poet; and each one of them is exquisitely fine. Mr. Rothenstein would talk, says the writer, as he worked, about his one visit to India which had made such an impression on his life and given him his first introduction to the poet.

Democracy.

While contributing a thoughtful paper on "Democracy" to the *Hibbert Journal*, Professor L. P. Jacks strongly emphasises the need of discipline. Referring to the danger of democracy, he writes thus:—"It is the simpler forms of social structure which are most amenable to popular control; the more complicated develop an authority of their own and become a law unto themselves. To describe the democratic progress exclusively in terms of the growing power of the people is, therefore, to overlook one half of the truth. To complete the truth we must remember how the momentum of the State, as it develops through the ages, becomes more and more independent of the social will of the hour. What civilisation has now to fear is not so much deliberately planned revolution as disaster. Such is the complication of the machine and the stringency of the conditions under which it acts, that a sudden blow on any working part, or an unexpected breakdown of discipline in the crew—the one caused by the other—may produce conditions which are beyond the reach of remedy."

The Defence of India.

In the December number of the *East and West*, Mr. P. Chinnaswami Chetti has made a closely reasoned plea for throwing the door open to Hindu and Mussulman families of rank to enable them to take to a career in the Army or the Navy. He expresses regret that the British Government have not, in the interests of national defence and prosperity, turned to good account the martial Sikh, the fighting Pathan or the war-loving 'Poligar.' The writer rightly objects to a policy that has led to the depletion of native regiments and an accession to the ranks of European soldiers. The time has arrived for the vigour of the Arms Act to be relaxed in India. It would be an error of policy and opposed to all sound statesmanship to crush out of existence what fighting materials there is in the land. The Indian Chiefs made a heroic offer to brave the risks of the South African War but the Government could not see their way to capitalise such martial enthusiasm as was ready to hand.

The policy of mistrust should be a thing of the past and it should yield place to one of frank recognition of the political needs of the country and generous appreciation of the traditions of the warlike races in the land.

The new Reform Scheme has opened up fresh possibilities and it should be made possible for Indians to assume a larger and more real share in the defence of the Empire—to make them realise their kinship with the Empire and their share in the common Imperial heritage.

The writer's convictions may thus be summarised: "Give the Indians a chance of entering the Army or the Navy. There will no longer yawn that gulf between the rulers and the ruled. The vexed distinctions of caste, creed and race will vanish. There will be a visible reduction in military expenditure. The fighting peoples of India will conserve their inherited virtues."

Manures.

In the course of an article on the subject of manures tried in the Central Provinces and Berar, contributed to the current number of the *Agricultural and Co-operative Gazette*, Mr. D. Clouston, M. A., B. Sc., Deputy Director of Agriculture, remarks:—Cattle-dung will as a manure always be the most important. It is a cheap product and in India it is available everywhere. It supplies organic matter and nitrogen and thereby helps to enrich our soils and to improve their physical texture; but the supply is very inadequate. There were in 1910, 10,520,171 head of cattle including buffaloes, in these Provinces. From the observations made at Government Farms, the quantity of dung obtained per working bullock annually is about $3\frac{1}{2}$ tons, when the stall droppings and the litter used during the night were collected. On an average, then, mixed herds may be expected to give nearly $2\frac{1}{2}$ tons per heads annually. A considerable portion of that is wasted, owing to the large number of cattle sent to distant grazing grounds where their dung is not collected; on the other hand that loss is probably balanced by the large additions made to the manure-supply from other sources, e.g., the dung of other animals kept by the refuse of crop and village rubbish. The cattle of the Provinces should therefore give annually nearly 26,300,427 tons of well rotted manure. If it were all applied to the land, it would suffice to manure the whole area under cultivation at the rate of about one ton a year per acre; but probably less than one-third of the total quantity is actually applied to the land. Of the remainder much is used as fuel, and some is washed away owing to the careless manner in which it is stored in loose heaps above ground. The quantity is poor for two reasons: (1) the manure is carelessly stored and (2) the animals except those in the cotton tract are badly fed. The dry-earth system of conserving urine has been adopted by several cult.

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Functions of Government.

The *Journal of the Society of Comparative Legislation* contains a thoughtful paper on 'Elemental Functions of Government' by Mr. W. W. Lucas. Governmental functions are conventionally divided into Executive and Legislative but it is a division that is far from being perfect or even satisfactory. Some thinkers take note besides of other functions, such as Judicial, Financial, and Federative. The advanced constitutions of Canada and Australia have given distinct recognition to these additional functions. Existing classifications merely describe how the Government of the country is carried on. In the interests of political science, it is desirable to adopt a permanent classification on the basis of the elemental functions of Government. Such a division will transcend all political considerations and raise above the shifting dispositions of Governmental authority. A strictly scientific division may not be suitable for text-books on the Constitution, as there is bound to be great divergence between theory and practice. The supreme advantages of the new decision would be that it furnishes us with a reliable fact to ascertain the legal position of the Crown in the Courts. Conservative Austin and critical Salmonds are not quite satisfied with the theories they have advanced. Executive and legislative functions very often co-exist and are not capable of independent existence. The functions of Government should therefore be graded according to the measure of authority and obligation attached to each. The writer, having regard to the varied activities of Government suggests this classification:—

- (1) The power to create or originate law.
- (2) The power to administer law.
- (3) The obligation to carry it out.

It rests on a rational and scientific basis and is a very valuable contribution to the body of thought on Political Science.

Turkey and European Hypocrisy.

Regarding the unhappy war which is still raging in Eastern Europe so many and complex factors enter into the case that it is scarcely wise to hazard an off-hand judgment on the rights and wrongs of the quarrel. Mr. Frederick Ryan writing in a recent number of the *Positivist Review* lays stress on the utter unfairness of most of the British Press towards Turkey and the gross hypocrisy of the European Powers in pressing reforms on the *Porte* which they would certainly resent in their own case if pressed on them by others. Mr. Ryan thinks that there is so much sectarian feeling in England that it is impossible to expect a fair judgment of Turkey's difficulties.

The writer is convinced of the bad motives that actuate the European Powers in their dealings with Turkey. We are told for instance, that Turkey pollutes the fair soil of Europe in a way which, seemingly, Russia does not. The reason of course, says Mr. Ryan, is that the Turk is a Mohamedan whilst the Moscovite is a good Christian.

The writer is fiercely opposed to the attitude of the Powers and condemns them in his concluding para:—

One of the most revolting hypocrisies of the whole affair is that the precious Concert of Europe—that is to say, the "Christian" Powers of Europe, to the exclusion of Turkey—about whose resuscitation some Radical Journalists are incomprehensively enthusiastic, includes Italy and Russia. And Russia, as has been mentioned, is one of the two "mandatories" of Europe; Russia which, on any showing, is an immeasurably less civilised State than Turkey, when the most extreme deductions are made; Russia whose hands are dripping with the blood of Persian Nationalists fighting for liberty, and whose jails are choked with the flower of her own people. But then Russia is Christian she is a member of the "Concert," she doesn't "pollute" the soil of Europe. No Collective Notes will pass round the Chancelleries on the state of Persia, or Finland. It might disturb the harmony. And then Italy, another member of the Concert, with her hands red with the blood of the unfortunate and heroic Arabs of Tripoli, fighting as any people ever fought against the most shameless brigandage of modern times. Such are the teachers of Turkey, her moral exemplars in the ways of good government.

History of the Socialist Party in America.

Mr. Keir Hardie, the great Labour Leader of Great Britain, gives an interesting history of the Socialist party in America and notes with evident joy the rapid strides made by it during the 17 years that elapsed between his first and second visits to America. The *Socialist Review* for December last gives a fitting place to the origin and spread of the Socialist gospels in the New World. Like the Pilgrim Fathers who took Liberty with them to their New World the German exiles bore the socialistic creed and sought to preach it in America. No American-born citizens took kindly to it for long, save it be the quack medicine man or the inquiring lawyer. In its first stage, the movement drew its inspiration from Daniel De Leon who cheerfully gave up his International Law Professorship and dedicated himself to the spread of the socialistic propaganda. De Leon was a striking and overmastering personality but he was made of the stuff of which despots and autocrats are made.

The destinies of the movement were linked up so closely with this leader that many men of larger growth and better understanding were repelled by it. It was felt by a large body of Germans and the bulk of young men in America that De Leonism was synonymous with autocracy and that as long as it was rampant, the movement was bound to remain unpopular. At this point, the chronicler of the Labour movement in America makes some very true and refreshing observations on the relation between Personality and certain popular movements. They bear quotation here:—

"Let me remark..... that one of the tragedies of every great movement is the presence of men who, in its earlier stages, proved themselves to be of brilliant attainments and of noble self-sacrifice, but who, for lack of that human touch which links them up with their fellows, have made a wreck of their own lives, and have become a drag upon the movement which they did so much to found."

Socialism slowly developed a soul of its own, grew from strength to strength, till it became a dominant factor in American politics. Candidates for the Presidentship had to reckon with it as a strong force and adopt items of its programme. In a space of 12 years, the Socialist voters mounted up 10 times. The Press gave the movement its support and no longer treated it with scorn or dismissed it as a

"One-eyed monster,
Grim and stout,
With but one eye,
And that one out."

The Socialist gospel spread even into the universities. It revolutionised the Trades Union Movement. The Labour Unions were re-inforced by the enthusiasm of young men. The salvation of the working classes lay in their acquiring control over industry. The fear of Socialism is the beginning of Social Reform.

The Party is a good deal rent by internal discord. Haywood organised the party from within, while the literature of the party is almost a monopoly of the Kerr Company of Chicago. If the party is to gather strength, it should cordially co-operate with the Trades Union Movement.

Whichever way it comes, it is becoming increasingly clear that the American Socialist Movement is linking itself up with the Socialist Movement of the world, and learning from experience that the only real revolution is for the working classes to gain political and industrial control, and thus make themselves masters of the situation.

The writer sketches a hopeful future for the American Socialists in the following vivid and eloquent words.

"I look forward hopefully and with perfect confidence to our American Comrades going on from strength to strength, and America always moving quickly, until the majority of its people realise that, despite their gloriously worded Declaration of Independence, they have only changed their task master from a Feudal king to a modern Capitalist, and that the little finger of the latter is heavier than were the loins of the former."

Science and Indian Nationalism.

Captain Owen A. R. Berkeley Hill, M.S., writing in the December number of the *Hindustan Review* observes that the aims and methods of Western science have but very slightly influenced the educated opinion of this country. The mental outlook and habit of thought of the Hindus are immemorably associated with the very essence of transcendentalism; as such, the materialistic conceptions still embraced by the majority of natural scientists, in Europe and America must, apart from their obvious insufficiency, have inevitably failed to evoke much response in the Indian people. He proceeds:—

Indian Nationalism, as far as it may be judged by its manifestations, is at present nothing but an ill-inspired and clumsy attempt to give actual expression to a mental state which owes its origin to a totally unassimilated series of ideas. In other words, the promoters of Indian Nationalism have for their ideal the creation of a spirit among the people of India that could not by any possible chance produce any kind of improvement in their present condition.

The writer says that by tradition and by the very cast of his mind the Indian is totally incapable of the requisite Governmental authority.

The writer is not more hopeful of the Mahomedans. He despairs equally of their prospects.

The mere fact of unrest and discontent is no test of a national awakening. Indians must discard the theory of the unreality of existence. The writer concludes:—

A vast amount of "spade work" therefore is in store for the promoters of Indian Nationalism before the changes that they have set their hearts upon can be realised. The whole fabric of Hinduism must be either discarded or radically recast. Islam will probably fall out of the running altogether, for it seems to be, like Christianity, a creed that has had its day. Scientific methods of the most uncompromising kind must be used in the investigation of every problem that presents itself. This can only be done by the cultivation by India's most acutely intelligent men of the intensest scepticism towards their deepest convictions and most cherished traditions. To achieve this it is necessary to get rid of the intellectual conceit which at present paralyses the best minds in the country. As to whether such a thing is possible in India the writer of this article cannot attempt an opinion, but to witness such a change spreading over the country would give him, and all other sympathisers with India's legitimate ambitions, unquenchable joy.

The Mussalman Discontent.

In the *Round Table* for December a writer says that for many years it has been a belief among Mohammedans that there is a conspiracy among the Christian Powers to overturn the few remaining independent Mohammedan Powers and seize their lands:—

There is a prophecy of Mohammed himself that his followers, forgetful of his teaching, would at last be driven back to the original home of their faith, but that then, chastened in spirit, they would arise once more and conquer the world. Do not recent events point to the near approach of this day? Is not Islam ringed about by infidel powers, so that Turkey, Persia, and Afghanistan alone are left—a compact group—the last protectors of the land where the prophet preached and died? We may not fear very deeply what these powers themselves may do. But there are 70,000,000 Mohammedans in India, and 10,000,000 in Egypt, among whom it is whispered daily that the British Government is a secret party to the conspiracy against their faith, and that the day of triumph, prophesied of old, is at hand.

The importance of these facts cannot be ignored. The defeat of the Turks, little as it may seem to concern us at first sight, will make the task of Government in India and Egypt no easier, and will create difficulties of foreign policy in Arabia, in the Persian Gulf, and on the Egyptian frontiers, such as we have not experienced before.

The Problem in India.

A paper in the *Round Table*, on "India: Old Ways and New," declares that there is no more important and difficult duty before the Indian administration at the present moment than gradually and steadily to introduce a well-tested element of Indian material into the structure of the Government. This will ask much of the Indian Service in India:—

They are asked, for a greater end, to surrender in part the work of their lives to less competent hands; to stand aside even, and "endure a while and see injustice done"; to pause, to argue and explain and coax, when they have been accustomed to command; and to abide patiently interminable discussions when mischiefs are crying out for remedy. And they will do it, grumblingly often, but loyally always. English officials worked out Lord Morley's proposals and carried them further than even he was prepared to go.

The Hindu Idea of Death.

It is said that Death never approaches us in a friendly spirit but in the spirit of a mighty foe. It is also true that Death is commonly known to be cruel, to stalk unseen, and to create all sorts of havoc. But the writer of this article on Death in the latest issue of *The Vedic Magazine*, Mr. R. K. Dutt, considers it a blessing. He says that it is not Death that is really cruel and faithless. It is a man's own actions that have made up his Ego and that it is the Ego to which all the abusive and sad epithets that we heap upon it are justly applicable. Death in fact is the most innocent occurrence.

A man takes his birth, enjoys or suffers for his past individual actions and dies. *Live in the world, but do not love the world; do your duty in the world, but be not entangled in the snares of the world,* and you will have courage enough to meet death boldly in the face, for then you will have the greatest consolation that death simply brings about a temporary change of the body from one form and condition to another, that our good actions will improve our present form and condition in the subsequent birth; that if there was no such happening as Death, we would helplessly continue to pine and moan in spite of all our virtuous actions in the present life, in spite of all our loud lamentations and cries against all such actions in the past as were far below the high mark of virtue, or of moral truth and duty. To those who think so, and very rightly too, Death is not a curse but a real blessing, not a foe but a sincere friend, who is always ready to improve the condition of existence at each subsequent birth.

To those who have no force of character and fail to make a right use of their intellect, who eat not to live but only live to eat Death is no doubt a deadly foe. As the writer says, the least incident puts them in fear of their invisible yet invincible adversary. It is this class of men that are a curse to the world; they pollute the very atmosphere. To them Death can never be a solace.

Mr. Dutt is a believer in Karma and answers the common question why should one be a leper and another a prince much in the same way as orthodox Hindus. The leper can become a prince and vice versa. It is entirely in our power to cast a gloom over the whole of Nature or to make her shine in her resplendent glory.

Premature Death of Eminent Indians.

Professor P. O. Ray, D.Sc., of the Presidency College, Calcutta, a scientist of world-wide fame has had as a teacher for nearly 23 years intimate knowledge of our youths. He contributes an able and thoughtful article to a Bengali monthly. How sad, as the Professor points out, that 50 per cent. of the students in Calcutta should be suffering from dyspepsia and indigestion while 25 per cent. of them are in the grip of malaria! The principal causes for this lamentable condition of things, in his opinion, are (1) insufficient food in the student's messes, (2) small rooms in which they are compelled to huddle together, (3) bad buildings, (4) excessive mental labor to pass examinations, and (5) want of physical exercise.

The health of our leaders, according to the same authority, is as bad as that of the students. Look how many of them have been cut short by untimely deaths:—

Krishnaswami Aiyar	.. 48
Swami Vivekananda	.. 39
Keshub Chander Sen	.. 45
Mr. Justice Telang	.. 49
Dina Bandhu Mitra (Novelist)	.. 42
Mr. Justice Dwarkanath Mitra	.. 39
Kristo Das Pal	.. 46

How sad!! But look at another picture: Darwin wrote his *Origin of Species* at the age of 52; Goethe produced his masterpiece "*Faust*" when 60 Lord Kelvin worked for science up to 78; while Sir William Crookes is still working at the age of 80. Our leaders destroy health by excessive mental labour. It is the entire absence of physical exercise that makes simple wrecks of their physique at the age of 40. Perhaps, exclaims the Professor, a sad fate is in store for us; a day may come when the future students of China and Japan will come here to collect the last memorials of Hinduism to be studied in their Universities!

QUESTIONS OF IMPORTANCE.

The Bankipore Congress.

FULL TEXTS OF RESOLUTIONS.

The following are the full texts of the resolutions adopted at the last Bankipore Congress:—

I.—THE DELHI OUTRAGE.

'That this Congress desires to place on record its sense of horror and detestation at the dastardly attempt made on the life of His Excellency the Viceroy, who has by his wise and conciliatory policy and earnest solicitude to promote the well-being of the millions of his Majesty's subjects entrusted to his care, won the esteem, the confidence and the gratitude of the people of India. The Congress offers its respectful sympathy to their Excellencies Lord and Lady Hardinge and fervently prays that his Excellency may have a speedy recovery and restoration to health.'

II.—THE LATE MR. HUME.

(a) That this Congress places on record its sense of profound sorrow for the death of Mr. Allan Octavian Hume, C. B., the father and founder of the Indian National Congress, for whose life-long services rendered at rare self-sacrifice India feels deep and lasting gratitude, and for whose death the cause of Indian progress and reform has sustained an irreparable loss.

(b) The President be requested to cable this resolution to Sir William Wedderburn, Bart, Chairman of the British Committee of the Indian National Congress, with the request that he may convey to Mrs. Ross Scott, Mr. Hume's daughter, the sympathy of the Congress in her great bereavement.

III.—INDIANS IN THE COLONIES.

(a) That this Congress, anticipating the forthcoming legislation of the provisional settlement recently arrived at, cordially congratulates Mr. Gandhi and the Transvaal Indian community upon the repeal of the anti-Asiatic legislation of the province regarding registration and immigration, and expresses its high admiration of the intense patriotism, courage and self sacrifice with which they—Mahomedan and Hindu, Zoroastrian and Christian—have suffered persecution in the interests of their countrymen during their peaceful and selfless struggle for elementary civil rights against overwhelming odds.

(b) Whilst appreciating the endeavours that have been made from time to time to secure the redress of the grievances of the Indians of South Africa and other British Colonies, this Congress urges that, in view of the avowed inability of his Majesty's Government to adopt firm and decisive attitude in this matter, the Government of India should take such retaliatory measures as may be calculated to protect Indian self-respect and the interests of Indian residents in those parts of the empire, and thus remove a great source of discontent among the people of this country.

(c) This Congress further protests against the declarations of responsible statesmen in favour of allowing the self-governing Colonies in the British Empire to monopolise vast undeveloped territories for exclusive white settlements and deems it its duty to point out that

the policy of shutting the door in these territories against, and denying the rights of full British citizenship to, all Asiatic subjects of the British Crown, while preaching and enforcing the opposite policy of the open door in Asia, is fraught with grave mischief to the Empire and is as unwise as it is unrighteous.

(d) Whilst thanking the Government of India for the prohibition of the recruitment of indentured Indian labour for South Africa, this Congress is strongly of opinion that in the highest national interest, the system of indentured labour is undesirable and should be abolished and respectfully urges the Government to prohibit the further recruitment of Indian labour under contract of indenture, whether for service at home or abroad.

(e) That the following message be sent to Mr. Gandhi: 'The Congress reiterates last year's resolution, expresses warm appreciation of your efforts and assures you and your fellow-workers of the country's whole-hearted support.'

IV.—PUBLIC SERVICE COMMISSION.

(a) That this Congress records its sense of satisfaction at the appointment of the Royal Commission on Indian Public Services, and while expressing its regret at the inadequacy of the non-official Indian element thereon, trusts that the deliberations of the Commission will result in the just recognition of Indian claims to appointments in various departments of the public service.

(b) This Congress urges the introduction of reforms outlined below:—

(1) The holding of an open competitive examination for the Indian Civil Service and other public services now recruited in England simultaneously in India and in England; (2) recruitment of public services as a rule by means of competitive examinations and not by a system of nomination; (3) abolition of division of services into Imperial and Provincial, and equalisation of conditions of service as between European and Indians; (4) abrogation of all rules, orders, notifications, and circulars, which expressly or in effect debar Indians as such from any appointment in any department; (5) removal of restrictions against the appointment of persons other than the members of the Civil Service in certain high and miscellaneous Indian offices; (6) complete separation of Executive and Judicial functions and services, the creation of a distinct Judicial service to be recruited from among the members of the legal profession, and a proportionate curtailment of the cadre of the Indian Civil Service; (7) constitution of a distinct Indian Medical Service for civil medical appointments, and restriction of the members of the Indian Medical Service to military posts only, the designation of the Indian Medical Service to be changed to 'Indian Military Medical Service'; (8) and closing of all Indian services to the natives of those British Colonies where Indians are not eligible for service.'

V.—THE SWADESHI MOVEMENT.

'That this Congress accords its most cordial support to the Swadeshi movement and calls upon the people of India to labour for its success by making earnest and sustained efforts to promote the growth of industries by giving preference, wherever practicable, to Indian products over imported commodities, even at a sacrifice.'

VI.—LOCAL SELF-GOVERNMENT.

'That this Congress expresses its regret that the recommendations of the Decentralisation Commission with regard to the further development of local self-government have not yet been given effect and urges that the Government of India may be pleased to take steps without delay to increase the powers and resources of local bodies.'

VII.—PROVINCIAL AUTONOMY.

'That this Congress records its satisfaction at the recognition of the Government of India in their despatch to the Secretary of State for India, dated the 27th August 1911, of the necessity of introducing autonomous form of administration in the different provinces of this country, and begs to record its respectful protest against the interpretation sought to be put upon the despatch which is contrary to its letter and spirit.'

VIII.—COUNCIL REGULATIONS.

'That this Congress records its sense of keen disappointment that the last revision of the Legislative Council regulations, the anomalies and inequalities, the rectification of which the three previous Congresses strongly urged upon the Government, have not been removed. And in order to allay the widespread dissatisfaction caused by the defects complained of, and in view of the experience of the last three years this Congress earnestly prays that—(1) there should be a non-official majority in the Imperial Legislative Council; (2) there should be a majority of elected members in all Provincial Councils; (3) the system of voting by delegates be done away with where it still exists; (4) the franchise be broadened by simplifying the qualifications of electors, basing it on education, property or income; (5) the Government should not have the power arbitrarily to declare any person ineligible for election on the ground of his antecedents or reputation; (6) no person should be held ineligible for election on the ground of dismissal from Government service or of conviction in a criminal court or from security for keeping the peace has been taken, unless his conduct involved moral turpitude; (7) no property or residential qualification should be required of a candidate nor service as member of a local body; (8) a person ignorant of English should be held ineligible for membership; (9) it should be expressly laid down that officials should not be allowed to influence elections in any way; (10) Finance Committees of Provincial Councils should be more closely associated with Government in the preparation of the annual financial statements; (11) there should be a Finance Committee of the Imperial Legislative Council as in the case of Provincial Legislative Councils; (12) the right of putting supplementary questions should be extended to all members and not be restricted to the members putting the original question; (13) the strength of the Punjab Council be raised from 20 to 50 and more adequate representation be allowed to the Punjab in the Imperial Council.

'And further this Congress, while recognising the necessity of providing for a fair and adequate representation in the Legislative Council for the Mahomedan and other communities where they are in a minority disapproves of the regulations promulgated in 1909 to carry out this object by means of separate electorates, and in particular urges upon the Government the justice and expediency of modifying the regulations framed under the Indian Councils Act, 1909,

before another election comes on, so as to remove anomalous distinctions between different sections of His Majesty's subjects in the matter of the franchise and the qualifications of candidates and the arbitrary disqualifications and restrictions for candidates seeking elections to the Councils.'

IX.—EXECUTIVE COUNCILS FOR U. P. AND PUNJAB.

'That this Congress again urges that an Executive Council with an Indian member be established in the United Provinces at an early date, and is of opinion that a similar Council should be established in the Punjab too.'

X.—LIEUTENANT-GOVERNOR FOR C. P.

'That this Congress thanks the Government for the establishment of Legislative Councils in the Central Provinces and Assam, and is of opinion that the former Administration should be raised to the status of a Lieutenant-Governor's charge.'

XI.—LOCAL BODIES AND SEPARATE ELECTORATES.

'That this Congress strongly deprecates the extension of the principle of separate communal electorates to municipalities, district boards or other local bodies.'

XII.—LAW MEMBERSHIP.

'That in view of the fact that section III of the Indian Councils Act of 1861 is understood in practice to limit appointment to the office of the Law Member of the Viceroy's Executive Council to members of the English Bar only, thereby greatly restricting the field from which a selection may be made, this Congress urges that the said section be so amended as to allow of advocates, vakils and attorneys-at-law of Indian High Courts being appointed to that office.'

XIII.—EDUCATION.

'(a) That, while expressing its satisfaction and thankfulness that Government have announced a more active educational policy, this Congress regrets the defeat of the Hon. Mr. Gokhale's Elementary Education Bill and affirms its conviction that the introduction of a measure of free and compulsory education is essential to secure a rapid extension of elementary education.

'(b) This Congress cordially approves of the movement for the establishment of teaching and residential universities in India.'

XIV.—SANITATION.

'(a) That this Congress, while thanking the Government for having initiated a system of scientific enquiry into the origin and progress of plague, malaria and other diseases, urges the necessity of immediately taking in hand such practical measures as the opening of congested areas, the reclamation of silted rivers, the clearing of jungles, the draining of water-logged areas, and better provision for the supply of pure drinking water throughout the country.

'(b) And this Congress exhorts local bodies and public associations to systematically educate public opinion in matters relating to sanitation and hygiene and facilitate the working of those measures that are inaugurated with a view to check the spread of disease and the increase of mortality and to secure better health and sanitation of urban and rural areas.'

XV.—LAND SETTLEMENTS.

'That a reasonable and definite limitation to the demand of the state on land and the introduction of a permanent settlement directly between the Government

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UTTERANCES OF THE DAY.

and holders of land in ryotwari areas, or a settlement for a period of not less than 60 years in those provinces where short periodical settlements or revisions prevail, will, in the opinion of this Congress, substantially help in ameliorating the present unsatisfactory condition of the agricultural population.'

XVI.—INDIANS IN THE ARMY.

'That this Congress is strongly of opinion that the injustice of keeping the higher ranks in the army closed against the people of this country and of the exclusion of certain races and castes from the lower ranks as well, should no longer remain unremedied.'

XVII.—INDIAN HIGH COURTS.

'This Congress is strongly of opinion that the High Courts in India should have the same direct relation with the Government of India alone as the High Court at Fort William in Bengal has at the present time.'

XVIII.—MR. GOKHALE

'This Congress puts on record its high appreciation of the valuable work done by the Hon. Mr. Gokhale' C.I.S., in his visit to South Africa undertaken at the invitation of our countrymen in that colony.'

XIX.—CONGRESS CONSTITUTION.

'That the constitution of the Indian National Congress organization as amended by the All-India Congress Committee be adopted.'

XX.—GENERAL SECRETARIES

'That Messrs. D. E. Wacha and D. A. Khare be appointed General Secretaries with a paid Assistant Secretary to be appointed.'

XXI.—ALL-INDIA CONGRESS COMMITTEE.

'That the following gentlemen do form the All-India Congress Committee:—'

XXII.—THE BRITISH CONGRESS COMMITTEE.

That this Congress records its sense of high appreciation of the services of Sir William Wedderburn and other members of the British Committee and resolves that the organisation of the British Committee and India should be maintained.

'That this Congress authorises the president to write to Sir W. Wedderburn that the following gentlemen guarantee that they will pay to the General Secretaries the sums put against their names before March yearly for 3 years to be remitted to England for the expenses of the British Committee of the National Congress and that in addition to these sums every Reception Committee will remit half the delegation fees subject to a minimum of Rs. 3,000 for the same purpose.

Rs.

Bengal.—Babus Surendra Nath Banerjee, Baikunth Nath Sen and Ambika Charan Muzumdar...	2,000
(Mr. Mullick pays in addition for a year.)	1,000
Dombay.—Messrs. Wacha and Khare	3,000
Madras.—The Hon. Mr. Subbarao	3,000
and Mr. C. P. Ramaswamy Iyer	500
U. P.—The Hon. Pandit Madan Mohan Malaviya	3,000
Behar.—Mr. M. Haque	1,500
Punjab.—Pandit Rambhuj Dutt Chaudhary, Lala Harkishen Lal and Lala Lajpat Rai	500
each	1,500
Derar.—The Hon. Mr. Mudholkar	1,000

XXIII.—NEXT CONGRESS.

'That the next Congress be held at Karachi.'

Hon. Mr. Mudholkar on "The Congress."

In the course of his lengthy address as President of the twenty-seventh session of the Indian National Congress at Bankipore, the Hon'ble Rao Bahadur R. N. Mudholkar spoke as follows on the aims of the Congress:—

Brother delegates, the sons of India have before them a high and mighty task which is as noble as it is arduous. Born and placed in a country on which nature has showered her rich gifts bountifully and the inheritors of great civilisations, lofty ideals and stirring traditions, the Hindus, the Mahomedans, the Parsees, the Christians of this land have a mission as inspiring and as glorious as any that has moved ancient and modern nationalities to achieve feats of renown or conquests over mind. To create a nation by the fusion of what is jeeringly called a jumble of races, castes and creeds, to weld together communities which have often been in sharp antagonism to one another, to wipe off the memories of centuries of rivalry and hostility and reconcile conflicting aims and ideals, to develop unity and solidarity amongst them, to raise their intellectual power to the highest attainable point, to secure for them a position of equality and respect among the nations of the world, this and nothing less is the work before them. The British rule is recognised by all rational and thoughtful persons to be a Providential dispensation, destined to contribute to the material, moral and political elevation of this land. It has brought about conditions which made a united India, and an Indian Nation possible.

The President concluded his address with some suggestions regarding the working of the Congress and by expatiating on the merits of such a National organization:—

To rouse popular interest, to keep it steady when roused, to give articulate expression to it, a network of organisations has to be established. Workers possessed of knowledge, ready to study facts, willing to make personal sacrifices are required. The leaders of the Congress have to devote greater attention to this matter than hitherto. It is said in some quarters that with the establishment of the Legislative Councils on a partially popular basis the *raison d'être* of the Congress has gone. This is a mistake. With the new Councils the necessity of a general Association for the country with subordinate provincial, district, sub-district town and village Committees is all the greater. The people's representatives in the Legislative Councils can rely for their credentials only upon the pronouncements made by the country. Their usefulness and power depend upon the existence of a well-informed, sober and vigilant public opinion. It is the function of the Congress and of its subordinate associations to evoke such public opinion.

In connection with this I have a suggestion to put forth. Till very recently it was incumbent upon us to

concentrate our main effort on the recognition of what might be called the basal principles and rudimentary rights of even a partially representative system of Government. With the expansion of the Legislative Councils, the introduction of the elective system therein, the awakening of the consciousness in Government that provincial autonomy has to be kept in view, the fuller admissions and greater demands manifested to accord larger scope to Indians in the higher branches of the public services, and the acknowledgment of the claim of Indians to equal and fair treatment as citizens of the Empire, much of the discussion of simple political truths which hitherto was unavoidable has become unnecessary. It is now the application and suitable extension as time goes on, of those principles and truth—the detailed treatment of administrative problems—that we have to address ourselves to. And for this change in our methods and procedure is desirable. The Congress must now direct greater attention and more time to the practical treatment of such questions as imperial and provincial finances, the system of taxation, economy in expenditure; greater activity in matters of education, sanitation, medical relief, works of public utility, etc., the remodelling of the judicial machinery in consonance with the varying circumstances of each province, the correction of the defective working and the wrong system of recruitment complained of in the different departments, the removal of the grievances of land-holders in temporarily settled tracts due to periodical revisions and short-term settlements, the adjustment of the relations between the various tenure-holders, the measures devised to prevent the expropriation of the cultivating classes by the non-cultivating ones, railway finance, public debt, management of treasury balances and reserve, the currency system, and so on. Most of these have more or less come before the Congress at one time or another. But under our rules of discussion and the numerous claims upon the one dozen or one dozen and a half hours available for discussion, it was not possible to do anything than to state a few general propositions and merely approach the fringe of practical examination. The time has arrived when fuller treatment and detailed consideration should be given by allotting at least two days for informed and practical discussion of three or four subjects each year by men who have studied them. The main speakers should be chosen beforehand and the time-limit might well be that laid down in the Imperial Council Regulations. I would ask the Congress to consider this matter. In my opinion the change is one which will enhance the value of our great institution.

A homogeneous Indian nation has not yet become a fact, but we are on the high road to it. Those who find comfort in dogmatically denying the possibility of such an accomplishment, evidently do not know what is going on in the country. I do not ignore the very special and great difficulties which exist in the case of India. We know what a tremendous change has come over the Hindu community, and how that most difficult problem of caste prejudice and social observances is being quietly and gradually solved. Our critics are our great friends and they do us a positive service when they remind us of the immense difficulty of our task.

The Hon. Mr. Haque on "The Hindu-Muslim Problem."

The most significant fact about the last Congress was the extreme cordiality of feeling displayed by the Mahomedans and Hindus alike. The Hon. Mr. Mazharul Haque's pronouncement on the Hindu-Mahomedan problem is worth perusal. In the course of his eloquent address as Chairman of the Reception Committee of the last Congress, Mr. Haque said:—

Ladies and gentlemen, we in Behar claim for ourselves the unique position of a people who are not troubled with the Hindu-Muslim question. By this it is not meant that every single individual is free from it. In this mundane world such an utopian condition is impossible. As long as human nature is human nature, there will always be people who for selfish ends or temporary advantages or under some mistaken notion, will be ready to jeopardise national interests. But what we do claim is that the heart of the people is sound to the core and any unfortunate difference which may crop up as it occasionally does, passes away and leaves no permanent mark on the general good relations of the two great communities. Both are imbued with the same ideal, both work on the same platform and both try for the good of their motherland. As I have often said before, the solution of this question will prove the salvation of India. This is the question of questions which every true patriotic Indian should try to attack and solve. To me it has been a cause of deep and abiding regret that my own co-religionists have not seen their way to join this national assembly. It is an undeniable fact that Muslims as a community have kept themselves aloof and those who have joined, have joined in their own individual capacity. Although in spite of this regrettable defection the Congress has got on very well, the Congress ideals have triumphed and most of the items in the Congress propaganda have been accepted by the Government, yet I believe that we would have got on better if our Muslim brethren had joined, and made common cause with us in the great and noble task of building up a nation. Then would we have moved on with quicker pace. A people counting among themselves seventy millions of souls and some of the very finest intellects and specimens of manhood, as a factor and a force which cannot and ought not to be lightly ignored. Often have I dreamed of a picture in my mind of three hundred and fifteen millions of human beings with one ideal, one aim, full of determination and enthusiasm, marching on the road of peaceful progress to the ultimate realization of their destiny. Such a force would be irresistible anywhere in the world. Perhaps the picture is too idealistic for its ever coming to be true. However, its reverse side where seventy millions of people detach themselves from the main group and march in the opposite direction is too gloomy to be contemplated with equanimity.

EUROPE AND ISLAM.

I had despaired of ever seeing in my life the two communities joining hands, but the ways of Providence are inscrutable and I never dreamt that the rapprochement will be brought about so soon and in such a tragic

manner. The recent treatment of Islam by Europe has turned the scales. The sacrilege committed by the Russian troops on the sacred mausoleum of Imam Moosai Raza at Meshed in Persia exasperated the religious feelings of Muslims throughout the world. Sir Edward Grey, the author of the Anglo-Russian Convention, never raised his little finger to prevent the outrage. Then Italy invaded Tripoli, a country peopled wholly by Muslims of Arab descent and living peacefully under Turkish rule. It was a shameless act of brigandage attended by most inhuman atrocities, but this time Sir Edward Grey, with what I can only call indecent haste, recognized the sovereignty of Italy over a country which still remained to be conquered. Then came the greatest blow to the prestige of Islam, the invasion of the seat of its Khalifate by the Balkan states. While Turkey was still fighting Italy, she was treacherously attacked on all sides. If the belligerents had fought purely for territory, the war would not have produced any visible effect upon the Mussalmans of India. But these Christian states openly preached a crusade against Islam. It was not a war against the Turks but a war to turn Muslims out of Europe, a war between the Asiatics and the Europeans, a war between the Cross and the Crescent. Then the feelings of the Muslims of this outrage in indignation against the perpetrators of this outrage upon humanity and their religion. It is to be regretted that most of the responsible Ministers of the British Government, including the Prime Minister of England, himself, gave vent to their feelings which clearly showed their intolerance of Islam. Mr. Asquith in his Guildhall speech referred to Salonica as the gate through which Christianity had spread in Europe and expressed his pleasure that it was once more in the hands of a Christian Power. There was not a word of regret at the humiliation of England's old ally, Turkey, not a word of sympathy with the Muslim world, but a hope that Constantinople itself might fall and be cleared of the presence of the hated Turk. Read the speeches of Mr. Lloyd George, Mr. Churchill, Mr. Masterman and Mr. Acland, and you will find the same exultant tone at the expulsion of the followers of Islam from Europe. This attitude of the British Ministers deeply offended the sentiments and wounded the religious feelings of seventy millions of Mussalman subjects of his Imperial Majesty in India. Luckily at this critical juncture two factors came in, which soothed the ruffled susceptibilities of the Muslim community. We have now at the helm of the Indian Government a Viceroy who grasped the danger and at once handled the situation with tact and sympathy. His subscription towards the fund of the Red Crescent Society greatly conciliated public opinion. He was nobly assisted in his great task by men like Lords Carmichael and Pentland, Sir Charles Duxley and Sir James Meeson and many other high European officials. These great statesmen have saved the situation. The latest instance of this sympathy is the opening of a subscription list by her Excellency Lady Hardinge to enable the Indian ladies to subscribe. The Muslims of India can never forget all this kindness.

HINDU SYMPATHY.

But more, much more than this official sympathy what moved the Muslim community most was the universal sympathy shown by their Hindu brethren in their dire affliction. It clearly demonstrated the fact that in times of danger and distress the two sister com-

munities of India could still unite. The moral and material support that we have received from them has gone straight to our hearts and conquered us. And in this respect no one has done nobler work than our veteran leader Mr. Surendranath Banerjee. You, Sir, day after day, in your paper, have soothed the lacerated feelings of your Muslim brethren, expressed your sincere sympathy with their outraged sentiments and vigorously pleaded their cause. I personally know that the daily comments in the *Bengalee* on the progress of the War, were read by the Muslims of Behar with eagerness and gratitude. You, Sir, have made a place for yourself in the hearts of your Muslim brethren, a place, permanent, abiding, which can never be shaken by any adverse wind of political controversy. You and my Hindu brethren have done a great work. You have brought the Hindus and Mussalmans of India appreciably nearer to each other. It is only a question of time when the two will stand side by side on this our national platform and work shoulder to shoulder for the regeneration of our common motherland. I do not know whether you are aware of the fact, that already a great and powerful party of liberal Mussalmans has arisen, whose aims and ideals are the aims and ideals of the Indian National Congress. It is their firm determination to work with their Hindu brethren. Your sympathy in their hour of adversity has accelerated the work and strengthened the hands of this party. And this is the party which is bound to lead in future the Muslims of India. But I must raise a note of warning. Remember that this grand work of building up a great and powerful nation may be entirely and irretrievably ruined by one single thoughtless word or heedless expression uttered on the public platform or written in the press. The gentlemen of the press I implore and entreat to be exceedingly careful how they handle any question which has the slightest bearing upon the Hindu-Muslim problem. It is no use to have a battle royal over insignificant matters such as the post of a Deputy Magistrate or a Sub-Inspector of Police. The press has great power in doing immense good to the country. It has also the power of doing immense harm. Let its power be utilized for doing good. Some people have the notion that by writing vigorously and strongly on a few appointments or a few nominations of municipal commissioners they are championing the cause of justice. Nothing can be farther from the truth. They are simply creating dissension where there should be harmony, they are breeding ill-will where there should be feelings of brotherhood and affection. Let those petty things be left to smaller minds who cannot rise above their level. Let us have higher ideals and try to achieve them.

To my Hindu brethren I say, treat your Muslim brethren with sympathy and please do not run away with the idea that all Muslims are hopelessly reprobate and there is no hope for their regeneration. Nothing of the kind. Try to understand them by putting yourselves in their position. I have read of criticisms that the Mussalmans of India think more of Turkey and Arabia than they do of India. It is quite true. But have these critics ever tried to understand why this is so? The fact of the matter is that religion is still, as it has ever been in this world, the chief determining factor of the conduct of a man and a nation. And the religion of the Muslims is outside India. Their holy places, Mecca and Medina, the Mausoleums of all their Imams, Sababas and saints, are outside India. It is one of the

cardinal tenets of Islam that all Muslims, no matter to what nationality, race or rank of life they may belong, are brothers. In their house of God, there are no reserved pews or any places of distinction, and the humblest Muslim will not give way to the proudest monarch of the world. This doctrine is observed not only in theory but in actual practice. So there should be no cavilling at Mussalmans looking outside India. As long as one is a Mussalman one must look and cannot help looking outside India for one's religious salvation. What I want to impress upon my Hindu brethren is to have a wider outlook, accept facts as facts, and handle the situation with delicacy and toleration. Indeed I believe that if they thoroughly and sympathetically understood the position, it would be a source of strength rather than of weakness to the cause of Indian nationality.

To my own co-religionists I say, as you are Mussalmans you cannot but look beyond India, but do not forget your motherland. India has great claims over all her sons and your neglect of her interests is almost sinful. I invite you, nay, I call upon you in the sacred name of your motherland to join this national assembly, which knows no distinction of class or creed, no distinction of Hindu or Mussalman. I have heard some friends say that the Indian National Congress is a Hindu organisation. I deny the charge altogether. I repudiate it entirely. It may be worked by the Hindus; but why? Simply because Mussalmans will not come forward and take their proper share. Its ideals have always been national and never sectarian. If the Muslim community have any grievances against the Congress, I invite them to come here and ventilate them on this our common platform. I prophesy that they will find all their grievances chimerical and imaginary and will go away absolutely converted to the Congress cause. But perchance, if I prove to be a false prophet, then we have a safeguard in our constitution to the effect that if a majority of 2/3 of Muslim delegates object to a certain resolution being passed, it shall be dropped. Can there be anything fairer than this safeguard in our constitution? I know and I am confident that this appeal of mine will not go unheard and unanswered. It has already been heard in my own province. Look around you in this Pandal and you will find many Mussalmans of light and leading taking part in our proceedings. Those who are not in the seats reserved for the delegates, are there in the seats allotted to the visitors. Perhaps thinking of the past, they have felt a little delicacy in openly joining us this year, but they are now as true Congressmen as any of us. Only their body is in the gallery there, their heart is with us on the *dais* here. I have dwelt a little too long on this Hindu-Mussalman question and I have no doubt that I have tired you, but I could not help myself. This is my life-work. I wish the two sister communities to understand each other, have tolerance for each other's weakness, join hands and work together. To my mind this is one of the greatest works to which an Indian could devote his life. I have spoken freely and fearlessly. If I have offended any one in this Pandal or outside it I beg his pardon and seek his forgiveness. I could not keep back my honest thoughts from this great gathering of my countrymen. I may have made a mistake, but I felt a call to speak out.

INDIANS OUTSIDE INDIA.

Mr. Gokhale on the South African Indians.

The Hon. Mr. Gokhale moved the second resolution in the Bankipur Congress regarding the position of Indians in South Africa and other British colonies, urging that the system of indentured labour is undesirable and should be abolished and calling on the Government to prohibit further recruitment of Indian labour under contract of indenture. Mr. Gokhale, referring to his critics, said that neither he nor Mr. Gandhi had given any assurances in the matter of limitation of immigration into South Africa. In his interview with General Botha and other ministers, the very first thing that he took care to say was that he had no official credentials and that he was not deputed by the people of India. Not a particle or iota of any right enjoyed by the people of this country either in theory or practice had been surrendered. So far from this being the case, Mr. Gandhi had successfully resisted the attempt of the South African authorities to take away by legislation from Indians their equal right in theory to enter South Africa on the same terms as Europeans, and he had regained that right in the case of the Transvaal and Orangeia, which prohibited Indians as such from entering those states. Mr. Gandhi had further stipulated for a minimum number of Indians that should be admitted into South Africa annually under any circumstances, however harshly the education test might be worked, and the minimum which he urged for the whole of South Africa was the average number of free Indian immigrants into South Africa during the last few years, which was forty. By agreeing to suspend passive resistance on those terms, Mr. Gandhi had merely agreed for himself and other passive resisters to leave the question of immigration for the present. That did not mean that

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other Indians were not at liberty to agitate further in the matter if they thought it desirable. It was merely a question of practical politics, after having restored to the mother country her theoretical equality in the matter of immigration and after having taken care that in actual practice the position of Indians should not be worse. It had been for sometime past Mr. Ghandi's thought, and Mr. Gokhale entirely agreed with him, that it was wise, it was politic, it was expedient for the present to stop there. They must concentrate themselves on obtaining for those who had already entered South Africa the same conditions of life as those enjoyed by Europeans. The grievances to be redressed could be summed under nine heads:

- (1) They should be able to come in and go out of South Africa without any difficulty.
- (2) They should be able to move about freely from province to province.
- (3) They should be able to reside where they choose.
- (4) They should be able to acquire and own land and other property.
- (5) They should be able to trade or follow other occupations unhampered.
- (6) They should receive proper assistance from the state in regard to the education of their children.
- (7) They should be free from special disabilities or burdens not shared by the general community.
- (8) They should enjoy municipal and political franchise and
- (9) Government Service and public life should be freely opened to them.

Mr. Gokhale, in concluding said that it was the clear duty of Indians here to stand solid behind their countrymen in South Africa and give them every support and encouragement in their power, for important issues affecting their whole status in the British Empire were involved in that struggle:

British Indians in Trinidad.

Our correspondent at Port of Spain (Trinidad) sends us an interesting account of the proceedings at the dinner given by Indians in the island on 16 November last in honour of the appointment to the Legislative Council of the Hon. Mr. George Fitzpatrick, barrister-at-law, who is one of the members of the community. Mr. Ramadeon Teelucksingh presided, and was supported by a representative gathering. In proposing the toast of the evening, Mr. Madoo said that their thanks were due to the Governor (Sir George Le Hunte) and to the Colonial Secretary of the island for recommending an East Indian for a seat in Council, thus carrying out the suggestion of Lord Sanderson's Commission. Mr. Fitzpatrick, he continued, strikingly illustrated by his career the possibilities open to Indians in the West Indies. He was the first Indian barrister to practise in the Colony, and he had now set another example for all to follow. Mr. Fitzpatrick, in reply, declared that the honour conferred upon him was an honour done to the entire community. The progress made by the Colony was, in large measure, to be attributed to the Indians who had done so much for her agriculture. The toast of "India—the Fatherland" was submitted by Mr. G. Adhar and acknowledged by Mr. J. Mahabir. "Prosperity to our Island Home" was proposed by Mr. Sinanan, and Mr. D. Mahabir, in reply, said that it was the Indian who had made Trinidad what it was to-day.—*India*.

A Message of Sympathy

The *Seeker* publishes the following letter from the Bombay Theosophical Lodge:—

We offer you our sympathy and encouragement in your efforts to remove the causes of friction between members of different races, to remove as far as possible racial antipathies and colour prejudices, and to promote the feelings of Brotherhood between men and women of all creeds, colours and in South and East Africa.

Indian Students and Education in America.

Mr. Sudhindra Bose, Fellow of the State University of Iowa, writing to the Editor of India, under date November 26, says:—

All educational experts agree that in scientific, technical, and industrial education England lags thousands of miles behind America. And even in the opportunities for liberal education the English universities have nothing which cannot be had in this country. Moreover, the cosmopolitan American universities always receive the Indian students with open arms. In most of these universities they have what they call a Faculty Adviser to the foreign students. The adviser helps the Indian student to transfer his credit, to arrange his course, and to see him rightly located. In fact, he acts to the Indian student as a sort of big brother. The State University of Iowa, in order to promote a clearer and more sympathetic understanding between the American and the Eastern people, has undertaken this year to give a course in "Oriental Politics and Civilisation."

The expenses in American universities are not nearly so high as they are on your side of the Atlantic. Here the ambitious student with a small pocket-book can get his education. And from my personal experiences of over eight years in American universities, I can truthfully say that there is no "social isolation," such as you have in England for Indian students. Here they mingle with the professor and the students on terms of perfect equality and intimacy. Here they get at close range a full view of Western society in its political, social, and religious aspects, such as it is impossible to get in your caste-ridden England. At present there are about three hundred Indian students in America, and I venture to say that there is not one among them who is not manly, self-reliant, and independent. Is this not, after all, what all educated Indian people ought to be? And all this is managed without the Cromwell Road establishment!

Immigration Laws in South Africa.

The *Natal Mercury* has been moved to indignation by the manner in which the Immigration Laws of the Colony have been administered by tactless and indiscreet officials. "It was nothing but a scandal and a disgrace to any civilized country and a gross perversion of the principles of every thing pertaining to justice in the real and true sense of the term." Our South African contemporary continues:—

It was, of course, supposed, when the law was passed that it would be administered with common sense and with a desire to be just and fair to all coming within its jurisdiction. It has been so in cases where the immigration officers have been possessed of the necessary attributes and have not been obsessed by an overwhelming idea of the powers entrusted to them, but there have been only too many cases in which the official mind has been so corrupted and warped by the possession of a certain amount of authority that the rankest injustice has again and again been perpetrated and for which, owing to the wording of the laws there has been little hope of any redress.

Indian Labour in the Colonies.

The indentured labour system, Mr. Manil explained to the special correspondent of the *Sydney Daily Telegraph* exists now only in Fiji, Trinidad, British Guiana, and the West Indies. "The leaders of Indian opinion, both in the National Congress and in the Viceroy's Council, believe that the indentured emigration of Indians to distant colonies is fraught with great hardship and demoralising to the Indian people. They believe that the system should be abolished altogether. In March last, Mr. Gokhale brought forward a motion on the subject in the Council. All the non-official Indian members, Mussulmans and Hindus together, voted for it; but the official majority threw it out. Mr. Gokhale declared that the motion would be brought forward persistently until the Government should accept it."



H. H. THE NIZAM.



THE RAJAH OF COCHIN.

FEUDATORY INDIA.

H. H. The Nizam.

We congratulate H. H. The Nizam of Hyderabad on the military distinction conferred on him. There is a peculiar fitness in an honour of this kind being conferred on the Ruler of a State which took the lead in initiating the Imperial Service movement by its offer to the Viceroy at a time when the Russian advance towards India was causing anxiety. The feelings which then inspired the State have been steadily maintained ever since, and nowhere outside British India is there a more genuine desire for co-operation with the Government of India against any external or internal danger to the welfare of the country. His Highness the present Nizam now takes his place among a number of Indian Princes who hold high military rank. H. H. the Maharajah of Bikanir, who was made an Honorary Major in 1900, enjoys the distinction of having served, in command of his own Camel Corps, with the British Army in China, and H. H. the Maharajah Sindhia, made an Honorary Colonel in 1898 and a Major-General later on, also accompanied the British troops to China, serving as Orderly Officer to General Gaselee and contributing a hospital ship. Such opportunities may not come in the way of the Nizam, but Hyderabad will not be behind any State in India in the discharge of obligations which it was the first to recognise and undertake. Valuable as the co-operation of such a state may be practically, it is in its moral effect that it is most valuable. The maintenance of Imperial Service Troops by Native States and the co-operation of their Rulers in dealing with unrest symbolises the union of India, and the identity of interests, in a way nothing else could. Loyalty to the Imperial Crown is, of course, the greatest of all unifying forces, but it may, and sometimes does, co-exist with reluctance to assist those who govern under the Crown,

whereas the Native States show that their loyalty inspires them to make common cause with the Government of India against foes from without and within. The award to their Rulers of honorary rank in the Army is thus not a mere compliment but the recognition of their close association with the paramount Power. How highly they value this particular distinction is well known, and those they rule are not slow to appreciate honour done to the head of the State.—*The Madras Mail.*

A New Mysore Company.

The Mysore Chemical and Pharmaceutical Works, Limited, has been registered under Mysore Regulation 3 of 1895. The objects of the Company include the business of, manufacturing chemists, druggists and analytical chemists, dyers, salters, wood distillers, distillers of essential oils, manufacturers of soaps, artificial manures, fertilisers, disinfectants and perfumery, etc. It is not intended to confine operations to Mysore State. As a matter of fact it is at present in negotiation for contracts in other parts of Southern India.

It is pointed out that there are no works actually carrying on this industry south of Bombay and that the value of imported drugs and chemicals during 1908-1909 at the port of Madras reached Rs. 12,38,548 and consumption is increasing. The Mysore budget for drugs and medicines for 1912-13 is Rs. 1,10,000, of which Rs. 65,000 is for such chemicals etc., which the Company could produce within six months of starting. Valuable concessions are expected from the Mysore Government, including wool free of royalty, preference in Government purchases, land on advantageous terms, good roads from the factories to the railway, alcohol duty free for industrial purposes, and the contribution of a moiety of the salary of a special whole-time chemist.

H. H. The Rajah of Cochin.

His Highness Sir Rama Varma G.C.S.I., G.C.I.E. Raja of Cochin, completed the sixtieth year of his eventful life on the 25th of December last and the people of that pretty state celebrated the auspicious event with great enthusiasm and jubilation. The whole of the Malayalam-speaking community in and outside Cochin was exceedingly happy on the occasion and sent a chorus of praise and prayer in behalf of the worthy ruler of the state. The ceremony of *Shashthipoorthis* is a function of great religious value in the life of every Hindu and the more so in the life of an orthodox Ruler. Besides, Cochin had not had this happiness for the past three-fourths of a century, and what is a matter for special congratulation is the quite brilliant record of progress and reform achieved during the past seventeen years of His Highness's rule. These seventeen years are in every way memorable in the history of Cochin and the present Maharajah's reign has been immensely beneficial.

His Highness was born of a learned Numbudari father and a Kanhtriya mother and educated on the most orthodox lines. He learned Sanscrit in a remarkably short time and mastered the several difficult branches of this Oriental culture. He entertains many pundits in his Durbar and is looked upon as a great patron of learning. He is also the author of a good number of books. He has lately acquired a decent knowledge of English. Being thoroughly grounded in orthodoxy he was for some time misunderstood and regarded as intolerant. But now it is evident that there is not a more tolerant Ruler in all India. The Jews themselves admit that their interests have been specially guarded by the Maharajah's solicitude for their welfare. Indeed the Maharajah shelters in his dominion all the various communities of Southern India who feel proud of being his subjects and are given equal facilities for advancement.

It is now needless to recount all the various administrative reforms His Highness has carried out. They are all set forth in the Cochin Manual recently issued by the State. In recognition of His Highness' merit as a distinguished ruler the British Government has increased his salutes from seventeen to nineteen. His Highness was born on the 27th of December 1852 and ascended the *Musnad* on the 23rd October 1875. He was created a K.C.S.I. in 1897, G.O.S.I. in 1903 and G.C.I.E. at the Delhi Durbar on the 14th of December 1911 by His Imperial Majesty in person. Two days hence he was presented with a gold medal.

The Maharajah Holkar on Mass Education.

Presiding at the prize distribution of the Poor Children Institution founded by the Mass Education Society the Maharajah Tukojirao Holkar said:—We have lately heard much about the growth of national Indian spirit. I am convinced that this will never be until those who are by education and position able to help will condescend to step beyond the narrow limits of their family and caste circles, and assist those less fortunate to better their own lives and become thinking men and women instead of mere automata. Educated mothers will mean sons wisely brought up during their early and highly receptive years. Without the raising of masses our towns and villages will for ever remain insanitary and disease will stalk through them unchecked. Improved methods of cultivation, new crops and fresh industries which tell in the race of life will come but slowly and painfully or not at all. Finally, those who are kept down by iron bonds of narrow social system will learn that they have a right to inheritance into which every man is born and will insist on taking that place in the ranks of workers which their mental and physical attainments can well fit them,

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The Kala Bhavan of Baroda

The Technical Institute which was established in 1890 by His Highness the Gaekwar of Baroda is known as the Kala Bhavan. It aims at giving a sound training in Art and Industries through the vernacular of the people, viz., Gujarati. His Highness the Gaekwar takes a keen interest in the Institute and its usefulness has been increasing from year to year. Students from British India are also admitted to the Institute. The first term of the Institute began on November 25th of last year. Professor Jeremiah W. Jenks of Cornell University in America, who visited the Kala Bhavan in January 1911, said that the methods of teaching followed at the institute were eminently practical and were substantially the same, as far as equipment and the previous preparation of the students permitted, as those employed by the best technical schools in America.

The Pudukota State.

The State of Pudukotta, in the Madras Presidency, where an Industrial and Agricultural Exhibition was lately opened, is one of the most enlightened of all the Native States, says the *Times of India*: "Already the percentage of literacy among the children is much above the average, and in a few years, when the recent improvements in the educational machinery of the State have had time to take effect, the figures will be higher still. Recently the whole system of land assessment and revenue collection was overhauled, and a cadastral survey begun at the time is now nearly completed. There is a higher-grade College in the Capital, and a State Girls School and an industrial school have been established. In one respect, indeed, the State has led the way for the Government of India, by inaugurating a department dealing with the compulsory registration and the supervision of Assurance Societies and similar enterprises."

Mysore Silk.

The following is a letter, dated August 5th, 1912 from the Superintendent, Tata Silk Farm, Bangalore, reporting upon the success of the samples of Mysore silk at the recent exhibition held in London:—

You will be interested in learning of the success of samples of Mysore silk from the Tata Silk Farm at the recent London Exhibition, as per letter just to hand from the President of the Royal Silk Association (Mr. F. Warner) who writes:—

"I duly received your letter which reached me at a time when I was so busily engaged in connection with the Silk Exhibition recently held in London. I have been very interested in reading your letter and in examining the cocoons and skeins and woven silk of which you so kindly sent me specimens. A bale of your silk was shown by Messrs. Durant and Co. in their case at the above mentioned Silk Exhibition and it attracted the attention of many of the visitors to the exhibition, including the King and Queen, and others of the Royal Family. From enquiries I have had made respecting your silk, I am inclined to think that there should be a possibility of an increasing demand for it in European markets.

H. H. The Raj Sahib of Dhrangadhar.

His Highness the Raj Sahib of Dhrangadhar, during his stay at Prabhaspattan, was presented with Addresses by the inhabitants of Prabhaspattan and Verawal, in which the policy adopted by the Raj Sahib during famine times, in granting tenancy to the cultivators, was extolled. The Raj Sahib, in returning thanks, said it was his duty to see to the welfare of his subjects, and advised the inhabitants of Verawal and Prabhaspattan to be loyal to the British Government and the Junagad State, adding that he wished they would educate their children on commercial lines.

INDUSTRIAL AND COMMERCIAL SECTION.

Technical Institute for Calcutta

The following official communique has been issued by the Government of Bengal :—

The representative committee appointed last cold weather to advise on the creation of a Technological Institute in Calcutta, and on allied subjects, recommended the establishment of a large institute in the centre of Calcutta, a separate, well-equipped College of Engineering and a Mining School at Asansol. A small departmental committee has since been engaged in elaborating the details of the proposed Calcutta Institute in communication with employers of all sorts of labour, and although their task is not yet complete, the main features of the scheme which they are prepared to recommend have been determined. They propose to include in the Institute various departments of engineering, textile fabrics (jute and cotton) chemistry (including, *inter alia*, dyeing and industrial research), printing and possibly process work, commercial subjects, and a women's department with a commercial branch and a branch for millinery and dress-making. In the case of mechanical and electrical engineering it is proposed that in addition to the general courses opportunities should be given for higher training leading up to a University degree. The committee think that accommodation should be found for the Institute in extensive premises in or near the business centre of the city and they suggest that its equipment should include a library, a gymnasium, dining, reading and recreation rooms and some residential quarters. The scheme, when submitted in a complete form, will be published for information and public opinion will be consulted before it is taken into final consideration by the Government of Bengal.

Bankipore Industrial Conference.

The following resolutions were adopted at the last Bankipore Industrial Conference :—

I.—THE DELHI OUTRAGE.

That the Indian Industrial Conference expresses its indignation and abhorrence at the dastardly outrage committed upon the life of His Excellency the Viceroy and begs to offer its respectful sympathies to their Excellencies Lord and Lady Hardinge, and the conference fervently prays that His Excellency will have a speedy recovery and restoration to health.

II.—AGRICULTURE AND COMMERCE.

That in view of the great importance of properly developing agriculture and Indian commerce, this conference urges upon Government and the people the urgent necessity of establishing Chairs of agriculture and commerce for spreading knowledge of the general principles of these subjects among persons who do not wish to specialise in them, and for the suitable advancement of technical education the conference strongly advocates the creation of boards constituted on lines similar to the senates of universities for directing and regulating instruction therein.

III.—INDIAN CHAMBERS OF COMMERCE.

That this conference draws the attention of the commercial and other business classes (a) to the great necessity of establishing Indian chambers of commerce and associations of the industrial and financial interests, wherever circumstances exist and (b) to the importance to themselves and to the country of their engaging to a greater extent than hitherto, in the foreign trade of the country.

IV.—THE ATKINSON-DAWSON INQUIRY.

That this conference expresses its disappointment at the recommendations made by Lieutenant-Colonel Atkinson and Mr. Dawson in regard to higher technical education and expresses its disagreement with their recommendation in regard to the state technical scholarships, as these recommendations are not calculated to secure that higher type of knowledge of principles and practice required for organisation, direction, and management of industries.

V.—PROVINCIAL DEPARTMENTS OF INDUSTRY.

That this conference once more urges that :—

(a) There should be in every province of British India, a department of industry under a director of industries to deal with purely industrial questions and to be in charge of technical, commercial as well as industrial education in the province; and that there should be an advisory board of qualified persons not less than one-half of whom should be non-official Indians who should be consulted on economic questions of importance; that the functions of this department should include, (1) the introduction of new or improved methods and processes, (2) the carrying out of investigation and experiments, (3) the development of selected industries, and (4) the organisation of industrial and commercial exhibitions.

(b) That there should be an industrial museum and bureau of information under the department of industry for supply of information and advice to the public on all industrial and commercial matters within the province.

VI.—POLYTECHNIC COLLEGE.

That while expressing its appreciation and thankfulness to the Government for the liberal action taken and contemplated in regard to technical education, this conference once more records its firm conviction that for placing the cause of industrial progress on a firm basis, it is most necessary that the Government should establish in the country at least one fully-equipped polytechnic college for imparting the highest kind of instruction in the applied sciences and industrial arts.

VII.—COMMERCIAL AND TECHNICAL EDUCATION.

That the Conference urges all Provincial Governments and Administrations, Rulers of Indian States, as well as Principals and Superintendents of private or aided schools and colleges, to add commercial, technical and industrial classes for instruction in commercial subjects as well as in weaving, dyeing, sheet-metal working, smithy, carpentry, etc., to the existing courses of instruction, and wherever practicable to afford facilities to boys of all communities to learn useful industries as a means of their livelihood.

VIII.—FAILURE OF INDUSTRIAL ENTERPRISES.

That, this Conference notes with regret and concern the failure of several industrial enterprises started for carrying on new industries and the effect these failures have produced in damping the ardour of the people in the development of the resources of the country. The Conference calls upon the leaders of the people in the different provinces and districts to institute inquiries into the cause of these failures and to communicate to the General Secretary the results of their inquiries, and authorises the General Secretary to depute one or more persons for conducting this investigation, if the funds at his disposal permit.

IX.—THE HANDLOOM WEAVING.

That this conference specially invites the attention of the capitalists to the great and urgent necessity of improving the existing condition of the weaving industry by the introduction of labour saving hand looms and other devices of approved patterns, in important centres of the hand-loom weaving industry, with the co-operation of the weaving classes.

X.—RAILWAY RATES.

That this conference once more calls the attention of the Government to the prevailing complaints about the anomalous character of the existing railway rates on goods and their prejudicial effect on inter-provincial trade and urges the necessity of laying down for inter-provincial consignments the same scales of rates as those for consignments to and from important ports.

XI.—FACULTY OF COMMERCE.

That the conference records its sense of gratitude to the Government of Bombay for having created a Faculty of commerce and urges the local Governments and the other Universities in India to follow the example of the Bombay University in establishing faculties of commerce for giving an impetus to commercial education.

XII.—CO-OPERATIVE BANKS.

That this conference once more welcomes the establishment in the Bombay Presidency of a central co-operative bank and urges upon the Government and the people of other provinces, the need of establishing similar banks to help the existing co-operative credit societies for advancing loans at reasonable rates and on easy terms to the agriculturists.

XIII.—CO-OPERATIVE MOVEMENT.

That this conference expresses its great satisfaction at the progress which co-operative credit has made in this country since the passing of the Co-operative Credit Societies' Act of 1904, and earnestly hopes that with the wider application of the principle of co-operation under the Co-operative Societies' Act of 1912, the Government will give larger financial and administrative facilities which are needed to secure a surer growth of co-operation and exhort the educated public to strenuously extend its operations to various branches of agriculture and small industries which are bound to prop up with the help of the movement of co-operation.

XIV.—SIR T. PAIT'S GIFT.

That this conference places on record its gratitude to Mr. T. Pait of Calcutta for his munificent gift to the Calcutta University and expresses the hope that his example would be followed by others.

XV.—MISCELLANEOUS.

That this conference confirms the resolutions passed in previous years.—

(1) Calling upon the Government and the people (a) to encourage all Indian manufactures and (b) to foster and encourage the use of such manufactures;

(2) Recommending to the people the desirability of starting funds for the promotion of technical and industrial education;

(3) Inviting the attention of capitalists in India to the urgent need of developing and fully utilising the mineral resources of the country and asking them to make organised efforts in that direction;

(4) Urging upon the attention of the Imperial Government the special claim to consideration of the textile and sugar industries; and praying for the repeal of the excise duty on cotton goods;

(5) Urging the desirability of the standardisation and unification of weights and measures so as to remove the serious inconveniences caused to trade by their multiplicity.

XVI.—OFFICE-BEARERS.

That the Hon. Rao Bahadur K. N. Mudholkar be appointed General Secretary of the Indian Industrial Conference for the next year, Mr. N. A. Dravid, honorary Assistant Secretary, and Mr. M. B. Sant, Assistant Secretary, and this conference appeals to the public for a sum of Rs. 8,000 to carry on the work of the Industrial Conference.

That this conference deems it desirable that there should be a standing committee appointed for each year to co-operate with the General Secretary in carrying on the work of the conference during the year and to advise him on all such matters as he may submit to them, and that the following gentlemen do constitute the standing Committee for the year 1913:—Sir R. N. Mookerji, Laia Hariharan Lal, Mr. J. Chaudhari, Sir Vithaldas D. Thackersey, Mr. D. E. Wacha, the Hon. Mr. Lalubhai Samaldas, Dewan Bahadur P. Rajaratnam Mudaliyar, Dr. Satya Chandra Banerji, Mr. C. Y. Chintamani, Rai Parmendra Narayan Sinha Bahadur, the Hon. Mr. M. B. Dadabhai, the Hon. Babu Krishna Sahay, and the Hon. Rao Bahadur K. N. Mudholkar ex-officio.

Railway Grants.

The Government of India's substantial allotment for Railways has already been published and the irrigation grant has also been framed on a liberal basis. The total grant will be Rs. 310 lakhs and will be detailed as follows:—Productive works, Rs. 220 lakhs; protective works, Rs. 90 lakhs. These figures are in considerable advance over this year's Budget allotment and indicate a policy of steady advance in extension of irrigation works all over India; in fact, the Government of India have been desirous of finding sufficient funds which the Irrigation Department can reasonably spend.

The S. I. R. Company.

The Report of the South Indian Railway Company, for the half-year ended the 30th June, states that the lines worked by the Company for other owners than the Government of India all covered their working expenses. There is, however, in the case of the Travancore branch a net debit against the Company of Rs. 1,369. The net earnings for the half year amount to £486,617, an increase of £57,935. This large increase is partly due to the very large and satisfactory development of the business and partly to its not having been possible to expend as much on renewals as was hoped. The gross earnings, while still on the increase, are not increasing in the same proportion as they increased in the preceding three half-years, and the working expenses are, as was anticipated, likely to be higher in the next few years. The Company's share of the surplus profits, after allowing for the half-yearly instalment guaranteed and paid on the 18th July, amounts, less Indian income-tax, to £12,333. There will consequently be a distribution to share-holders on the 18th January, 1913, of 2 per cent for guaranteed interest and guaranteed surplus profits.

From Karachi to Delhi.

The *Sind Gazette* writes:—"We understand that the Railway Board has decided that until the question of the broad gauge direct connection between Karachi and Delhi has been fully considered, it will be inexpedient to incur any liability in connection with the entry of the metro gauge into Karachi. We are further given to understand that the question of a broad gauge connection between Delhi and Karachi is receiving careful consideration by the Railway Board, and that before any decision in regard to the alignment is arrived at, the views of all the parties whose interests are affected will be carefully considered."

The Progress of Co-operation.

In the speech at the opening of the United Provinces Co-operative Credit Conference at Lucknow Sir James Meston observed that he had been informed by Mr. Chatterjee, the Registrar, that "the co-operative movement has already provided in these provinces a platform where all sections of the people, Hindu and Mahomedan, official and non-official, educated and illiterate, can and do work together for the good of all." "It would be greatly to the advantage of Bengal if the same could be said of this Province," says a contemporary, "unfortunately, however, the wealthy zemindars of Bengal have shown no disposition to participate in a movement which must have an enormous influence in improving the lot of the masses of the people."

The New Trains.

The train which has been turned out by the North-Western Railway workshops at Lahore for the use of the Public Services Commission provides ample accommodation. The train, built on the corridor principle, consists of nine pogie coaches, including a dinner saloon, four carriages for the accommodation of the members, one for Civilians travelling temporarily with the Commission, a carriage for the railway staff, a kitchen and servants carriage, luggage room, etc.

AGRICULTURAL SECTION.

Steam Ploughing.

The following Press note has been issued by the Bombay Government: "For some time past the Agricultural Department has been investigating into the question of introducing mechanical traction for ploughing and other operations of cultivation. The question is becoming more and more important owing to the growing scarcity of fodder, cattle, and labour, besides hand-digging being an inefficient means of clearing the soil of weeds. The Bajac windlass plough, drawn by bullocks, has now been introduced, and there is a rapidly growing demand for its use, but progress is slow as it works at a rate of one-fourth acre per day, and in view of the enormous areas of weed-infested lands that require deep ploughing steam traction was absolutely necessary. A scheme was accordingly prepared and submitted to the committee of the Sir Sassoon David Trust Fund, who provided funds for obtaining a double engine Steam Ploughing Plant. It is expected that this will plough 8 acres per day, at a cost of rupees seventeen per acre, about half the cost of the Bajac plough. In sugar-cane tracts the introduction of the steam ploughs promises excellent results as the soil requires deep cultivation during the dry season, an operation which under existing conditions puts the cultivator to great expense."

Agricultural Progress in 1912.

The year 1912 is by this time safe of its place as a good one in the chronicles of Indian agriculture. The one blot on the general prosperity as it closes is the fodder scarcity that prevails over Western India. From Guzarat downwards to the Deccan the complaint on this score seems to be general; and the trouble extends into the Nizam's Dominions, where in some parts it is so pronounced that the Government has had to undertake the despatch of fodder by train to the worst districts.

Dry Farming in Canada.

The Dry Farming Congress held recently in Lethbridge, Alberta, constituted a notable event in the history of agriculture in Western Canada. As affecting the reclamation of great areas of waste land, the objects of the Congress were received sympathetically by the inhabitants of Lethbridge and other prairie cities. The great stretch of arid land which lies to the north of the Mexican boundary, reaching almost the south of Saskatchewan in Canada, is poorly adapted at the best to the practice of agriculture, and is in great part absolutely unfit for that purpose. On the Canadian side of the boundary the land is to a great extent covered by rich mould which, given a normal amount of rain, should be capable of standing a crop over the heat of summer. It is necessary, however, in order to do this, that careful scientific work should be carried out. A good many practical suggestions were given consideration by the Congress, which does useful work each year. Writing on this question, the *Toronto Mail and Empire*, 6th November, says:

"The Dry Farming Congress teaches the lesson that science can overcome, to a large extent, the disabilities accruing from a deficient precipitation. It ought also to teach, in illustrating the value and necessity of thrift in the use of soil, that fertility is a privilege to be husbanded rather than dissipated. Some of the dry farmers of Idaho, Nebraska, Texas, and other American 'desert' States have been enabled to coax wheat crops averaging 35 to 40 bushels per acre off their 'desert' land. The average in the Dakotas over several years was only about 14 bushels. In the Canadian West the average is probably about 20 bushels. Contrast with yields of 35 to 40 bushels on European soil in use for centuries and it is quite evident that in scientific farming the Canadian West still has much to learn.

Indian Agriculture.

At the eighth Indian Industrial Conference held at Bankipur the President Mr. Harkishon Lal made the following remarks regarding the improvement of Indian Agriculture.

AGRICULTURE.

Let us take agriculture first. This is the mainstay of India. It is carried on now in very much the same fashion as it has been for ages past. Optimists may describe the situation as follows:—"Not only does the land of India provide food for the great population, for with the exception of some sugar no food is imported from other countries, but a very considerable portion of it is set apart for exports. India supplies the whole world with jute; its cotton crop is the second largest in the world. It sends abroad very large quantities of rice, wheat, and oil seeds. In fact it pays its bill for imports of merchandise and treasure and discharges its other international debts mainly by the sale of agricultural produce."

WATER SUPPLY

This at once raises the question of a supply of water for the cultivation of the land. The Government of India has a fixed programme for helping the country with a better water-supply, from rivers and tanks, but whether it is a sufficient programme is a question too difficult to be handled properly in this place; but the rulers of the Native States, the landed magnates and the capitalists have not, to any appreciable degree, shown their inclination in the direction. They may be respectfully invited to co-operate with the Government in this matter. It is still uncertain whether the export of food grains represents a real surplus or a corresponding starvation or semi-starvation of a large population.

It is not only more land has to be broken, and brought under the plough, and a larger variety of crops has to be grown, but better crops have to be raised both in quality and quantity. It is now a commonplace of knowledge that an acre of land produces larger crops in America, England, France and Germany than it does in India and that their produce is in every respect of better value. I do not propose to enter into the details of measures to be taken to bring about these results, but I have drawn attention to the fact in order that if greater wealth is required in the country, it must be remembered that the resources of agriculture have not been exhausted; and that there are possibilities still immense for a better supply of the creature requirements and comforts of the vast agricultural population, and that thereby a very much larger surplus can be raised for the common weal.

(a) We want leaders, that is, people who will equip themselves with modern knowledge and up-to-date methods and put them to practical use, with a view of enriching themselves and bettering the lot of their fellow countrymen. Special colleges may do a great deal in this respect, but agricultural chairs in connection with Indian Universities may do a great deal more, they will attract the attention of the highest few to the subject of Agricultural Economy, and may make them return to the land to become master-cultivators.

(b) We want a spirit of emulation. This can best be secured by organizing annual fairs of agricultural produce, village art and industry, cattle shows, and physical feats. They should be introduced at all Tahsil head-

quarters, and worked not by official agency but by a mixed agency, say, Tahsil Boards.

(c) We want co-operation in cultivation, harvesting, and marketing, as well as in credit. This should be attempted by starting Agriculturists' Associations; the educated agriculturists taking the lead, and the units of such Association should not be larger than a Tahsil.

(d) We want a step forward in marketing agricultural produce, on degrees removed from the shape in which it leaves the fields. By this I mean to say that flour and not wheat, oil and not oil-seeds, ginned cotton and not raw cotton, dried fruits and vegetables, where they can be dried, ought to leave the village instead of the present day system.

(e) We want transport facilities for grass, vegetables, fruits, ghee and cattle to near markets.

The other sources of national wealth are the country's minerals, forests, fisheries, and, as an adjunct to industries, coal, oil and water-power. India is blessed with all these, but they all require development.

Next to agriculture and mining, forests and fisheries should receive our attention. Forests of the country give to the present generation a treasure which nature has taken centuries to accumulate. In the case of India unfortunately the forest area is by no means so large as in some other countries, but it is decent enough to receive attention. Excepting a small area of about 77,000 square miles, owned by private individuals, the rest of the forest area is owned by the State or the Native States, which own, at a rough calculation, about 210,000 and 51,000 square miles respectively. Several Native States and the Government of India have now a system of working out these forests, and are raising a fair amount of annual net revenue. What we are concerned with here, is the small attention hitherto paid to the industries, arising out of forest produce; like resin, turpentine, wood-pulp and the like. Under existing conditions one could not be very sanguine about these industries arising out of forest produce; but surely much could be done in this direction, if only the Forest Department took the leading industrial people of the country into its confidence. There is another aspect of forestry, and that is the cultivation of fresh and more valuable trees, which also should be attended to, gradually to improve the value of the forests.

These few suggestions have been made, as all of us are convinced that India is essentially an agricultural country, and from the consideration of the whole economic position it is clear that the chief sources of wealth being agricultural, and the labour being more immobile than mobile, and not likely to evince great and sudden inclination towards urban places and pursuits, the utmost ought to be made of the situation as it is; and efforts should be made chiefly to improve the agriculture of the country in all directions. The Government is doing its share, but others have not shown any movement in this direction. Agricultural departments have been initiated, agricultural colleges have been opened, experimental farms have been started, and some agricultural literature, though in a foreign language, has been made available. And in time, it is hoped, these factors are likely to tell, but considering the magnitude of the issues involved, Government alone has neither the resources, nor the opportunities to grapple with the whole question single-handed. People in general, as well as landholders, magnates, and Native States must come into share in this labour of love.

Departmental Reviews and Notes.

LITERARY.

MR. STOPFORD BROOKE.

Mr. Stopford Brooke on his eightieth birthday was the recipient of an address signed by many leading men and women in various walks of life. Few men have gained more completely than Mr. Brooke the respect and even affection of his contemporaries. It is impossible to calculate the great influence for good that he has exerted through his "long and noble life," and many whose signatures do not appear on the address will heartily endorse the kindly and highly appreciative sentiments it expresses. As an interpreter of much that is best in literature Mr. Stopford Brooke has few, if any, equals, and for his services in this and other directions the world owes him much. We congratulate him on his fourscore years so well and worthily spent, and we trust that as he faces the sunset he may still feel cheered by the genuine love of large numbers of men and women whom he has helped and made better. —*Westminster Gazette*.

THE BIGGEST LIBRARY.

Dr. G. K. Fortescue, Keeper of Printed Books to the British Museum, has stated that the museum now has between 3,500,000 and 4,000,000 books, and is growing at the rate of 50,000 volumes a year. The catalogue contains 4,000,000 entries and there are forty-six miles of book shelves. The library is the greatest in the world. An obscure Italian refugee in England, who afterwards became Sir Antony Panizzi, rearranged and built up the British Museum library from 250,000 books in 1837 to 1,500,000 volumes in 1865, when he retired. Dr. Fortescue was his successor. Since the Copyright Act, in 1843, the museum has been abundantly furnished.

THE LIFE OF JOHN BRIGHT.

The most interesting of the coming political biographies will, of course, be Mr. George Trevelyan's "Life of John Bright." Mr. Trevelyan is a writer of special power and fascination, and he is never so interesting as when he deals with a personality specially attractive and sympathetic to him. This is the case with Bright, whose simple greatness of mind and character was very clearly revealed to those who knew him best. Mr. Trevelyan has, I believe, lit on a quite unfamiliar line of interest in Bright's personal relationships, for he has discovered Disraeli's sedulous courtship of him and (rather less conspicuously) of Cobden. Disraeli liked genius in others, just as he disliked sublime mediocrity in Peel. Apparently he had persuaded himself that it was possible to form some kind of a party with Bright and Cobden. The overtures could never have gone very far, or come to anything practical. But they seem to have been quite seriously pressed on Disraeli's side.—*The Nation*.

THE FRENCH ACADEMY.

Some amusement was caused on the 21st November at the sitting of the French Academy, during the reading of the annual Distribution of Prizes by the adjudication of the Toirac Prize to the authors, MM. de Flers and Armand de Caillavet, whose latest play *L'Habit Vert*, is now running at the Variétés, and is itself a brilliant skit on the Academy. The prize was, however, in recognition of the success achieved by the authors in *Primrose*, which has given such pleasure to thousands of Parisians, and is still a prime favourite.

THE LIFE OF A. O. HUME.

It is satisfactory to learn that Sir William Wedderburn has undertaken to write the life of Allan Octavian Hume. The book is expected to be published by T. Fisher Unwin early this year and can be had in India for Rs. 2. Orders from India can be registered at the Servants of India Society Poona City.

EDUCATIONAL.

THE MUSLIM EDUCATIONAL CONFERENCE.

At the Mahomedan Educational Conference in Lucknow on the 29th ultimo, it was resolved:—

- (1) That the Directors of Public Instruction be asked to throw light in their Annual Reports on the number and locality of Islamia Schools and Colleges in each Province and the efforts made to better their condition; (2) that a Provincial Educational Conference be established at Lucknow; (3) that stipends be given to the Aligarh College to commemorate the memory of Dr. Nazeer Ahmed, of Delhi; (4) that a deputation should wait on H.H. the Maharajah of Kashmir with regard to the backwardness of the Mahomedan community which forms the bulk of the population of the State; and (5) that the Government of Assam be requested that a certain number of Provincial and Municipal Board Scholarships be set aside for Mahomedans.

THE CAMBRIDGE UNIVERSITY.

No small interest attaches to the decision of the Council of Cambridge University by 435 votes to 326 to remove the restrictions on degrees in Divinity which limited them to Clerks in Holy Orders of the Church of England. An old cause of bitterness between the Anglican and the Nonconformist churches is thus removed. It is indeed asserted that a number of those who voted against removing the restriction would have been glad to see Divinity degrees thrown open to Nonconformist ministers, but they were opposed to the question being dealt with piecemeal. A strong sense of regret, says the *Times*, has apparently been aroused among non-residents at finding that so many of the teachers at Cambridge regard theology from a purely intellectual standpoint, and some of the dissentients seem to feel that Cambridge theology is in danger of ceasing to be Christian and of becoming mere Deism.

THE MONTESSORI SYSTEM OF EDUCATION.

A joint conference of the Child Study Society of London and the Montessori Society of the United Kingdom was recently held at the Royal Sanitary Institute, Sir John A. Cockburn presiding.

It was explained that the master-principle of the Montessori system of education, which was evolved by Dr. Montessori, the first Italian lady physician, was that of self-development in an atmosphere of freedom as full as was compatible with the maintenance of social life in school. It resulted in the development of a new type of discipline, which, based on self-control, was voluntarily imposed by the children upon themselves. It was claimed that the success of the method lay in the fact that at every moment the scholars were happily employed educating themselves in various ways without realising that they were doing anything but play. The 'toys' with which they played belonged to an elaborate and skilfully thought out apparatus, by means of which they trained their bodily senses, acquired control of their limbs, and learned writing, reading and arithmetic. So smoothly did the system work that in three months from the date of admission children of four and five were able, without the least trace of mental strain, to write words and sentences in a good round hand—an accomplishment which came to them as naturally and with as little consciousness of effort on their part as the accomplishment of speaking came to children between the ages of one and two.

INDIAN STUDENTS IN ENGLAND.

The Secretary of State for India has appointed the following local advisers to Indian students:—At Oxford, Mr. Stephen Montagu Burrows, late of the Ceylon Civil Service; at Cambridge, Mr. E. A. Benians, Fellow and Tutor of St. John's College; at Manchester Technological School, Mr. Dulanthy; and at Owen's College, Mr. Gilbert Cook.

JANUARY 1913.]

LEGAL.

LEGAL.

MR. HUSSAN TYABJI, M.A. LL.M.

His Excellency the Governor has been pleased to appoint Mr. Fuiz Hassan Butruddin Tyabji M.A., Bar-at-Law, to act as a Judge of the High Court of Judicature at Madras in place of the Hon'ble Mr. Justice Abdur Rhaim, M.A., Bar-at-Law, who has been appointed to serve on the Public Service Commission. Mr. Hassan Tyabji is a son of the distinguished Indian, the late Mr. Justice Budrudin Tyabji, whose interest in the Congress and whose patriotism are so widely known. Mr. Hassan Tyabji, who is an M. A., and LL.M., was called to the Bar, in 1896 and enrolled as an Advocate of the Bombay High Court two years after. He was for sometime a Professor of the Law School at Bombay and was Judge of the Small Cause Court in Bombay last year.

LITIGATION IN SMALL CAUSE COURTS.

The *Englishman* strongly supports the protest of the Bengal Chamber of Commerce against delays in Small Cause Court litigation and the need for increasing the number of Judges, but hopes that the Chamber will make representations regarding the other Courts in India which are in urgent need of root and branch reform.

INDIAN LAW STUDENTS.

The *Times* says in reply to questions in the House of Commons on November 12th:—As to amendment of the Inns of Courts, relating to the admission of the Indian students, Mr. MacCallum Scott was informed that as stated in the question persons who had passed the preliminary examinations for the M. A. degree to Scottish University were refused acceptance as candidates for the Bar unless their native language was English. We are informed, however, that in reply to communications from the India Office, the Council of Legal Education intend to give much more limited construction to the disquali-

fication of Indians than it bears *prima facie*. Indians will qualify for admission if they take the same examination as their English and Scottish contemporaries, that is the examination prescribed for those students "whose native language is English." The net effect of the change, as now interpreted, is therefore that the Council of Legal Education will not accept the Scottish examination if the Indian student has taken advantage of the concessions which Scottish Universities grant to Orientals.

AN IMPORTANT QUESTION OF LAW.

Mr. Justice Tudball, in the Allahabad High Court, has decided an important question of Law, of master and servant in a revision case.

The following judgment was given:—"The opposite party to this application was a clerk in the employment of Messrs. Ralli Bros., on a monthly salary of Rs. 50 a month, who resigned without the consent of his employer, and he then brought a suit to recover his salary for the broken portion of the month. The clerk gave no previous notice of his intention to resign. The lower Court has held that, as he is an office clerk and not a menial servant, the rule as to notice does not apply, and, therefore, he is entitled to recover the salary claimed. The question is one between master and servant. The plaintiff was engaged on a monthly salary, and he would, therefore, in the absence of a contract to the contrary, have been entitled to one month's notice before his dismissal. Equally his master was entitled to one month's notice before he left his service. The lower Appellate Court is of opinion that the Rule applies only to menial servants. This opinion is by no means correct, and has probably arisen because cases of this description usually arise in regard to menial servants." His Lordship further said:—"The decision of the Court below is incorrect, and on the findings the suit should have been dismissed."

SCIENCE.

CHARLES BORSEUL.

In Charles Borseul, who died recently in Paris, at the age of 83, poor and unknown, the world has lost the first discoverer of the principle of the telephone. His claim to this distinction was recognised 30 years ago by Dr. Graham Bell and Mr. Edison, who developed and completed the invention. Borseul, who was the son of a French Officer, devoted himself to the study of telegraphy, and in 1855 propounded the theory of the telephone. Being a Government official, he obtained the consent of his chiefs before publishing his discovery, but this permission was given him with the warning that he had better devote his attention to more serious matters.

UTILISATION OF WATERFALLS.

The *Morning Post's* St. Petersburg correspondent reports that the six principal Russian Banks, in concert with a powerful Belgian group have obtained Imperial sanction for a Company to be formed for utilising the available water power in Finland, including the lesser Jmatra and three other falls, as well as the Russian fall on the Volkhov River, to supply electrical energy to St. Petersburg and its environs. The scheme comprises not only lighting and power for the city and suburban industries, but extensive undertakings like the circular electric railway round St. Petersburg and the electrification of the existing railways for suburban traffic.

CHILD GROWTH RETARDED BY BAD AIR.

Dr. Gindes, of Paris, has made a study of the injurious influence of overcrowded dwelling places. He deals particularly with the development of little children, as evidenced by the eruption of the first teeth and the first effort to walk. According to a 'Lancet' report, in a healthy dwelling the first tooth appears in 60 per cent. of cases towards

the eighth month. As to walking, normally a child should begin to walk at an age between one year and a year and a half; but in overcrowded dwellings only 25 per cent. of children begin to walk at this age, and 50 per cent. do not begin until after two years. Air, light, and sunshine, he says, are as indispensable for children as good milk is, and it is surely a little wonderful that this lesson has still to be learnt.

THE PROBLEMS OF THE AIR.

M. Eiffel, the builder of the famous tower, is carrying out elaborate experiments in wind pressure by means of which he hopes to solve theoretically the problems of aviation. At Auteuil he has established an enormous aerodynamic laboratory which contains among other elaborate apparatus a system of fans capable of producing wind currents of all speeds up to 45 yards a second. By an ingenious contrivance of balance he is able to test the pressure on a plane surface at different angles and in different positions, thus obtaining statistics most useful to French airmen. He is also giving attention to the question of wind pressure on the walls of an airship shelter, also the force of different kinds of propellers used on aircraft.

HEAVY BRAINS.

It is said that the convolutions of the brain are of far more importance and value than the bulk. Be that as it may, a collection of leading brain-weights made by the *English Mechanic* shows an acknowledged genius an easy first. Ivan Tourguenieff, the Russian novelist, had a brain that weighed 2102 grammes, J. Bonny, a French jurist, coming second with 1,935, and Cuvier third with 1,830. Lower down is Thackeray, 1,618. Unfortunately, numbers of people die without having their brains weighed, so that all such lists are bound to be very partial. Gambetta was certainly remarkable for the smallness of his head, and it would be interesting to know whether his brain was ever upon the scales.

GENERAL.

THE ALL-INDIA SOCIAL CONFERENCE.

The following resolutions, besides the one on the Delhi outrage, were unanimously passed at this conference:—

THE PURDAH SYSTEM.

'That this Conference urges the urgent necessity of relaxing the existing rigour of the purdah system with a view to its final abolition in the interest of the health and education of the females, and that vigorous efforts should be made to push on education among all classes of women in this country.

AGE OF MARRIAGE

'That this Conference records its deliberate opinion that the minimum marriageable age for girls should be raised to 16 and for men 25 years to afford them opportunities for their physical and intellectual development.

THE DEPRESSED CLASSES.

'That this Conference calls upon the educated and thinking section of the community to take practical steps to raise the social status of the depressed classes by imparting necessary education to them and removing the disabilities under which they are labouring.'

SEA-VOYAGE.

'That this Conference strongly urges upon the leaders of the Hindu society to take into their fold persons who have had occasion to go to foreign countries across the sea.'

INTER-DINING AND INTER-MARRIAGE.

'That this Conference calls upon the leaders of the Hindu society to take practical steps to introduce inter-dining and inter-marriage among the various sub-sections of the leading castes in India with a view to promote the 'growth of a 'Aarity' amongst the Hindus in all

WIDOW REMARRIAGE.

'That this Conference invites the prominent attention of the people to the miseries and hard lot of young widows and earnestly appeals to them not to throw any obstacles or barriers in way of the remarriage of the widows among the Hindus.'

MR. DADABHOT'S BILL.

'That this Conference accords its whole-hearted support to the principle underlying Mr. Dadabhot's Bill to afford protection to the minor girls against their being led astray and abolish the system of Devadasi or Murli system prevalent in Orissa and Southern India.'

FEMALE EDUCATION.

'That this Conference emphasises the urgency and importance of promoting elementary and higher education among women for their all-sided advancement and exhorts the public to provide the necessary facilities and make the necessary efforts to secure the education and elevation of Indian womanhood by starting schools for females wherever they are wanted; this conference expresses its satisfaction at the work of institutions like the Seva Sadan Society working in Bombay, Poona and Ahmedabad; the Widows' Home and the Bahilavidyalaya of Poona, the Vanitashrams at Surat and Ahmedabad, Kanyamahavidyalaya of Jullundhur, the Vanitasamaja of Amraoti and the Mahila Samaj of Yeotmal and similar institutions; and recommends the establishment of such institutions and home-classes in advanced places.

MISCELLANEOUS.

'That this Conference is of opinion that efforts should be made and public opinion educated to discourage and prevent, where possible—(a) the system of polygamy, (b) ill-assorted marriages, e.g., between old and young persons, (c) the practice of nautches, (d) intemperance, (e) the system of demanding dowries as *kanyashulk* on occasions of marriages, and (f) the practice of extravagant expenditure in marriages, shraddhs and other ceremonies.

BOOKS RECEIVED.

- A GUIDE TO BRITISH HISTORICAL FICTION. By J. A. Buckley, M. A. and W. T. Williams, B. A. George G. Harrap and Co., London.
- IN GEORGIAN TIMES. By Edith L. Elias, George, G. Harrap and Company, London.
- THE HOME OF MAY. PART II. EUROPE. By W. C. Brown, M. A., F. C. P. and P. H. Johnson, B. A., L. C. P. George, G. Harrap & Company, London.
- EXTRACTS DES PROVERBES FROM CAIS. By J. E. Mansion B. Es. L. George, G. Harrap & Co., London.
- THOSE UNLID STAFFS. By Arnold Bennett, G. Bell & Sons, Ltd., London.
- LETTERS FROM SOLITUDE AND OTHER ESSAYS. By Filson Young, G. Bell & Sons, Ltd., London.
- THE STRUCTURE OF THE EARTH. By Prof. T. G. Bonney, F.R.S., T. C. and E. C. Jack, London.
- HYPEROTISM AND SPIRIT-EDUCATION. By A. M. Hutchison, M. D. T. C. & E. C. Jack, London.
- THE TRAINING OF THE CHILD. By T. Spiller, T. C. & E. C. Jack, London.
- TENNYSON. By Aaron Watson, T. C. & E. C. Jack, London.
- THE HOPE AND MISSION OF THE FREE CHURCHES. By Rev. Edward Shillito, M. A., T. C. & E. C. Jack, London.
- THE CHURCH OF ENGLAND. By The Rev Canon Masterman, T. C. & E. C. Jack, London.
- A HISTORY OF ENGLISH LITERATURE. By A. Compton-Rickett, M. A. LL.D., T. C. & E. C. Jack, London.
- CO-OPERATION. By Joseph Clayton, T. C. & E. C. Jack, London.
- MARRIAGE AND MOTHERHOOD. By H. S. Davidson, M. B., F.R., C. S. E. T. C. & E. C. Jack, London.
- NAVIGATION. By William Hall, R. N., B. A., T. C. & E. C. Jack, London.
- THE BABY. By a University Woman, T. C. & E. C. Jack, London.
- JOHN JONATHAN AND COMPANY. By James Milne, G. Bell & Sons, Ltd., London.
- KING EDWARD IN HIS TRUE COLOURS. By Edward Legge Lisleigh Nash, London.
- A HOME-HELP IN CANADA. By Eli C. Sykes, G. Bell & Sons Ltd., London.
- HAZELL'S ANNUAL FOR 1913. Edited by Hammond Hall Hazell, Watson & Vinoy, Ltd., London.

BOOKS RELATING TO INDIA.

- THE GANITA-SANGRAHA of Mahavircarya. By Rao Bahadur M. Rangacharya, M. A. The Government Press, Madras.
- W. T. STREAR: A BRIEF SKETCH OF HIS LIFE & WORK. (In Tamil) Published by the T. A. C. Press, Salem.
- PANCHADASI of Vidyaranya. Translated by Mr. Srinivasa Rau and K. A. Krishnaswami Aiyar, B. A. Sri Vani Vilas Press, Srinagim.
- A COURSE OF INDIAN GYMNASTICS. Part I. By B. Raghavulu Naidu. The India Steam Printing Works, Madras.
- UNIVERSITY OF MADRAS. Minutes for the Year 1911-12. S. P. C. K. Press, Madras.
- IDYLS FROM THE SANSKRIT. By Ralph T. H. Griffith, M. A. Panini Office, Bahadurganj, Allahabad.
- SCENES FROM THE RAMAYANA. By Ralph T. H. Griffith, M. A. Panini Office, Bahadurganj, Allahabad.
- JAINISM. Written by Herbert Warren from Notes by Virchand R. Gandhi, B. A. Thompson & Co., Madras.
- THE WAGES OF LABOUR. By M. S. Krishnaswami Aiyar. The Review Press Teppaculam, Trichinopoly.
- THE KEY OR MYSTERIES. Translated by Rev. W. St. Clair Tisdall, M. A., D. D., C. M. S. The C. L. S. I. Madras.
- BAHAISM. By Rev. Canon Sell, D. D., M. R. A. S. The C. L. S. I. Madras.
- INDIA IN ENGLISH AND INDIAN PERIODICALS.
- ALEXIMINIUM INDUSTRY IN INDIA. By Prof. P. G. Shah, M. A., B. Sc., M. S. C. I. ["The Modern Review, January, 1913.]
- THE INDIAN CIVIL SERVICE. By Mr. H. G. Keene C. S. I., I. C. S. ["East & West," January, 1913.]
- THE INDIAN SYRIANS. By Mr. E. P. Mathew, B. A., ["The Monthly Review," November and December, 1912.]
- THE HINDU UNIVERSITY. ["The Collegian and the Progress of India," December 1912.]
- THE TRAINING OF THE INDIAN CLERGY. By the Rev. G. Hibbert-Ware. ["The East and the West," January, 1913.]
- THE PRIMITIVE ARIANS AND THEIR SOCIAL CONDITIONS. By Mr. Gauranganath Bannerjee, M. A. ["The Modern World," Nov. & Dec. 1912.]
- POLITICAL SCIENCE IN ANCIENT INDIA. By Dr. Sridhar V. Kethkar, Ph. D. ["The Hindustan Review," December 1912.]

PERSONAL.

THE SAILOR PRINCE.

The King and Queen, says a correspondent, have now decided to allow their second son Prince Albert, who has attained his seventeenth birthday, to follow his own inclination and adopt a naval career. King George is peculiarly gratified at this decision, it is understood. Prince Albert finishes up from the senior division at the Royal Naval College, Dartmouth, and early in the New Year, is to make an extended cruise in a battle-ship in the North Sea and adjacent waters. This cruise will last for the greater part of 1913, after which—as at present arranged—the Prince goes to Trinity College, Cambridge, in October term.

THE LATE RAJA BENAYA KRISHNA DEB BAHADUR.

Raja Benaya Krishna Deb Bahadur was the younger of the two sons of the late Maharaja Kamal Krishna Deb Bahadur, of the Sobha Bazar Raj family, the founder of which was Maharaja Naba Kissen Bahadur, Political Banyan to the East India Company and Persian Secretary to Lord Clive. He was educated by private tutors in his father's house. At the age of seventeen he founded the Sobha Bazar Benevolent Society which has given charitable relief to hundreds of poor students, widows and orphans. In recognition of his contribution of the work entitled "The Early History and Growth of Calcutta" he was elected on the 27th April 1907, Vice-President of the Calcutta Historical Society. He was an active worker in social and political life. He liberally supported the newspaper *India* published in London, when Mr. W. O. Bonnerjee took keen interest in the undertaking, and gave material help to the *Bengalee*, and the *Amrita Bazar Patrika* when those papers were converted from weeklies to dailies. He maintained at his own cost many schools, Madrasas, charitable dispensaries and other works of public utility in his Zemindaries.

THE NEW METROPOLITAN.

In a biographical reference to Dr. Lefroy, the new Bishop of Calcutta and Metropolitan, the *Statesman* says that a year or two ago Lord Morley, in a private letter to a very high personage speaking of Dr. Lefroy's work in the Punjab, said:—"I wish I could make the Bishop of Lahore Lieutenant-Governor of the Punjab."

PROF. ERNEST HAECKEL.

Fleet-Surgeon C M. Beadnell recently visited Professor Ernest Haeckel at his home in Jena, and in the new issue of the *R. P. A. Annual* he contributes an interesting account of the interview. The professor is now in his seventy-eighth year, but his health has somewhat improved of late. On most days he resorts to the Museum of Phylogeny, which he has been largely instrumental in founding. He has a strong desire again to visit England, but he is afraid that an accident to his leg which occurred last year will confine him for the rest of his days to Germany. In the course of his conversation Haeckel remarked that he always admired Huxley immensely.

RAJA RAM MOHAN ROY'S GENIUS.

Mr. Shambhoo Chunder Dey says of the genius of Ram Mohan Roy:—

Raja Ram Mohan Roy's genius was of a cosmopolitan character. He busied himself in several walks of life, and to whatever matter he turned his hand he achieved considerable success. The cause of Bengali literature also received due attention at his hands and he did good service to his mother tongue which up to his time had remained in a very imperfect state. It was he who made it worthy of the name. He wrote several works in that language and gave it a form and figure which has since become a thing of beauty and has proved the source of infinite pleasure to human kind. The English language does not owe more to Caxton than the Bengali language does to Ram Mohan. Indeed, he was the pioneer who prepared the way for subsequent writers.

POLITICAL.

BOOKS PROSCRIBED.

The following books have been proscribed by the Government of Bombay:—"Zinat Mahal," written in Marathi and printed at Poona, and "Dilino Ohello Mogal Bidshah Bahadurshah Zafar," (i.e. "Bahadurshah Zafar, the last Mogul Emperor of Delhi"), written in Guzerati and printed at Baroda. "Hi Sari Bhaubandki," [i.e., "All this (was due to) domestic disunion"], in Marathi and printed in Bombay; an edition, printed in Bombay, of the book entitled "Singit Shri Shivaji Natak athava Rashtroddhar" written in Marathi; and an edition, printed in Poona, of the play entitled "Maharana Pratapsingh," written in Marathi.

INDIAN AND NATIVE

The Government of India have issued orders for the substitution of the phrase "Indian Christians" for "Native Christians," in the Census Reports wherever possible and say that the general question of substituting the term "Indian" for "Native" in all official publications is under consideration.

TERRITORIAL RE DISTRIBUTION.

Various rumours are in circulation concerning the future of the new province of Behar and Orissa. It is stated that so determined have the people of Orissa shown themselves to revert to the old condition that it is likely the Government may restore Orissa to Bengal. Another report says that Orissa with a small tract taken from the Madras Presidency will be made into a new province with a Chief Commissioner at the head of the administration. There is also a rumour that Benares will be transferred from the United Provinces to Behar and Orissa, and Sambalpur will be taken from the latter and given to the Central Provinces. These rumours may not be true, but they may be traced to a common cause—the financial condition of the new province.—*Englishman*.

THE ROYAL MEDAL.

His Majesty has been pleased to command that the "India General Service Medal, 1908," in silver, with clasp, "Abor, 1911-12," shall be granted to all troops who took part in the expedition, and served, under the orders of Major-General H. Bower, C.B., commanding the Force, at or beyond Koby between the 6th October, 1911, and the 20th April, 1912 both dates inclusive. Officers and men already in possession of the "India General Service Medal 1908," will receive the clasp only.

MR. RAMSAY MACDONALD AND THE LABOUR PARTY.

Writing in the new Labour daily, the "Daily Citizen," Mr. Ramsay MacDonald says:—"In the Labour Party the time is ready for a great forward move in party propaganda. However little we liked it we have been compelled recently to mark time in large measure in regard to our own special questions. This was due to the hard facts of the political situation. . . . We are now in a position to take up with renewed zeal our social policy and programme. I think that both in its propaganda and for legislative purposes the party should group together and concentrate upon two or three inspiring ideas. These should include the lifting up of the sweated man and woman, the strengthening of trade unionism, and the nationalisation of certain monopolies like land, mines, and railways. All these things cannot, of course, be done in any one session, but the party attitude in regard to them must be made quite clear, and we must set in motion all our available forces of propaganda, so that the minds of our people are lifted up by the fine human idealism which finds expression through the Labour movement. I believe that in this way we can get good work done, and can stimulate the enthusiasm of our movement and keep it alert in the joy of battle." Interviewed on the occasion of Mr. MacDonald's departure to India, several of the Labour members of Parliament endorsed this appeal.

The many friends and admirers of the Hon'ble Mr. V. S. Srinivasa Sastri assembled on Saturday evening at the Victoria Hall to do him honour on his nomination by the Madras Government to a seat on the Madras Legislative Council. The function, which partook of the character of a social gathering and a Public Meeting, was attended by a large and distinguished gathering, among whom were representative men of all communities. The Hall was tastefully decorated and among those present were Sir Murray Hammick, Sir Valentine Chirol, the Hon'ble Sir John Atkinson, the Hon'ble Mr. Gokhale, the Hon'ble Mr. P. S. Sivaswamy Iyer, the Hon'ble Dr. T. M. Naier, the Hon'ble Mr. B. N. Sarma, the Hon'ble Hajee Ismail Saif, the Hon'ble Shifa-ul Mulk Hakim Zainulabidin, the Hon'ble Mr. T. V. Sashagiri Iyer, the Hon'ble Mr. A. S. Krishna Rao, the Hon'ble M. K. Chidambaramatha Moodeliar, the Hon'ble Mr. M. Ramachandra Rao Pantulu, Mr. Arthur Davies, the Hon'ble Mr. Sundara Iyer, Dewan Bahadur K. Krishnaswamy Rao, Dewan Bahadur P. Rajaratna Moodeliar, Dewan Bahadur M. Audinarayanayya, Dewan Bahadur L. A. Govindaraghava Iyer, Mr. T. R. Ramachandra Iyer, Mr. S. Kusturiranga Iyengar, Khan Bahadur Waljee Ludees Saif, Khan Bahadur V. Mahomed Sheriff, Yakkoob Hassan Saif, Dewan Bahadur M. O. Parthasarathi Iyengar, Mr. G. A. Natesan, the Rev. Dr. J. Lazarus, Rao Bahadur P. Parakkusam Naidu, Mr. G. Venkataranga Rao, the Hon'ble Mr. P. Ramarayaniengar, Mr. J. Ramayya Pantulu, S. V. M. Usman Shihb, Sahib, Mr. A. Ranganaswami Iyengar, Dr. M. Krishnaswamy Iyer, Professor K. B. Ramanatha Aiyar, Mr. C. P. Ramaswamy Iyer, Mr. N. Puttabhirama Rao, Mr. V. Masilamani Pillay, Dewan Bahadur V. Subrahmaniam Pantulu, Mr. T. R. Venkatarama Sastri, Dr. W. R. Macdonald, Mr. O. Kandaswamy Chetty, Sultan Mohi ud din Shihb Bahadur, Mr. R. W. Brock, Mr. C. Hayavadana Rao, Mr. J. O. Rollo and Mr. S. Srinivasa Iyengar.

The Hon'ble Mr. Srinivasa Sastri, the principal guest of the evening was, on arrival, received by the Entertainment Committee and decorated with a beautiful garland made of gold lace, and was conducted to the hall, where the large gathering received him. The first part of the programme was devoted to a social gathering, at which there was music and refreshments. Mr. A. Krishnaswamy Aiyar and Mr. Ranga Vadivelu rendered a few Indian songs, and were followed by Mr. K. R. Sitarama Iyer, Prosecuting Inspector of Police,

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HARIVATH DUTT, P. W. D., Calcutta, writes:—"They have done me an enormous amount of good, with so much efficacy that they are the marvellous discovery of the age. Please send 2 more bottles."

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Chingleput, who gave a humorous recitation from Mark Twain's "Innocents Abroad."

THE PUBLIC MEETING.

The gathering then assembled in a public meeting, Dewan Bahadur M. Audinarrayan Panthulu being voted to the Chair, on the motion of the Hon'ble Dr. T. M. Nair, seconded by the Hon'ble Mr. B. N. Sarma.

THE CHAIRMAN'S SPEECH.

In opening the proceedings, the Chairman said:—

Gentlemen,—I have been asked to say a few words, and I feel much pleasure in saying these words. You all know why we have met here. It is to convey our congratulations to the Hon'ble Mr. V. S. Srinivasa Sastri—(applause)—on his nomination to the Madras Legislative Council and also at the same time to express our gratification at the opportunity now offered to him for serving the country's cause in responsible association with the ruling authorities of the land. (Loud applause) There is a special appropriateness in the nomination of Mr. Srinivasa Sastri to a seat on the Legislative Council. He has stripped himself of all personal interest and ambitions individual to himself that he may the better and more whole-heartedly devote himself to the service of the country. (Hear hear) In that respect he is following in the footsteps of the Hon'ble Mr. Gokhale—(loud and prolonged applause)—his illustrious *Guru*, and I trust, gentlemen, that he will have as brilliant and as useful a career before him in the public activities to which his attention will now be devoted.

Gentlemen, a vast amount of work remains to be done for the elevation of our country. The work is almost colossal, and we want a very large number of men to work for the object in view. We sometimes take a pride to ourselves that we have a very ancient civilisation. The vastness and wide expansion of our country, the mountains and rivers which are all on a very large scale lead us to think that we occupy a very high position among the countries of the world. But few of us can deny that our social, polity, and economic polity have their beginnings in somewhat simpler conditions of life, and however useful they might have been in their origin and for a considerable time in the history of our country, we have outgrown those simpler conditions of life, and all those fundamental arrangements require recasting to fit in with the new conditions. I am sometimes staggered to think how long this work will take us to accomplish. The country has passed through vicissitudes which have disrupted the old arrangements beyond repair and beyond being made useful by patch work here and there. In the vast

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work which remains to be done we want men who will devote themselves to the task with singleness of purpose, giving to the country the best that is in them and working for the country in a spirit which takes no account of their own personal interest and ambitions. Such a man we have in the Hon'ble Mr. V. S. Srinivasa Sastri. (Loud and prolonged applause.)

In connection with the work which is now being carried on in our midst by the Royal Commission on the Public Services in India the one point which has troubled all those who have come before that Commission is the reconciliation of the conflicting interests of the different communities of this land. That is one of the great problems which requires solution at our hands. The solution must be reached not by revolutionary methods but by peaceful evolution. How best to reach that solution is a problem which taxes many of the brightest minds in the country.

While I am upon the question of the Public Service Commission I feel compelled to refer to the services in that respect rendered to us by our good countryman, Mr. N. Subba Rao Pantulu. (Applause.) I do not know if he is here, but I may say that none of us here present will grudge owning that in a large measure we owe to him for having brought this point prominently before the Legislative Council during his term of office as a Member of the Imperial Legislative Council. I will not take up much of your time, as there are others to speak. It is to me personally a great pleasure—because Mr. Srinivasa Sastri is a good and esteemed friend of mine—that to me has been assigned the task of introducing him.

HARIM ZAIN-UL-ABIDIN.

The Hon'ble Hakim Zain-ul-abidin said that it gave him immense pleasure to associate himself with the Chairman in what he had said about the Hon'ble Mr. V. S. Srinivasa Sastri, who had, by his self-sacrificing labour for the good of the country, laid the whole of Southern India under a deep debt of gratitude to him. If Bombay was proud of Mr. Gokhale he would say without fear of contradiction that Madras was proud of the Hon'ble Mr. Srinivasa Sastri. (Cheers.) As such his nomination to the Madras Legislative Council was a source of sincere pleasure to all of them. He had nothing more to say except to wish long life to Mr. Srinivasa Sastri to enable him to carry on the work which he had inaugurated here.

THE REV. DR. LAZARUS.

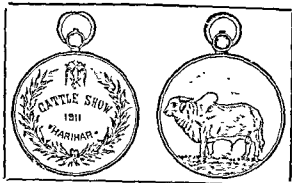
The Rev. Dr. Lazarus said that he esteemed it a great honour to be able to add his testimony to the public appreciation of the Hon'ble Mr. Srinivasa Sastri's nomination to the Legislative Council. He had had opportunities of meeting him and

of reading in the press from time to time his public speeches. He had always read them with great delight and much profit. They contained the germs of the work which was intended for the benefit of this land. Every citizen who was appointed to work in the Legislative Council must be regarded as a great acquisition to the public service of India. Mr. Srinivasa Sastri had given up a lucrative appointment and devoted himself to the service of his country and was walking in the footsteps of his great master and Guru, Mr. Gokhale. (Cheers.) He had no doubt that in the great career which he had chosen for himself he would prove a great addition to those great forces which were working for the welfare of India. In the short term of three years he could do much good and contribute largely to the infinite progress of this country.

PROFESSOR RAMANUJACHARIAR.

Professor K. Ramanujachariar, of Pachaiyappa's College, said that he wished to join in their congratulations to Mr. Srinivasa Sastri on his deserved elevation to the high office of a Member of the Legislative Council. They should express their gratitude to the benign Government for the wise and judicious selection they had made in appointing him. He had had the privilege and pleasure of knowing Mr. Srinivasa Sastri, for about two decades, first as a colleague and later as a fellow-worker in the field of education. Gifted with a high order of intelligence, remarkable powers of

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arduous years ahead during which he must laboriously earn it all or carry on his soul an intolerable burden of debt. As to my seat on the Council, there are many who wish that I had got it by election. No doubt to a public worker that is in many ways the better mode of entry into the Council, but there are circumstances in my particular case that invest nomination with a special value and significance and that make me feel profoundly grateful to H. E. Lord Pentland for putting me on. Those that have watched the doings of the reformed Councils will have observed the fact that the work of the late Madras Council compared favourably with that of any other Council in India. The new Madras Council, it will be generally admitted, though I say it who belong to it, is particularly strong in the elements of patriotism and talent, and I am proud 'tho' fore to be on. In saying this, I am thinking not merely of the non-official part of the Council, but of the official part as well, with whom also I am connected by reason of the fact that, like them, I am nominated. You will all agree that it is in the association, responsible association as the Chairman put it, and cordial co-operation of the best men on both sides that the future of India lies. And such association and co-operation of the best men on both sides are necessary not only in the paid Public Service which is the subject of enquiry now by the Royal Commission in our midst, but in the unpaid public service of the country in which persons like me are engaged. Enough has been said of me this evening to turn my head giddy with pride. I do not deserve a tenth part of it, and I should have done well indeed if I were able to accomplish a small fraction of the expectations that have been formed. I cannot plead, as some others may, that in any work, I have no examples to inspire me. One there is, not far from us at this moment, of duty austere, understood and unflinching and courageously discharged. I should, indeed, be unfortunate if with such an example I failed to do some justice to myself. Gentlemen, I cannot say anything more now. Once more I thank those who have given loving care and anxious thought to the arrangements for this entertainment, and those that have honoured me by their presence here.

The gathering then dispersed with the usual votes of thanks.

THE PUBLIC SERVICE COMMISSION:

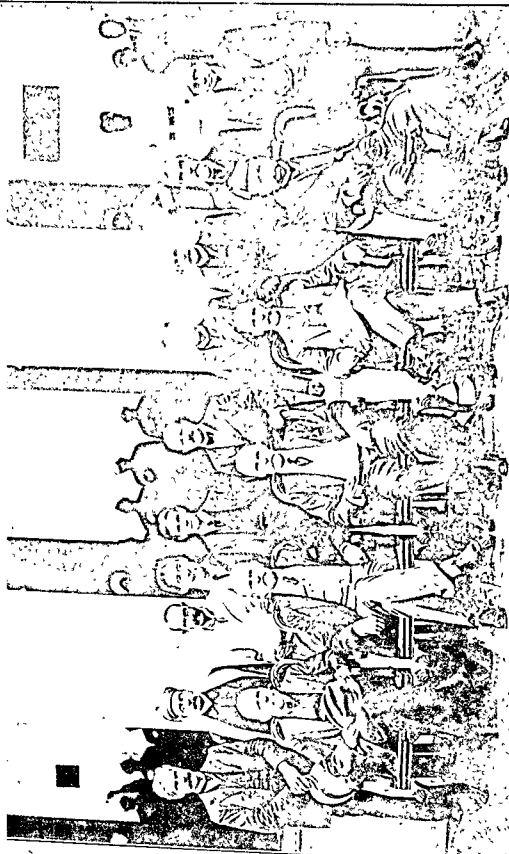
(MR. NATESAN "AT HOME").

The President and Members of the Royal Commission on the Public Services in India attended an evening party given in their honour by Mr. G. A. Natesan, the Editor of the *Indian Review*, at his business premises in Georgetown on Tuesday the 14th. The hall was most tastefully decorated and portraits of almost all the leading men of India were hung up in the hall, Lord Jelington, the President and all the members of the Commission were present. A very large number of guests, European and Indian, responded to Mr. Natesan's invitation to meet the Commissioners, and those present included the Hon'ble Sir John Atkinson, the Hon'ble Sir Harold Stuart, the Hon'ble Mr. P. S. Sivaswamy Iyer, the Hon'ble Mr. Justice Sudartha Iyer, the Hon'ble Mr. A. G. Cardew, the Hon'ble Mr. Justice Sundara Iyer, Mr. C. B. Cotterell, Mr. J. H. Stone, Dewan Bahadur M. Audinarayanish, Mr. N. Subba Rao Pantulu, the Hon'ble Mr. T. V. Seshagiri Iyer, Mr. C. P. Ramaswamy Iyer, the Hon'ble Mr. A. S. Krishna Rao, Dewan Bahadur L. A. Govindaraghava Iyer, the Hon'ble Dr. T. M. Nair, the Hon'ble Hakim Zinulabuddin, Mr. T. E. Welby, Mr. W. F. Grahame, Mr. S. Katuriranga Iyengar, the Hon'ble Mr. R. M. Sivego, the Hon'ble Mr. B. N. Sarmu, the Hon'ble Mr. M. Ramachandra Rao Pantulu, the Hon'ble Mr. V. S. Srinivas Sastri, Mr. E. S. Hensman, Dr. M. Krishnaswamy Iyer, Dewan Bahadur Venkatarama Das Naidu, Rao Bahadur Parankusam Naidu, Rao Shih Bavanandam Pillai, Dewan Bahadur Karunakara Menon, Mr. R. W. Brock, Rao Bahadur G. Narayanaswamy Chetty, Mr. G. Venkatranga Rao, Mr. K. B. Raminatha Iyer, and Mr. K. Ramannja Chariur. The guests were received by Mr. G. A. Natesan and his brother, Mr. G. A. Vailayaraman, and were conducted to the hall where some of the principal members of the community were introduced to the President and members of the Royal Commission, who spent some time in conversation. Refreshments were provided both for the European and Indian guests, Messrs. Harrison and Co. being responsible for catering to the former. It was close upon 7 p.m. when the guests began to disperse after spending a most enjoyable evening among a representative gathering. The members of the Commission were garlanded by Mr. Natesan before they took leave of him.

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From right to left, Standing:—Mr. J. R. MacDonald; Mr. G. K. Gokhale; Mr. Justice Abinor Rahim; The Earl of Ronaldshay; • Mr. Scott; • Mr. M. Putter; Mr. F. G. Sly. Mr. Justice Oldfield † The Hon. Mr. W. Madge; Mr. Subramanyam Pantulu †
 Sitting:—Sir Valentino Chirot; Sir Murray Hammick; Lord Islington; Sir Theodore Morison; and Mr. M. P. Chaulha.
 † Co-opted Members in Madras. (• Secretaries.)

THE INDIAN REVIEW.

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No. 2.

The Public Services Commission In Bengal and Burma.

BY

THE HON. MR. V. B. SRINIVASA SASTRI.

THE reports of the Commission's proceedings in Calcutta and Rangoon confirm one feature of the evidence which was prominent in Madras. European opinion, whether official or non-official, is decidedly antagonistic to Indian aspirations. Before the Aitchison Commission a few European witnesses, some of them of considerable importance, avowed entire sympathy with, and approval of, the demand for simultaneous examinations and real and not merely theoretical equality of Indians with Europeans in the higher ranks of the public service. It is difficult to say that the recent unrest in Bengal and elsewhere is exclusively responsible for this hardening of the heart on the part of our Western brethren. Long before 1905 one could discern a well-defined and growing estrangement between the races, which old people would contrast regretfully with the state of things in a former time when Englishman and Indian understood each other better and mixed together more cordially. So much more difficult it is for human nature to be just than to be generous that what was once willingly yielded as an act of grace and condescension is now sternly withheld from those who assert equal rights and demand the complete fulfilment

of royal pledges and proclamations. Strangely enough, it was reserved to un-official Europeans to express disapprobation of the gracious promises of Empress Victoria and her illustrious successor. One saw a lurid portent in Madras when an old missionary of the gospel of peace and goodwill on earth said that pledges and promises must go if the predominance of the Britisher, which in his opinion was synonymous with the efficiency of administration, was in question. No wonder that a merchant in Calcutta who could not contain his annoyance at the appointment of Indians to the Executive Council, urged the withdrawal of the Proclamation of 1858 and of the Act of 1833, and simply refused to look at these matters from the Indian's point of view, meaning apparently that the Indian had no business to have a point of view of his own in these matters. Opinions like these are calculated to do immense harm in the country, and we cannot help wishing that they had been promptly repudiated by some official witnesses. Officials, however, were themselves in no mincing mood. Restrained by various considerations at ordinary times, they gave full liberty to their tongues before the Commission; if the Commission would know the truth, let them know it in all its nakedness and harshness. Every Britisher who competes at the London examination, and in a less degree every Indian who does so after a course of English education, may be presumed to have, besides literary merits, the necessary quali-

ties of courage, initiative and power of command over men. In India the literary merits abide in some races and the ruling qualities in other races. Hence neither of these will do for the highest offices. These must continue to be held by men of British birth and British training. Englishmen will not like to serve under Indian superiors. The administration will lose its British character and become less impartial, less strong, and less efficient. Foreign capital will cease to flow into the country, and we shall have to face an era of economic and industrial stagnation. Provincial and racial jealousy will once again have unchecked sway, the accursed crammer will corrupt the whole fair system of education, and in one word, pre-British chaos will settle down on the land. And all these dire consequences will follow inevitably, if the proportion of Indians in the Civil Service is allowed to exceed one-sixth or if these Indians are allowed to rise to the highest positions. These arguments find room in official publications, and it is only to be expected that witnesses will go somewhat farther in their individual evidence.

Amongst officials now it may be said, with very slight exceptions, that Europeans appoint and judge Indians. The former have access to confidential records. Whenever anything goes seriously wrong and is then set right, the final apportionment of blame and praise is made by them. In fact they have the last word on every affair of consequence. Against their adverse judgments therefore Indians have not sufficient means of defending themselves, and we trust the Commission will make due allowance for the enormous disabilities to which the situation subjects the people of the country. In fact this aspect of the inquiry seems to cause great anxiety to the Commissioners, especially to the President. Their position is no doubt one of great delicacy and difficulty, and one can realise the heart-searchings of those who, with a doubtful power of doing good in the end, are for the present the occasion for stirring up a deal of bad blood

between the races. It is easy, however, to be overwhelmed by this fear. Let us think rather of the alternative. Those who advocate and those who oppose changes in existing arrangements must alike submit their opinions to the test of cross-examination. It is necessary to disentangle fact and reason from passion and prejudice. After all the ill-feeling is not of the Commission's making; it is there already, quietly working its evil in unsuspected and subterranean channels. What is really to be lamented is, not that it is exposed to public view, but that it exists at all. Who can deny it is unpleasant all round? At the same time it must not be forgotten that it becomes occasionally necessary to use the probe and the lancet, and we shall not improbably find at the end that the temporary exacerbation of feeling which we fear so much is none too dear a price to pay for the more stable adjustments and the more harmonious, because more just, relations that may be established.

Indian opinion is more consolidated in Bengal than in Madras, where the feeling of hostility to the Brahman takes away from the unanimity of support that the scheme of simultaneous examinations commands in Bengal. The Maharajahdiraj of Burdwan asks for simultaneous examinations subject to a maximum of one-third for the Indian element or in the alternative for a separate examination in India to recruit for 25 per cent. of the executive appointments and 35 to 45 per cent. of the District Judges. Sir R. N. Mukherjee and Mr. S. P. Sinha, to whose evidence great weight must naturally attach, advocate a scheme of modified simultaneous examinations, the Indian examinations being held after the English examination and for the purpose of securing the deficiency in the prescribed proportion. Sir Mukherjee would fix the proportion at one-fourth, Mr. Sinha at one-third. Mr. Sinha is not clear that the fixing of a proportion would be consistent with the 1823 Statute and the 1858

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Proclamation, but he is quite clear—this ought to give pause to light-hearted politicians—that any interference with royal pledges and promises would be disastrous and might entail consequences difficult to foretell. Babu Surendra Nath Banerjee, the unchallenged custodian of Congress views, would have simultaneous examinations without an irreducible minimum of Europeans, and flatly refused to look at any alternative plan. It is hoped that the Commission will realise the full significance of his position,—that no solution of the services question can hope to be accepted by the country as at all permanent or satisfactory which does not admit of simultaneous examinations and equal opportunities for Indians with Europeans. As in Madras, Mahomedan evidence is quite firm and emphatic in demanding an advance. The domiciled community too, if we may judge by the evidence tendered by their representatives, are rather in favour of, than against, simultaneous examinations. Mr. Madge would probably have us read the evidence with his own gloss, but we prefer to interpret it unassisted. In Burma a Mahomedan and a Parsi witness were strong for simultaneous examinations; but taking the whole together, it is no use disguising the fact that, if the rest of India got what it wanted, Burma would like to go on as at present,—a sort of Ulster in India, guiltless of threatened rebellion but determinedly hostile to reform. In fact it was in Rangoon that official witnesses let themselves go altogether. One of these maintained that Burmans hated Indians because they were black and alien, and respected Englishmen because they had conquered them, and that simultaneous examinations were not suited to Burman conditions as they might cause an undesirable substitution of Indian for European officials. Perhaps Mr. Justice Abdur Rahim caught a note of exultation in the manner of the witness, for he asked whether Government should not discourage such ill-feeling between different classes of His Majesty's subjects. Appa-

rently the witness saw no harm and replied that a government should identify itself with the people. The President must have become very uneasy indeed while Mr. Justice Hartnoll was giving evidence, for he interposed his authority twice to bring the evidence back to the line of safety, once when the witness was in the hands of Mr. Justice Abdur Rahim, and once when he was in those of Mr. Gokhale.

The Restoration of Gold Coins to India.

BY THE HON. M. DE P. WEBB

AS there seems to be considerable misapprehension both in England and abroad as to the extent to which gold is now being used as currency in India, it seems desirable that a little light should be thrown upon the subject. First, it will be well to correct some of the errors that have been sown broadcast in this connection.

In their Annual Bullion Letter of 1st January 1912, Messrs. Samuel Montagu & Co. prefaced a series of misleading statements regarding the Indian currency with the announcement that

It must be remembered that silver rupees have been from ancient times the only coins familiar to the varied and populous nations of India.

As a matter of fact, gold coins—*pagodas* and *mohurs*—were in common circulation in India a hundred years ago, and had been in use for many centuries before our advent. These coins were from time to time exported and were well known in Ceylon, Mauritius, New South Wales and the Cape of Good Hope. Gold *pagodas* were the common money of account in Madras, and gold *mohurs* in Bengal. It was the British Government who, in 1852, fearing that gold was seriously depreciating in consequence of the great Californian and Australian discoveries, declined to receive any more gold coins at the Government Treasuries.

A few paragraphs further on, Messrs. Samuel Montagu & Co., stated in their Annual Bullion Letter (of 1st January 1912) that

The fact remains that gold is at the present time available (in India). No demand on the Treasury is made for it now, for, as in all other countries when once it is known that gold is available notes are preferred as being the more convenient.

The truth was, and is, that the demand for gold for currency purposes is very large, and is daily increasing—many millions of sovereigns being in circulation in Northern India, the country folk much preferring sovereigns to notes.

In their Annual Bullion Letter just issued (1st January 1913) Messrs. Samuel Montagu & Co., cap their previous mis-statements with the amazing announcement that

The bulk of hoarded wealth in India is buried so that at the present time nearly all the gold dug from the earth in South Africa is by a fresh digging operation deposited again beneath the soil in South Asia.

A more false and utterly misleading assertion, it would be difficult to conceive. The annual output of gold from South Africa now exceeds £40,000,000. To say that "nearly all" this gold is regularly "deposited again beneath the soil" of India is to reveal a complete ignorance of what is going on in this great Dependency.

The last Official Report dealing with this subject is the Report on the Operations of the Paper Currency Department in India during the year 1911-12 issued on the 21st Dec. last by the Comptroller-General, and Head Commissioner of Paper Currency, Calcutta. That Report shows that the total net imports of sovereigns into India in the twelve months ending 31st March last was £18,233,000 (eighteen millions, two-hundred and thirty-three thousand pounds). Of that sum £9,344,000 was added to the balances of gold in the Government Treasuries, so that £8,889,000 was "absorbed" by the public, to use the expression employed by the Paper Currency Department. What this "absorption" really means can be gathered from the following extracts from the Official Report:—

Burma. Gold appears to have been used to some extent in financing the rice trade in Rangoon, Bassein, Akyab and Henzada.

South India. The whole (92 lakhs) of the sovereign is reported by the Bank of Madras to have been issued to their branches at Allepy and Cochin—Gold has passed freely into circulation in Travancore and its volume is increasing.

United Provinces. There was a considerable increase in the gross receipts and issues of sovereigns during the year and much of the gold coin issued came back into the Treasuries. In some districts sovereigns were received with revenue collections proving the use of gold as currency by the agricultural population.

Bombay. The circulation of sovereigns is steadily increasing. The coin is becoming more familiar to the people and is being used for the purpose of crops at up-country places to a larger extent than before.—Apparently gold is replacing rupees in connection with trade remittances.

Ambala. The use of gold among all classes may now be considered general.

Gujarat. There has been a very marked increase in the use of sovereigns by the people of this district.

Gurdaspur. There is no doubt that the circulation of the sovereigns is considerably larger than it was in the past. This is true of the village bazaar, as of the urban market.

Hoshiarpur. Gold is generally tendered in the bazaar, when making large payments. The people give preference to gold over silver.

Jhang. Messrs. Ralli Bros., do not accept gold: other European Firms and Indian Firms prefer gold. The people prefer gold because it is less troublesome than silver money.

Ludhiana. The European firms prefer silver, but among the agricultural classes, sovereigns are popular and in constant circulation.

Multan. A considerable portion of gold is in circulation and daily transactions in big villages and towns are carried out in gold to some extent.

Shahpur. About three-fifths of the gold issued from the Treasury in circulation as currency.

The Karachi Chamber of Commerce writes:— Sovereigns are now more popular and more widely used as currency than ever before. There is every indication that the peoples of Sind and the Punjab are appreciating the advantages of gold coins, and that the popularity of sovereigns is likely largely to increase.

The Punjab Chamber of Commerce at Delhi writes:— Sovereigns are becoming popular and their circulation is increasing. They are accepted as legal tender in the bazars and this may be attributed to the intelligence of the people.

From the Banks comes a similarly unanimous testimony in favour of the popularity of gold among all classes.

The National Bank of India writes:— Sovereigns are rapidly taking the place of rupees throughout the Punjab.

The Chartered Bank of India, Australia and China writes:— The sovereign is now firmly established in popularity for currency purposes."

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The Bank of Bengal (at Delhi and Lahore) state that:—The daily transaction of sovereigns are growing wider.

All the other banks report the same. The Commissioner of Paper Currency, Lahore, correctly sums up the whole situation in his report of July 30th last:—

'The replies (from all whom he had consulted) constitute a large mass of evidence which is almost unanimous in declaring that the popularity of the sovereign as currency is greatly on the increase, and that there is practically no part of the Punjab or the Frontier Province where it is not eagerly sought after and accepted.'

The above quotations are sufficient to indicate that £8,880,000 which India "absorbed" in 1911-12, has not all been buried in the soil. But even if the whole eight millions had been so disposed of, this would hardly support Messrs. Samuel Montagu & Co.'s statement that "nearly all" the gold unearthed in South Africa is now re-buried in India.

The following further extracts are particularly noteworthy:—

All the Treasury Officers in the Bombay Presidency report that gold is not being hoarded or melted now to the same extent as before.

The latest estimate of the number of Rupees in circulation is 180 crores, and the figures for gold may be taken to be 80 crores, (i.e., £40,000,000). The growth of the circulation of silver has not kept pace with the growth of circulation of gold.

It is well that these facts should be widely known because there is a feeling in some quarters that a wealthy, prosperous and contented India, building up its currency and monetary reserves on a gold basis, will be a danger, rather than a source of strength, to the Empire. This can hardly be. Notwithstanding Messrs. Samuel Montagu & Co.'s imaginative touches regarding the ignorance and backwardness of the peoples of India so far as currency matters are concerned, the facts remain that the peoples of India are not fools: they can as easily see the superiority of gold money to silver money as the people of Great Britain; and they are making as rapidly increasing a use of the sovereign which the India Office have permitted to be imported, as the circumstances of

their trade and local conditions will allow. Messrs. Samuel Montagu's little anecdotes (in their last Annual Bullion Letter) of the Indians who make sovereigns into window panes, and swallow gold leaves for medicinal purposes, seem to have somewhat scared Mr. Moreton Frewen, Sir Edward Holden, the *Statist* and other financial authorities in the Old Country; but they have only created a little harmless merriment in India, where the true facts of the situation are more correctly appreciated.

JOURNALISTIC SECTION.

BY "A JOURNALIST."

[With this issue the "Indian Review" begins a new section devoted entirely to the interests of journalists in India. Enough has been heard of journalistic shortcomings in this country from critics who indicated them without making the least endeavour to suggest remedies; now, with the aid of those whose interests this new section is intended to serve, a serious and practical effort is to be made to focus the best professional opinion on all the problems which face the journalist in India. It is earnestly to be hoped that every journalist in India, whether European or Indian, will realise that a movement of this kind deserves his active support, both for professional and public reasons, and that those journalists who are most highly qualified to give useful and inspiring counsel to fellow-workers will from time to time co-operate with us. Subject to limitations of space, the editor of this section of the "Indian Review" will be happy to give publicity to all communications of general interest to journalists in India, whether such communications deal with the literary, the technical or the commercial aspects of the Press, and he will also welcome suggestions which may assist him in the choice of topics of discussion in these Notes.—Ed. I.R.]

JOURNALISTIC IDEALS.

If the need of ideals in any profession be proportionate to the temptations which beset it, journalism has peculiar need of ideals. When we refer to temptations we have not in mind those corrupting suggestions which are frequently made to

Alliance, and to the rivalries of Powers in certain countries, *e. g.*, Africa, China, Persia. There should follow some study of particular movements, *e. g.*, in Europe the Socialist movement. A firm grasp of the elements of Political Economy is obviously necessary. Equally does the young journalist need to have an adequate knowledge of the great systems of constitutional government, which he should study critically, not allowing himself to be hypnotised by phrases like "representative government" but asking himself how far in practice government, in the United Kingdom for example, is really representative under a system which gives very different values to votes in different constituencies, how far Party discipline extends and how far theoretical control of Ministers really appears in actual administration.

The programme may seem formidable. Yet six months' reading might suffice to give the young journalist a stock of knowledge which, if it would not carry him very far, would at least prevent him from being duped by the first specious argument put to him.

This course of elementary study should include an outline of the history of the Press. He need not trouble himself about technicalities at this stage. It is the general development of the Press which he should study, noting modern tendencies and asking himself how far they are wholesome. It will be well if his reading compels him to put some searching questions, if it makes him ask whether there really is any "reason in nature" why everything that happens should be regarded as of concern to the journalist or whether the chronicling of innumerable insignificant events is not the raising of dust between the reader and the things that really matter. There is a London daily paper which gives as much space to a New York cable describing the diamonds worn at a society function as to a speech by a statesman. Is that kind of thing reasonable? News; but what is news? May not the enunciation of new ideas

by some thinker, the publication of a book by some distinguished writer, be just as much news as a train accident, a fire or a murder, and of infinitely more significance to the public? The average journalist has much too narrow a conception of news. Let the aspirant ask himself all the questions that a consideration of the functions of the journalist raises. Let him even enquire whether the newspaper is quite such a necessity as those engaged in producing it imagine it to be. It will all be beneficial. A man should have a clear idea of the general aim and the social value of a profession he proposes entering.

In order to facilitate such preliminary education for journalism as has been broadly outlined in this article, the following small library of carefully selected works is recommended:—

1. "A Short History of Europe," Fisher, ("Home University Library.")
2. "History of Our Time," Gooch ("Home University Library.")
3. "Administration of India," Strachey.
4. "British Government," Ramsay Muir. ("People's Books.")
5. "Liberalism," Hobson, ("Home University Library.")
6. "Conservatism," Lord Hugh Cecil, ("Home University Library.")
7. "Introduction to Economic Science," ("People's Books.")
8. "Peace and War," Perris. ("Home University Library.")
9. "Growth of Freedom," Nevins, ("People's Books.")
10. "Newspapers," Dibblee. (Home University Library.)


BRITAIN'S DILEMMA—By Hon. Mr. M. D. P. Webb, C.I.E. An explanation of one of the causes of many of our present difficulties—A Plea for the restoration of India's Lost Right. Dedicated to the cause of Fair Play between Man and Man—Rich and Poor, West and East. Synopsis:—Part I. The Crisis in Great Britain. Part II. The India Office Scandal. Part III. Gold for India. Part IV. The Dilemma Solved. Appendices.—Supplementary and Historical. A to H. Indictment of the India Office. Cloth, Price, Rs. 5-14-0

G. A. Natesan & Co., Senkurama Chetty Street, Madras.

TALES OF ANGLO-INDIA.

A REVIEW

BY THE HON. MR. A. G. CARDEW.

 HIS book, disjointed, scrappy and unsystematic as it is, gives a better, a more vivid, and a more interesting picture of life in India forty or fifty years ago than many more pretentious narratives. Colonel L. J. H. Grey, c.s.i., went out to the East in 1856 and left in 1903. For 47 years he laboured, not without distinction, in various corners and various capacities in the service of the British Empire. His "tales" are said to have been originally written in the form of letters to his grandsons in America. Perhaps, it would have been better if the original form had been preserved, as it would have explained and covered the abrupt transitions. But whatever may be thought of the shape of the narrative, there can be no two opinions about its readability. It is a book not easily put down when once commenced and we can heartily recommend it to anyone who has a taste for true stories of wild life on the Frontier. It is Kipling without the indefinable falsetto and the unavoidable tone of make-up and make-believe.

The story plunges instantly, and without preface, in *medias res*, and we are introduced to the disarming of the Lahore garrison on 14 May 1857 which saved the Punjab. From the Punjab Grey went to Delhi, but was too late for the storming of the City and though he saw some service in 1858, he had no luck and gained no distinction. After the Mutiny, he took up civil work in the Punjab and from 1864-1866 served in Assam, where he was Political Officer to one of the columns which was operating against the Bhutias and seems to have done extremely well but secured no recognition.

Then he returned to the Punjab, glad to be back among a more manly race, and many a good story he has of the Afghans, Baluchis and Waziris, and of the British Officers, Edwardes, Taylor, Nicholson and the rest, who ruled them. The man whose personality most impressed these wild people was Nicholson, of whom a curious story is told.

There was a dispute over a piece of land between two villages and neither would give way. The dispute meant a fight and Nicholson swore to prevent it. One morning a well-known grey mare was found straying near one of the villages. Following her tracks back, the horrified Pathans found Nicholson tied to a tree in the disputed tract. They rushed to release him. "No," thundered Nicholson. "First I must know who is responsible for this. Whose land is this?" "Not ours, my lord, it is the other fellow's." So the dispute was settled. The Pathan has some fine and attractive qualities, but he is cruel and blood-thirsty. A man cut off his wife's nose for suspected lightness of conduct, and sent her back to her brother who was married to the first man's sister. When the brother saw what had happened, he said to his wife—"I am sorry, my dear, but tit for tat I must do the same to you." "Very well," said the wife, "but after dinner: let me finish cooking." So he did, and she, when his back was turned, fled, not to her brother, who would have made peace by sending her back, but to another branch of the clan who were thus bound to defend her.

They had queer men on the Frontier in the early sixties. Col. Grey began as a subaltern in a regiment of Punjab Cavalry. One day the regiment was trotting to brigade parade when they had passed a regiment of Punjab Infantry. The Colonel of Grey's regiment wheeled his men into line and charged the infantry. The latter were only a recent Mutiny levy but they were in squares before the horsemen came up and the Colonel swung his men out only just before the

* "Tales of our Grand-father or India since 1856," Edited by F. and C. Grey-Smith, Elder & Co. 1912.

horses were upon the bayonets of the infantry. In those days you had to drink whether you liked it or not. "So and So, the pleasure of a glass of wine with you" was the formula and there was nothing for it but to smile, bow, and empty the glass. When a new arrival was introduced to a regiment, this little ceremony had to be gone through with each new comrade separately. No wonder the death-rate was high and only the hardiest survived. Colonel Grey gives an amusing picture of Biluch hospitality. He arrived once tired and very hungry at a Biluch farm-house and his Biluchi host's daughter made a good north-country furmity for him smothered in ghee. He turned to and did well for a time. "When I began to fail, she stood over me. I drank water and continued. Presently I was getting beaten; I looked at her, but there was no sign of relenting, so I sighed and went at it again. At last I could no more, and surrendered. Then she expressed the poorest opinion of my manhood—'A Biluch would have finished that and another helping. Doubtless he would. They and Afghans are mighty trenchermen. Three of them have been known to finish a goat before giving in.'"

As Colonel Grey grew older, he seems to have made a mistake or two. He was an out-door man, a keen hunter, a leader of rare resolution and firmness and he disliked the "Vakil-raj" which was beginning to establish itself over India. What was worse he said so, and doubtless that impeded his official advancement. He declined to enter the Foreign Office at Simla, preferring the lonely joys of life on the Frontier, and he remained a district officer practically to the end. For many years he was in charge of the Bahawalpur State, where he remained for nearly ten years after his military service was complete. We have no doubt that, as the Punjab Government remarked at the time, his name will long be remembered in the State where he so long laboured. His book is a capital record of unpretentious work. There are no

purple patches, but throughout a clear cut, life-like picture of the careers then lived on the Frontier and of the people among whom they were spent. Few will read it without interest, while many will wish that their own days had been cast in that era of vigorous action and full-blooded life, before Legislative Councils and Public Service Commissions had become as fashionable as they are now.

NATIVE STATES AND ECONOMIC PROGRESS.

BY

MR. MUKAT BEHARILAL BHARGAVA.

IN discussing the economic problems of the country our public men have been telling us in season and out of season that the Government does not provide sufficient facilities for the expansion of Indian industries, that it does not take proper steps to alleviate the sufferings of the agriculturists of the country, that the public, the Indian capitalists and reformers are wanting in enterprise, that they are indifferent in advancing sufficient protection and stimulus to home industries and so on and so forth. They are not far wrong. The Government and the public are not doing all that they can or, at any rate, that is required of them, towards the economic regeneration of the country. But it must not be forgotten that all these bodies labour under several distinct disadvantages. For instance, the British Government, foreign as it is in the strictest literal sense of the adjective, however sincere it may be for promoting the indigenous arts and industries, cannot overlook the interests of the Home country. Besides had it been a Government even on colonial lines it could have had its way in such matters but unfortunately India is regarded only as an appendage to the British Crown and is governed by the British bureaucracy as such. Then again the Government cannot, even if it wishes to

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do so, violate the international laws of trade and commerce. It cannot be a trader itself except in very special circumstances. Private individuals and capitalists have some difficulties of their own in the organisation of industries. There is a limitless field in India for land improvements and agricultural experiments, but individual capitalists or even business societies cannot easily embark upon enterprises of this description. Even if there be the will, sufficient capital is always wanting. A third class is therefore required in India which must be free from such shortcomings and it is the landed aristocracy and the independent Indian States which can fill this gap. The Government, the public and the Native States should work side by side supplementing one another, and the part to be played by the last-named partner in the trio should be an important one. We shall in this paper, endeavour to show briefly in what way Indian States can accelerate the economic advancement of the country.

We shall take agriculture first. It has been stated more than once and there are no two opinions about the correctness of the statement that the Indian agriculturists are the poorest lot of humanity on the face of the earth and it is the duty of every well-wisher of the country to improve their lot. The Government is doing its part to meet the situation. But their poverty is growing more and more acute every day—let the blue books and the statistics say what they may. An analysis of this acute poverty will reveal that among others, the prohibitive demand of the state, the ever increasing recurring settlement of revenue, want of irrigation facilities, conservatism on the part of the agriculturists themselves in their methods of work, the existence of the extortionate village Bania, the illiteracy of the masses, are a great deal responsible in bringing about the present state of affairs. Let us now see what part Native States can play in combating with these evils.

The settlement of revenue demands in Native States is mostly on the same lines as in the neighbouring British Districts and in nine cases out of every ten the settlements are conducted by British officers themselves. This is one reason why the agrarian subjects of the Native Princes are not a whit better than their brethren of the neighbouring districts. It is said that the Government's demand is exorbitant but in it we are almost helpless as our appeals and protests have so far been met with scant courtesy. Why should beginnings be not made in the areas of the Native States? Let the assessments be made, as an experimental measure to start with, a bit lighter. Paradoxical though it may at first appear but all the same it is not unsafe to surmise that this experiment will result in gain to both the parties both directly and indirectly. The agriculturists will become more prosperous, an impetus will be given to their industry, more land will be brought under the plough; agriculture will increase intensively; all this naturally resulting in increased revenue to the state.

If the system of recurring settlements is considered to be ruinous for the agriculturists and for the state let the land be settled permanently in Native States. If permanent settlement is not effected at once it may be introduced gradually by increasing the terms of settlement. To start with, let the revenue be settled for a term of hundred years instead of for 20 or 30 years which is done at present. If this experiment results in success, which it is believed to do most likely, the settlement can be made a permanent institution. If these measures are found to be successful the Government will also adopt them in the neighbouring districts and eventually extend them to the entire country. But everything must be done in right earnest and not in an off-hand fashion as the Government will not follow unless and until it is thoroughly convinced of the unqualified success obtained.

The next item in our list is the want of irrigation facilities. The country is blessed with innumerable rivers. There is an ample under-ground supply of water which is to be tapped by means of scientific instruments in order to be put to irrigation purposes. But, as observed by the Hon. Jala Harkishen Lal in his address as President of the Bankipur Session of the Industrial Conference, "in some cases want of means stands in the way, in others the cost of lifting the water is prohibitive. Thus the need of canals, drains, tanks and scientific appliances for boring and lifting water is fully established."

The Government of India has a fixed programme for helping the country with a better water supply from rivers and tanks but whether it is a sufficient programme is a question difficult to be handled here. But the rulers of Native States, the landed magnates and the capitalists have not, to any appreciable degree, shown their inclination in this direction. They may be respectfully invited to co-operate with the Government in this matter. This will afford a field for making several undying reputations and I have no doubt that future generations will bless and cherish the memory of those who will help the country in this respect.

No truer words could have been spoken. Most of the Native States have sufficient wherewithal to undertake irrigation works. The Government has only "a fixed programme" and when that has been accomplished there is left no surplus worth the name, while many Indian States can be said to be sick of superfluity. This excess can very advantageously be invested in such concerns as irrigation, sanitation, education, &c. There are, however, States, which spend all their income. In the first place it is wrong finance to keep the income and the expenditure at one level. But supposing for argument's sake that some States do not save anything for such profitable investments, in such cases money can be diverted from useless to useful or from less useful to more useful channels. For instance the writer has seen Native States which spend a considerable portion of their income in the profitless maintenance of numerous armies of Elephants, Camels, Horses, Donkeys, Dogs, &c., and by far the greater number of these articles are meant for no

earthly purpose except show. If the amount spent on these oddities is transferred to the Irrigation Department the benefit to the State and the country would be untold.

We now come to the employment of scientific methods to agriculture. It is a fact which cannot be gainsaid that one acre of land in America or any European country such as England or France yields larger crops than it does in India. Why? Not because the resources of agriculture in India have been totally exhausted though, no doubt, the land has begun to show that the "Law of Diminishing Returns" is already in operation. But still there are immense possibilities for raising better crops in quality, quantity and variety. For this purpose introduction of scientific methods and use of scientific manure are inevitable. The poor Zemindars, however, cannot on account of their poverty and complete ignorance make any innovations in their methods of work. They require help and guidance. In the Irrigation Branch of the Allahabad Exhibition of 1910 innumerable irrigators and power pumping plants were exhibited. The visitors were very carefully shown how the plants were worked. The result was that a good number of them were purchased. The following remarks (taken from the *Leader*) of the U. P. Irrigation Department in this connection will not be uninteresting at this place:—

The Allahabad exhibition had excited a very keen interest in power pumping plants and zemindars and others somewhat recklessly purchased pumps. The result was a number of applications to the department to restore the machinery or the well to working order. Others who were more cautious asked advice on the purchase of power pumps. In the absence of a qualified engineer to inspect the site it was not possible to give in most cases the assistance required. It seems more than probable that this is not a passing craze. The steady stream of enquiries coming in shows that the need for change in methods is being felt. To assist this movement the department requires an engineer not only with a mechanical training but also with a knowledge of well-engineering. Unless such assistance is forthcoming the movement which to a large extent owed its initiation to Government action will inevitably be put back.

What the British Government failed to achieve in this respect a Native State can easily accomplish,

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To start with, the ruler of a Native State, must engage the services of an agricultural engineer, an agricultural expert and a few trained agricultural subordinates. The engineer must be a mechanical engineer as well as fully conversant with the subject of irrigation. The agricultural expert must be fully acquainted with the science and art of agriculture as practised both in India and European countries, must understand all its details such as selection of seeds, manures, rotation of crops, &c. When this has been done, let a large area of land be reserved for cultivation by the State under the supervision of these trained officers. This will be the model farm. The representatives of all the agricultural villages may now be asked to come and see how this piece of land is cultivated. Every process should be very carefully, minutely and diligently explained to them and advantages of this new system of farming may be brought home to their minds. When this is accomplished let the farmers initiate the reforms in their own fields. If they require money for bringing about the changes let the State advance the same unscrupulously on a moderate rate of interest or no interest at all. The expert agricultural subordinates (let there be one for every group of 15 or 20 villages) must make constant rounds in their respective beats and should correct any defects that they may discover in the new work. Help should unhesitatingly be given to the farmers by these officials. After a short time when the people have become fully acquainted with all the important details the number of these subordinates may be reduced to, say, one for every 100 villages. When the land has thus commenced to yield larger produce the State can raise its demands, the increase preferably being proportionately less than the actual profit. The contagion will naturally in due course spread to the neighbouring British District and thus throughout the whole country.

We will next see what a Native State can do to relieve its agricultural subjects from the clutches of the professional money lenders. We have elsewhere shown that the formation of Co-operative Credit Societies is the most effective cure of the indebtedness of the poor Zemindars. Native States can effect the cure in a much easier way. We will recommend to the ruler of a State the adoption of a programme somewhat like the following. Let him start at the capital of his State a big agricultural bank with State securities for the transactions made. There should be branches of this bank for every group of, say, 30 or 40 villages. These branches should be in charge of responsible officials such as the Tahsildars. The functions of these banks will be to lend to the *bona fide* agriculturists small amounts of money occasionally at low rates of interest for meeting their actual requirements and to deposit their savings also at the same interest. It is said that the Indian agriculturists are very extravagant in their habits. These banks will have the wholesome effect of checking this tendency also as the officers in charge will advance money very prudently and cautiously. The money lenders as a class will thus be ousted from the village or at least their influence will be minimised.

We have thus seen how the Indian Native States can help the country in the revival of her agricultural industries. Let us now proceed to examine their use in relation to the growth of manufactures and other allied industries. The manufacturing industries of the country, like agriculture, are handicapped by several disadvantages, one of them being again the lack of sufficient capital. As shown in the case of agriculture we can safely presume here that Native States have a distinct advantage in this respect over individual capitalists or joint stock societies.

We would in this paper make a few suggestions which may, if considered advantageous, be

tried by the rulers of Native States. Before a State determines to undertake a manufacturing scheme, it is essential that the territory is first industrially surveyed. By an industrial survey we mean a thorough inspection and examination of the area by scientific and industrial experts with a view to find out the economic possibilities, both existing and potential, of the tract. Such an expert should be able to report about the resources of the soil *e. g.*, the raw products which it may yield. He should study the question of labour, both skilled and unskilled that may be available in the neighbourhood. Then he must give a thought to the facilities of communication that exist there. The surveyor again should be able to find out the wants of the populace for finished articles and whether these articles can profitably be manufactured in the State. He must be qualified to suggest what would be the best method of utilising the surplus raw products, if any, of the tract. We shall illustrate our points by examples. If by such a survey it is found that in that particular State there is neither coal nor any useful metal, the authorities must give up the idea altogether of starting an iron foundry or a tin industry. If on the other hand it is discovered that lime-stone and quartz and soda are available in the soil and other conditions are favourable, the State may at once obtain the advice of glass experts whether or not a glass factory can profitably be worked. In most of the States which lie on hills pine trees grow plentifully; such States may seek the opinion of experts if any use can be made of these trees for manufacture of turpentine oil or as wood for manufacturing matches. To give another example, a State possessing plenty of wood for the manufacture of matches must find out first the best locality for the situation of the factory keeping in view the handiness of the wood as well as the means of transportation and the like. The consumption of the manufactures

should not also be lost sight of in such a survey. In the present stage of the industrial development of India, the ambition of a factory to supply the needs of the country is high enough. When such an industrial survey has been made, it will become very easy for a State to find out which industry would be most profitable to her.

The State of Sirmoor-Nahan which is situated in the Simla hills maintains an iron foundry. It is no doubt on a very modest scale, but still it pays to the State annually a net profit of 50 or 60 thousands and if it be worked on absolutely business lines the profit may easily reach the six-figures, which may mean a good profitable percentage of between 6 and 8 per cent. on the capital cost. The percentage would be much higher if the foundry were located at a place where coal and iron were available in more profitable quantities and means of transport were more satisfactory. It may be noted that Nahan is about 40 miles from the railway line of which 11 miles is uphill.

When the writer was at Alwar it was discovered that quartz and the saline effluence called zeh were found in the soil in great quantities and H. H. the Maharaja had an idea of starting a glass factory. But as there was no industrial expert in the State who could advise the Maharaja in such matters the idea was given up. If, however, the Maharaja had employed the services of an expert glass manufacturer, either Indian or European, and if on investigation it was found that a glass factory could be a very profitable concern and the Darbar had undertaken to conduct the industry on a big commercial scale it would have meant a source of considerable benefit to the State and the country at large. Its effects on the labour population of the State would have been very wholesome as it was sure to raise the rate of wages and thus the standard of life of wage-earners. Its effect on the wealth of the country would have been the retention in India of that vast amount of money or at least a part

of it which it pays to foreign countries as the price of the glass which it imports.

Another source of profit to themselves and to the country at large is the development of the mineral resources of the Native States. This subject is generally neglected by the rulers of the States. The mineral deposits of India are among the richest in the world but they still await the hand of the scientific explorer and the patient industrialist in order to pour forth their endless wealth to their owners. Except in a few big concerns such as the Mysore gold mines and the Bengal collieries in British India the mines are not worked to any great depths and no labour-saving machine and power is employed except manual labour. The method under these circumstances must prove very costly. "For instance the average Indian miner raised 99.3 tons of coal per annum in 1909 while a miner in England raises about 420 tons." The quarrying of marble and other stone suitable for building houses from the mountains does not require very complex machinery nor does it require vast amounts of capital. And yet in spite of the inexhaustible supply of these stones the quantity of stone annually imported from other countries, specially Italy, is considerable. The Jodhpur marble, because the quarries are worked on a very moderate scale, cannot compete with Italian marble in spite of so much Railway and other freight which the latter has to pay for transit.

In many Native States there will be found a plentiful supply of porcelain and earth suitable for the manufacture of bricks and tiles but we do not know of any such industry worth the name having been successfully started by any ruling Chief.

As the future war for India is the Industrial war and the Native States are bound to play an important part it is advisable that each and every State is subjected to an industrial and geological survey and business experts are engaged by the rulers in order to help them in the development of the industrial resources of their states. In

Rajputana Rao Bahadur Shiamsundar Lal Sahib, C. I. E. who was sometime ago Minister in the Kis-bangarh State was the ideal Diwan in this respect. Ever since his services have been engaged by the Gwalior Darbar he has left no stone unturned to advance the industrial condition of that state considerably. The Gwalior leather factory, to mention only one, is a very flourishing industry in this respect. Would there were similar men as business advisers to the rulers of other States in Rajputana. The Victoria Orphanage and Technical School established in his State by His Highness the late Nizam of Hyderabad in memory of the late lamented Queen Victoria deserves a word of praise in this connection. It is an institution which is almost certain to produce a marked improvement in the industrial condition of that State as orphans to the number of over a thousand receive instruction in different handicrafts and are sent back to their village provided with the means of carrying on an honest livelihood. This example can with advantage be followed by other States in India. Some of the Native States can again separately in the case of large ones and conjointly in the case of smaller ones, undertake big Railway schemes. Few Railways in India have been constructed by Native Rulers but even these few have, so far as we are aware, proved a source of considerable profit to them and no less to the populace of the tract through which they pass. The example of the Jodhpur and the Bikaner Darbars in Rajputana, which jointly possess one of the biggest lines in India is worth mentioning in this connection. The Railway pays an interest of between 8 and 10 per cent. on the capital cost—in other words, by the investment of capital in this line each State regards a sum of between 12 and 20 lakhs which it obtains as net income therefrom every year as a permanent source of revenue. The investment in Railways is considered so safe and profitable that when the question of connecting Delhi and

Karachi by a broad gauge line recently arose both these States competed with each other to build the line in question. The result has been that the Jodhpur Durbar builds a broad gauge line and the Bikaner constructs a narrow gauge through their states respectively.

We will examine the value of the Swadeshi movement in relation to Indian States and then bring our remarks to a close. During the Mahomedan period Indian arts and industries are said to have been in a very flourishing condition. One reason of it was that the well-to-do people, the landed aristocrats and the native Princes patronised them. What is the case now? It is entirely the reverse. "The perverted predilection of our modern aristocrats for the wares of Oxford Street or Tottenham Court Road has led to the decay of the excellent Moradabad and Tanjore art which is now and then patronised only by globe-trotting visitors from New York or Chicago." The blindfolded imitation of the European methods by some of the aristocrats and the native Chiefs of the country has produced another regrettable result of the substitution by porcelain of the excellent Moradabad dishes. Can anybody, honestly say if the porcelain dishes are in any way better or more handsome than the Moradabad dishes? There is a proverb in India which means that the subjects of a ruler always follow in his footsteps, (*Yatha raja yatha prajah*) or imitation is the sincerest form of flattery. If a native Chief and a few of the noblemen frequently appear publicly in Swadeshi clothes, they will after some time see that they have converted the entire or at least the majority of his subjects into Swadeshites. Thus the cause of the Swadeshi movement will receive an excellent impetus. There is still another way of encouraging this movement. To illustrate by a concrete example, every Native State maintains a small or a large Army and Police force in accordance with its size and status. Let the uniforms of these forces be purely Swadeshi

manufactures. Or let every State determine to consume only India-made paper which is in most cases not inferior to the foreign-made commodity—at least that which is used in offices for purposes of internal correspondence. In this way the Native States can do much in advancing the cause of Indian industrialism.

We have by no means exhausted the subject as "Economics" can include in its province the discussion of every question which may have social, political, or even religious importance. We could have discussed how Native States can by improving the sanitation of the areas included in them, check the death-rate and thus save the depopulation of the labouring classes. Native States can again lead the way in insuring a higher standard of living among its subjects by advancing the age of marriage. But such discussions may lead us to consider social institutions the end of which no man can see.

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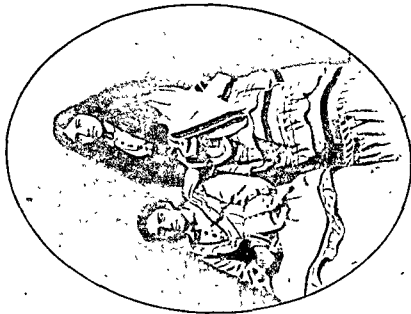
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The standing figure to the right is MISS. TORU DUTT.
The other figure is that of her sister MISS. ARU DUTT.



MRS. SAROJINI NAIDU.

FEBRUARY 1913.]

Mrs. Sarojini Naidu.

BY

MR. K. S. RAMASWAMI SASTRI, B.A., D.L.

§ SAROJINI Chattopadhyaya was born at Hyderabad on 13th February 1879. Her father, Dr. Aghorenath Chattopadhyaya, is descended from the ancient Brahmin family of Chatterjees of Bhramanagram. He took his degree of Doctor of Science at the University of Edinburgh in 1877, and afterwards had a course of study at Bonn. On his return to India he founded the Nizam College at Hyderabad, and has since then laboured in the field of education for the advancement of enlightenment in our land.

Sarojini is the eldest of his children and was given a very good training by her talented father. The following sketch of her father by herself brings out in exquisite English prose the characteristics of her father and her deep affection for him. She says:

My ancestors for thousands of years have been lovers of the forest and mountain caves, great dreamers, great scholars, great ascetics. My father is a dreamer himself, a great dreamer, a great man whose life has been a magnificent failure. I suppose in the whole of India there are few men whose learning is greater than his, and I don't think there are many men more beloved. He has a great white beard and the profile of Homer, and a laugh that brings the roof down. He has wasted all his money on two great objects, to help others and on alchemy. He holds huge courts every day in his garden of all the learned men of all religions—Rajahs and beggars and saints and downright villains, all delightfully mixed up, and all treated as one. And then, his alchemy! Oh dear, night and day the experiments are going on, and every man who brings a new prescription is welcome as a brother! But this alchemy is, you know, only the material counterpart of a poet's craving for Beauty, the eternal Beauty. 'The makers of gold and the makers of verse,' they are the twin creators that sway the worlds' secret desire for mystery; and what in my father is the genius of curiosity—the very essence of all scientific genius—in me is the desire for beauty. Do you remember Pater's phrase about Leonardo Da Vinci, 'curiosity and the desire of beauty'?

Mrs. Sarojini "lisped in numbers for the numbers came." She herself says:

I don't think I had any special hankering to write poetry as a little child, though I was of a very fanciful and dreamy nature. My training under my father's eye was of a sternly scientific character. He was determined that I should be a great mathematician or a scientist, but the poetic instinct, which I inherited from him and also from my mother (who wrote some lovely Bengali lyrics in her youth), proved stronger. One day, when I was eleven, I was sighing over a sum in Algebra;

it wouldn't come right; but instead a whole poem came to me suddenly. I wrote it down. From that day my 'poetic career' began. At thirteen I wrote a long poem *a la* 'Lady of the Lake'—1300 lines in six days. At thirteen I wrote a drama of 2000 lines, a full-fledged passionate thing that I began on the spur of the moment without forethought, just to spite my doctor who said I was very ill and must not touch a book. My health broke down permanently about this time, and my regular studies being stopped I read voraciously. I suppose the greater part of my reading was done between fourteen and sixteen. I wrote a novel, I wrote fat volumes of journals; I took myself very seriously in those days.

This long extract shows us how she felt within herself the stirrings of irrepressible poetic genius early in life. In the case of all truly poetic natures, harmonious expression comes early and naturally in life, because the beauty of the outer-world and the sweetness of the inner kingdoms of love and thought are the vibrations of the Divine element in the universe and cause harmonious vibrations in the *Æolian lyres* of truly poetic hearts.

Sarojini Chattopadhyaya passed the Matriculation examination of the Madras University in her twelfth year and at once became famous throughout India. She was sent to England in 1895, and stayed in England till 1898, studying first at King's College, London, and afterwards at Girton till her health again broke down. During a short period before 1898 she travelled in Italy. Italy with its radiant sunshine and warmth and beauty, Italy the home of Virgil, Dante, and Petrarch—the genius of Raphael and Michael Angelo—stirred her heart by its beauty and its rich legacy of noble memories and artistic achievement. She says:

This Italy is made of gold, the gold of dawn and daylight, the gold of the stars, and, now dancing in weird enchanting rhythms through this magic month of May the gold of fireflies in the 'perfumed darkness'—aerial gold. I long to catch the subtle music of their fairy dances and make a poem with a rhythm like the quick irregular wild flash of their sudden movements. Would it not be wonderful? One black night I stood in a garden with fireflies in my hair like darting restless stars caught in a mesh of darkness. It gave me a strange sensation, as if I were not human at all, but an *élan spirit*.

She returned to Hyderabad in September 1898, and in the December of that year married Dr. Naidu though he belonged to a different caste. We have nothing to do in this sketch with the problem of inter-caste marriages but her bold step shows the sincerity of her soul and her love of freedom. She has given beautiful names to her children. They are called the *sons of Victory* (Jaya Surya), the *Lotus-born* (Padmaja), the *Lord of battles* (Ranadheera), and the *Jewel of Devotion*.

(Lalimoni.) Her wedded life has been happy and has left her ample leisure to fulfil the great purpose and passion of her life—the dedication of her soul to the service of the Muse of Poetry.

She has recently appeared on various platforms in India and has shown rare talents as a stirring speaker capable of leading our land towards higher stages of national life by the power of her spiritual vision and emotional appeal. In Hyderabad she is a great social force making for harmony and happiness. The following extract from *Dyer's English Woman in India* is an eloquent testimony to this aspect of her life. He says:

She now lives in Hyderabad, the great veiled city, where the women behind the Parda are scholars in Persian and Arabic, besides being well read in the best literature of the East. Here Mrs. Naidu holds a unique position, as a link between the English and Indian social elements, she lives in a city where poetry is in the air, surrounded by love, beauty and admiration; and her influence behind the Parda is very great.

As a woman of great beauty and personal charm, as a queen of society, as a sweet-toned and stirring speaker on public platforms, and as a great poet, her life has been a brilliant record of rare achievement for the uplift of our beloved motherland.

PERSONAL CHARACTERISTICS.

The representations of her face and figure that are prefixed to her two volumes of poems published in England, *The Golden Threshold* and *The Bird of Time*, do not adequately convey a proper impression of that divine restlessness of nature and hunger for the perception and enjoyment of beauty that are apparent in her mobile face and her eager eyes that seem to be always in search of forms of beauty in an ideal world. Mr. Arthur Symonds says in his introduction to Mrs. Sarojini's *The Golden Threshold*: "Her eyes were like deep pools, and you seemed to fall through them into depths below depths." A verse from a poem written some time ago in praise of Mrs. Sarojini brings out the abovesaid fact and we make no apology for quoting it.

Full well we know thy countenance bright,
Thy sylph-like form and dreamy eyes,
Ablaze with fine poetic light
Like stars in radiant summer skies.

Those who have had the privilege and honour of Mrs. Sarojini's acquaintance know her kindness of nature and her winning graciousness of manner. Her goodness of heart and her love of her people were evident in the way in which she sought to alleviate the misery caused by the recent appalling flood that washed away a large portion of the city

of Hyderabad. The writer of this sketch had the happiness of becoming known to her at Madras during the Christmas of 1909, and he had the privilege of hearing her recite one of her most beautiful poems—the poem entitled *To a Buddha seated on a Lotus*. As he heard her recite the verses that thrub with a great passion for the raptures of heavenly peace and love, he realised wherein lay the peculiar greatness of her genius. The scene was one that could never be forgotten. As stanza after stanza came out of her lips with a passionateness of cadence that showed now the yearning for beauty was the ruling passion of her poet-heart, the magic of her melodious voice was such that her hearers

Felt like some watcher of the skies
When a new planet swims into his ken.

SOME ASPECTS OF HER GENIUS.

The rare and peculiar elements of Mrs. Sarojini's genius are brought out in Mr. Arthur Symonds' Introduction to *The Golden Threshold* with that jewelled beauty of phrase and that pervasive perfume of sentiment that mark the accomplished poet and literary artist. The first aspect of Mrs. Sarojini's genius that deserves admiration is her passionate desire for beauty. To a genuine poet the love of beauty causes an exquisite rapture that is almost an agony, and in his eyes the pursuit of the divine sweetness of the spirit of poetry is the highest thing in life. D. G. Rossette gives expression to this feeling in one of his beautiful sonnets.

This is that Lady Beauty, in whose praise
Thy voice and hand shake still,—long known to thee
By flying hair, and fluttering hem,—the beat
Following her daily of thy heart and feet,
How passionately and irrevocably,
In what fond flight, how many ways and days!

Mr. Arthur Symonds says:

It was the desire of beauty that made her a poet; her 'nerves of delight' were always quivering at the contact of beauty. To those who knew her in England, all the life of the tiny figure seemed to concentrate itself in the eyes; they turned towards beauty as the sunflower turns towards the sun, opening wider and wider until one saw nothing but the eyes.

Another peculiar characteristic of Mrs. Sarojini's nature is her wonderful physical and nervous organisation which enables her to perceive a radiance of beauty and sweet hints of divinity where familiarity and our coarser texture of mind prevent us from seeing beauty or divinity. Mr. Symonds says: "Pain or pleasure transported her, and the whole of pain or pleasure might be held in a flower's cup or the imagined frown of a friend." This wonderful perceptive faculty when coupled

with a gift of musical and imaginative utterance goes to make a great poet. Another trait that is noteworthy in her is her humour. This is not noticeable in her poems, but those that have had the honour of her acquaintance know this very well. The most noteworthy element in her nature is that wonderful something that defies analysis, that magic of temperament that is characteristic of the East, that quality which we seek in vain elsewhere. The spirit of inwardness, the power of recognising divine immanence, the love of the spiritual aspects of beauty, the passion for peace, the longing for divine communion, the luminous self-poised rapture of contemplation and meditation—in fact all that the Hindu race as a distinctive race stands for in the realms of higher thought and emotion—find expression in the writings of this gifted poet.

MRS. SAROJINI AS A SPEAKER.

Before we proceed to discuss Mrs. Sarojini's characteristics as a poet, we should consider her merits as a speaker. Her public utterances on various platforms are all characterised by an intense patriotism and a desire for national upwardness of effort in all directions. The following extract from a report of her speech on "The Fatherhood of God and the Brotherhood of Man" at the Theistic Conference held at Madras some years ago speaks for itself:

Religion was the crown of life, and while other forms of life and activity were legitimate occupation for the talents and energies of man, the spiritual and moral uplifting of the nation was a duty and a responsibility for every one of them and deserved to be looked at from a larger and a broader view than the narrow groove of mere personality; their action, even in small spheres, as small and insignificant as any in creation, produced a wave of happiness and bliss in the larger ocean of humanity. They occupied a definite and a unique plan in the scheme of national life and national progress, and she would beg of them, as their sister, to accept their responsibilities as men and work for the spiritual, moral, and intellectual enlightenment of their race of both sexes.

She said in an eloquent address to the Historical Society, Pachayappa's College:

You have inherited great dreams. You have had great duties laid upon you. You have been bequeathed legacies for whose suffrage and whose growth and accumulation you are responsible. It does not matter where you are and who you are. Even a sweeper of streets can be a patriot. You can find in him a moralising spirit that can inspire your mind. There is, not one of you that can inspire your mind, there is, not one of you who is so humble and so insignificant that you can evade the duties that belong to you, that are predestined to you, and which nobody but you can perform. Therefore each of you is bound to dedicate his life to the uplifting of his country.

TORU DUTT AND MRS. SAROJINI.

Before we enter upon a consideration of Mrs. Sarojini's poems—the works on which her fame rests most securely—it will be interesting to compare her poems and her achievement with a most sweet and winning personality that perished in the bloom of its youth before it could rise into the highest heaven of song—Toru Dutt. It is a curious fact that Edmund Gosse should have been the person that introduced Toru Dutt's poems to the world and wrote an introductory memoir of Toru Dutt. It is Mr. Gosse that has introduced Mrs. Sarojini's recent volume of poems entitled *The Bird of Time* to the world, and who in Mrs. Sarojini's words "first showed her the way to the Golden Threshold" of poetry. He deserves the sincere praise of all Indians for his sympathetic appreciation of Indian poetic genius and his introduction of it to the Western world. Regarding Toru Dutt, Edmund Gosse says: "When the history of the literature of our country comes to be written, there is sure to be a page in it dedicated to this fragile exotic blossom of song." The leading poetic qualities of Toru Dutt's verses are its simplicity, its directness, its sincerity. Her sweet personality disappeared before it could acquire the perfection of mellow sweetness that is the most beautiful ornament of great poetry. The following lyric of Toru Dutt's is characteristic of her genius and is full of beauty and melody.

Still barred thy doors! The far east glows,

The morning wind blows fresh and free.

Should not the hour that wakes the rose

Awaken also thee?

All look for thee, Love, Light, and Song,

Light in the sky deep red above,

Song, in the lark of pinions strong,

And in my heart, true Love.

Apart we miss our nature's goal,

Why strive to cheat our destinies?

Was not my love made for thy soul?

Thy beauty for mine eyes?

No longer sleep,

Oh, listen now!

I wait and weep,

But where art thou?

Such simplicity of emotional appeal and such artless melody are Toru Dutt's peculiar characteristics as a poet. Mrs. Sarojini's poetic nature and poetic endowment are more complex and subtle than that of Toru Dutt. Another peculiar trait of Toru Dutt as a poet is her loving and minute observation of Nature. The following stanza is a fine example of this power of natural descriptions:

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Or if perchance some perfumed tress
Belostened to the wind's caress,
The honeyed hyacinths complain,
And languish in a sweet distress.

And, when I pause still groves among,
(Such loveliness is mine) a throng
Of nightingales awake and strain
Their souls into a quivering song.

The following Spring lyric has a haunting sweetness and exquisite metrical charm.

Springtime, O Springtime, what is your essence,
The lit of a bulb, the laugh of a rose,
The dance of the dew on the wings of a moonbeam,
The voice of the Zephyr that sings as he goes,
The hope of a bride or the dream of a maiden
Watching the petals of gladness uncloze?

Springtime, O Springtime, what is your secret,
The bliss at the core of your magical mirth,
That quickens the pulse of the morning to wonder
And hastens the seed of all beauty to birth,
That captures the heavens and conquers to blossom
The roots of delight in the heart of the earth?

The deep religious emotion that abides in the poem *To a Buddha seated on a Lotus* has a noble and uplifting effect. The opening stanza is as follows:

Lord Buddha, on thy Lotus-throne,
With praying eyes and hands aloft,
What mystic rapture doest thou own,
Immutable and ultimate?

What peace, unravished of our ken,
Annihilate from the world of men?

Here is a perfect love lyric.

Cover mine eyes, O my Love!
Mine eyes that are weary of bliss
As of light that is poignant and strong;
O silence my lips with a kiss,
My lips that are weary of song!

Shelter my soul, O my Love!
My soul is bent low with the pain
And the burden of love, like the grass
Of a flower that is smitten with rain;
Oh shelter my soul from thy face!

As significant and valuable as this wonderful volume and sweetness of lyric appeal and achievement is Mrs. Sarojini's lyric rendering of Indian folk songs. These folk songs written by Mrs. Sarojini show how fully she has entered into the innermost life of the Indian's heart. The various joys and sorrows that thrill and agitate an Indian's heart from the day when his eyes open on this beautiful earth till his eyes are closed by the hands of death are all described in sweet and musical and passionate verses by the gifted poetess. The following stanza from her poem *In Praise of Henna* can be well appreciated by those who have had an insight into the sweet and gracious ways and habits of Indian maidens:

A Kokila called from a Henna spray:
Lira! Lira! Lira! Lira!
Hasten maidens, hasten away
To gather the leaves of the Henna tree.
The *tilka's* red for the brow of a bride,
And betel-nut's red for lips that are sweet;
But, for hily-like fingers and feet,
The red, the red of the Henna-tree.

The grace of the following lines from her *Indian Love Song* is unique and wonderful:

Like a serpent to the calling voice of flutes,
Glides my heart into thy fingers, O my love!
Like the perfume in the petals of a rose,
Hides thy heart within my bosom, O my love!

Her poem entitled *A Cradle Song* has an inimitable appropriateness and sweetness. We quote here only the first stanza of it:

From groves of spice,
O'er fields of rice,
Athead the lotus-stream,
I bring for you
Aghast with dew
A little lovely dream.

We shall quote lastly the exquisite poem about *Suttee*:

Lamp of my life, the lips of death
Have blown thee out with their sudden breath,
Nought shall revive thy vanished spark.....
Love, must I dwell in the living dark?

Tree of my life, death's cruel foot,
Hath crushed thee down to thy hidden root,
Nought shall restore thy glory fled.....
Shall the blossom live when the tree is dead?

Life of my life, Death's bitter sword
Hath severed us like a broken word,
Rent us in twain who are but one...
Shall the flesh survive when the soul is gone?

Another trait that we must note in Mrs. Sarojini's poetical nature is her subtle perception of delicate and evanescent shades of feeling and ecstasy and the rendering of such emotions in verses that have a magic vagueness and sweetness and seem to allow us to have a peep through

Magic casement opening on the foam
Of perilous seas in fairy lands forlorn.

The following couplets from *Humayun to Zobeida* suggest a sweet mystical side of the passion of love:

You haunt my waking like a dream, my slumber
like a moon,
Pervade me like a musky scent, possess me like a tune,
Shall any foolish veil divide my longing from my bliss?
Shall any fragile curtain hide your beauty from my kiss?
What war is this of *Thee* and *Me*? Give o'er the wanton strife,

The winds are dancing in the forest-temple,
And swooning at the holy feet of Night,
Hush! in the silence mystic voices sing,
And make the gods their incense-offering.

There are beautiful instances of appropriate and attractive Indian imagery everywhere in her poems but we shall content ourselves with the following in this sketch :

Lo ! he sees,
Like a strange, fated bride as yet unknown,
His timid future shrinking there alone,
Beneath her marriage-veil of mysteries,

We do not think that it would be out of place if we examine here the limitations of Mrs. Sarojini's art so far as can be gathered from her published poems and to suggest that she should give us works of beauty in new forms and on new poetic subjects which have not yet been attempted by her. Her new and emotional renderings of the great and inspiring legends of the past are not simple or natural or in harmony with the most intimate Indian sentiment on the matter. The following is an extract from her poem *Damayanti to Nala on the Hour of Exile*.

O King, thy Kingdom who from thee can wrest ?
What fate shall dare uncover thee from this breast,
O god-born lover, whom my love doth gird
And armour with impregnable delight
Of Hope's triumphant keen flame-carven sword ?

If we compare this with the second part of Kalidasa's *Meghaduta* or Sita's *Message* to her beloved from the Asoka forest we can well realise how in spite of gorgeous diction and imagery Mrs. Sarojini's poem is not real in tone or sentiment and is full of mingled reminiscences from the West—from the ideals of chivalry, from modern poets like Eric Mackay who speaks of lover as having been

Crowned with a kiss and sceptred with a joy

Mrs. Sarojini may have intended these modern renderings of old legends not to be entirely antique in spirit but we should remember that such renderings are not like the English renderings of Greek legends or modern renderings of the mediæval tales of chivalry. These refer to dead ideals and have to be vitalised by modern conceptions. Tennyson's *Idylls of the King* are the most famous illustration of this method. But the ideals embodied in the glorious events of India's past are yet living ideals. It is a great task to embody the highest aspects of these ideals in noble verse and we wish that Mrs. Sarojini will do this work and give it to the world. Again,

Mrs. Sarojini has not given us beautiful poems in blank verse or in the sonnet form. Nor has she written any poems of considerable length. If she will take up work on these lines and apply to them her imagination so richly stored with beautiful conceptions, so plastic, and so original, we have no doubt that she will be able to give to the world works of enduring charm and power and be a light and an inspiration to men and women everywhere in the world.

CONCLUSION.

Taken all in all Mrs. Sarojini is the most gifted poet of our century in India. She has not merely "the vision and the desire" of a poet, but has the voice of a great singer and is a magician in the realm of words and emotions creating new worlds of thought and feeling. She is one of those poets

Whose thoughts enrich the blood of the world,

and who lead mankind by the force of their emotional appeal to higher stages of aspiration and achievement. It is the expectation and prayer of all of us who are her countrymen that she will live long and give us works of beauty that will endure for ever and thrill us with new and elevating emotions. We shall conclude this sketch by quoting a poem on Mrs. Sarojini that appeared some time ago in the pages of *The Indian Review*.

Thou sweetest singer of our day,
Well-versed in song-craft of the West !
Ah ! sing thy bright enchanting lay
In fresh and wondrous beauty drest.
Crowned with the roses of thy rhymes
And thy fair lotuses of song,
Our India 'mid her sister climes
Shines like the moon her stars among.
Thy thought's aglow with fancy's light,
Thy fancy sobered by thy thought,
Thou singest Love's compelling might,
And for its triumphs thou hast fought.
Thou minglest in melodious verse
The warmth and glow of Eastern thought
With that new speech, direct and terse,
Which England's mighty sons have taught.
Our atmosphere of fact and prose
And modern flaunted soullessness,
Hath left untouched thy soul's bright rose,
Its perfume and its loveliness.
Oh Queen of all our minstrel throng !
Our *Kokit* with melodious name !
Pour forth thy bright inspired song
For our loved land's undying fame !

THE PHILOSOPHY OF SRI MADHWACHARYA.

BY

MR. S. SUBBA RAU, M. A.

HERE are three great schools of Vedanta that came to be successively established by three great thinkers of Southern India. The latest of them was Sri Madhwacharya. He institutes a comparative study of the common and oldest authorities, and interprets them in the light of sound logic, giving full value to the internal evidence before he arrives at his conclusions. This feature gives the study of Sri Madhwa's works a historical importance as throwing light either on a very early stage, or on different stages, of philosophical thinking.

THE INFLUENCES IN THE COUNTRY.

When he came forward as a new interpreter of the Vedas and Vedanta Sutras in the middle of the twelfth century, the country was convulsed with the study of the Advaitic Philosophy. The prevailing study, however, had not much interfered with the crystallised religious beliefs and practices. The religious and philosophical literature largely consisted of dialectics, and polemics, full of sophistry, mostly written in the old style. Great erudition was often displayed to confound the ordinary thinker, which filled the masses with wonder and blind admiration. So, when he began to urge his strong objections to the views of older interpreters, he was challenged to expound the true Vedic Philosophy, and he chose to present his views by means of quotations from works which were, at the time, admitted to be great authorities, and by means of the Logic recognised by those authorities, viz., the Vedas, Pancharatna, Itihasa, and Brahmataarka, to which last constant reference is given in his works.

THE SCOPE OF THE PAPER

Thus, we see that he does not claim any originality on his part for the system. He comes forward only as an orthodox interpreter of the system which the Brahma Sutras are intended to teach. A foreign critic justly observes that the system of Philosophy taught by Sri Madhwacharya does not seem to commend itself to many, simply because they are prejudiced by the name 'Dualistic Philosophy', which, he thinks, is a misnomer; and that, if properly presented, it will find more

readers in the world than any other. Accordingly, it is purposed to sketch here, a very general view of the cardinal principles and of the general course of reasoning employed to maintain them.

PHILOSOPHY DEFINED.

Now, wisdom cannot be what it is if it did not imply invariable reference to 'TRUTH', or reality or facts, that is, to things as such and as they are in the given place and time. For the purposes of the present paper, philosophy may be taken to mean: (I) A system of knowledge always having reference to *Truth*, that is, things as they are both in their gross forms and in their subtle and ultimate state; and (II) A system of teaching or writing which is devoted to investigation into the nature of things as a means of attaining to such a knowledge of *Truth*.

The Acharya first tells us that 'Truth' is inseparable from things that are true. Accordingly, his system deals with the ultimate and most general question, what things are fundamentally true, why they should be accepted as such, what relations do subsist and can be logically conceived to subsist or maintained, on authority, between the fundamentals, or between them and their products, or between the several products.

A reasoned and general system of religion of any stability must stand on a worthy philosophical view of all the related things in the range of knowledge. It is therefore, of great advantage at the very threshold to give or receive the warning that, at every step, we should be careful not to jump out of the only ground on which we can possibly stand.

KNOWLEDGE: ITS RELATIVITY.

Now then, the enquiry starts naturally with a survey of that fundamental ground, namely Thought or Knowledge. Only on this available ground, Sri Madhwa rests his philosophy as well as his religion. Thought or Knowledge, whether it is the experience of common parlance or some essential property of some substratum, or that substance itself, it cannot be what it is or must be, when the Knower and the Known correlated to Thought are denied, or are not admitted; for such denial cannot cease to be self-destructive. Thus, in the Acharya's system, consistency rules and exercises a sovereign power over all Thought, and its correctives, and must therefore commend itself to all those that respect the Laws of Thinking.

THE VEDAS AND LOGIC.

In his view, the Vedas are the representatives (in sound) of the ideas of all times, and he

You are the heart within my heart, the life within
my life.

Here is an exquisite stanza from *The Dance of Love*.

The music sighs and slumbers,
It stirs and sleeps again.....
Hush, it wakes and weeps and murmurs
Like a woman's heart in pain;
Now it laughs and calls and coaxes,
Like a lover in the night,
Now it parts with sudden longing,
Now it sobs with spent delight.

There are numerous single lines and stanzas scattered throughout her poems that thrill us with new and mystical, but true and sincere, renderings of sweet and noble emotions. The following are but a few of them:

"The wind lies asleep in the arms of the dawn like
a child that has cried all night."

"Thread with mellow laughter the petals of delight."

"But in the desolate hour of midnight, when
An ecstasy of starry silence sleeps
On the still mountains and the soundless deeps,
And my soul hungers for thy voice, O, then,
Love, like the magic of wild melodies,
Let thy soul answer mine across the seas!"

"The fragrant peace of the twilight's breath,
And the mystic silence that men call death."

"Revive me, I pray, with the magical nectar that
dwells in the flower of thy kiss."

"O hushed the eager feet that knew the steep
And intricate ways of ecstasy and sighs!
And dumb with alien slumber, dim and deep,
The living heart that was love's paradise."

"Alone, O Love, I breast the shimmering waves,
The changing tides of life's familiar streams,
Wide arcs of hope, swift rivers of desire,
The moon-enchanted estuary of dreams."

But no compassionate wind or comforting star
Brings me sweet word of thine abiding place.—
In what predestined hour of joy or tears
Shall I attain the sanctuary of thy face?"

"What tender ecstasy of prayer and praise
Or lyric flower of my impassioned days?"

"But now, in the memoried dusk you seem
The glimmering ghosts of a bygone dream."

We might quote many more lines and stanzas but have to stop with the above in this sketch lest it should outgrow all reasonable bounds of space.

The next aspect of Mrs. Sarojini's poetry that deserves consideration is the character of her nature poetry. To her, nature does not convey incommunicable messages of peace and joy and inner illumination. Nature is to her what it was to Tennyson—a background for the portraiture of human emotions. But the ecstasy of the heart that wakes into being at the sight of the loveliness of the world is beautifully expressed in words that thrill with a passion of happiness in Mrs.

Sarojini's verses. The following are two beautiful stanzas from her *Champak Blossoms*:

Only to girdle a girl's dark tresses
Your fragrant hearts are uncured;
Only to garland the vernal breezes
Your fragile stars are unfurled.

You make no boast in your purposeless beauty
To serve or profit the world,
Yet, 'tis of you thro' the moonlit ages
That maidens and minstrels sing.

And lay your buds on the great god's altar,
O radiant blossoms that sing
Your rich, voluptuous, magical perfume
To ravish the winds of Spring.

The following passage is equally beautiful and illustrative of her attitude towards nature. It is from her poem on *Ecstasy*.

Shall we in the midst of life's exquisite chorus

Remember our grief,
O heart, when the rapturous season is o'er us
Of blossom and leaf?

Their joy from the birds and the streams let us borrow,

O heart! let us sing,

The years are before us for weeping and sorrow.....

To-day it is Spring!

One of the most pleasing and noble characteristics of Mrs. Sarojini's poetry is the passionate love of our beloved motherland that throbs in them. At a time when the inhabitants of this land are fired by the idea of a happy and united motherland—of India crowned with the Himalayas and with her lotus feet washed by the adoring ocean, it would be an anomaly if the most gifted poet of the age should not feel the passion of love of India in her heart and give it tuneful and uplifting utterance. The following poem *To India* is worth quoting and remembering:

O young through all thy immemorial years!
Rise, Mother, rise, regenerate from thy gloom,
And, like a bride high-mated with the spheres,
Beget new glories from thy ageless womb!

The nations that in fettered darkness weep
Crave thee to lead them where great mornings break,

Mother, O Mother, wherefore dost thou sleep?
Arise and answer for thy children's woe!

Thy future calls thee with a manifold sound
To crescent honours, splendours, victories vast;
Waken, O slumbering Mother and be crowned,
Who once were Empress of the Sovereign Past.

Another excellent trait of her poetry is the high and exalted view sketches of the function of poetry in life. She has an assured belief in the poet's great mission in this world. In her poem entitled *In the Forest* she says:

But soon we must rise, O my heart, we must
wonder again
Into the war of the world and the strife of the throng;
Let us rise, O my heart, let us gather the dreams
that remain,
We will conquer the sorrow of life with the sorrow
of song.

Again, she sings in *The Fairy Isle of Janjera* :

There brave hearts carry the sword of battle,
'Tis mine to carry the banner of song,
The solace of faith to the lips that falter,
The succour of hope to the hands that fail,
The tidings of joy when Peace shall triumph,
When Truth shall conquer and Love prevail.

Having considered thus far the qualities of Mrs. Sarojini's poetic matter and her poetic ideals, we shall proceed to consider the qualities of her poetic form. The first quality that deserves our attention is what has been stated prominently in Arthur Symonds' Introduction to *The Golden Threshold* as the "bird-like quality of song." There is a thorough air of naturalness, freedom, and delight about her songs and lyrics. She seems to be

Sailing with supreme dominion
Through the azure deep of air,
and it seems as if

With her clear keen joyance
Languor cannot be.

The following stanza from her poem entitled *To My Fairy Fancies seems to embody her spirit's soaring into a higher heaven of thought and feeling than is given to others* :

Nay, no longer I may hold you,
In my spirits' soft caresses,
Not like lotus leaves enfold you
In the tangles of rav tresses.
Fairy fancies, fly away!
To the white cloud-wildernesses,
Fly away!

The next characteristic of her poetic style that deserves to be noted is her exquisite melody of rhythm and consummate mastery of metrical form. She has tried many metres and has succeeded in all of them. One of her favourite metrical devices is the introduction of anapestic feet in the middle of iambic measures. To do this successfully one should have an unerring ear for the finest cadences and harmonies of language. This device enables her to give a lilt to her song, and a quickness of movement, that are exquisitely melodious and delightful to trained ears. The following is an excellent example of her method :—

Our lays are of cities whose lustre is shed,
The laughter and beauty of women long dead
The sword of old battles, the crown of old kings,
And happy and simple and sorrowful things.

Her mastery of ever complex and long metrical structures is apparent from her poem as *The Indian Dancers*. We quote here only one stanza from it.

The scents of red roses and sandalwood flutter
and die in the maze of their gem tangled hair,
And smiles are entwining like magical serpents the
poppies of lips that are opiate-sweet;
Their glittering garments of purple are burning like
tremulous dawns in the quivering air,
And exquisite, subtle and slow are the tinkle and
tread of their rhythmical and slumber-soft feet.

She has not attempted much in blank verse or in the sonnet form as yet. But her poems exhibit a marvellous melody and rhythmical grace, and cling to the mind long after they are read,

Like memory of music fled

Like aught that for its grace may be
Dear and yet dearer for its mystery.

Further, we should have an adequate recognition of her jewelled beauty of phrase, and her subtle magic of imaginative temperament that makes her illuminate by a single flash of epithet a world of new ideas and feelings and unfamiliar relations between familiar things and spiritual meanings and joys in facts which convey no messages to ordinary ears. A few illustrations of her illuminating epithets and ideas are given below —

- "She sways like a flower in the wind of our song"
- "To the kail-haunted river-isles where lotus lilies
glisten"
- "Of bridal-songs and cradle-songs and sandal-scent-
ed leisure"
- "Your ancient forests hoard and hold
The legends of their centured sleep"
- "An ecstasy of starry silence sleeps
On the still mountains and the soundless deeps"
- "And faith that dreams of a tarrying morn,
The fragrant peace of the twilight's breath"
- "The moonless vigils of her lonely night"
- "Winged dreams that blow their golden clarion,
And hope that conquers immemorial hate"
- "Fireflies weaving aerial dances
In fragile rhythms of flickering gold."

Another characteristic of Mrs. Sarojini's poetic style that has to be noted is the exclusively Indian character of the imagery and sentiment that pervade her poems. Her poems are full of beautiful reminiscences from ancient poetry and legends, and references to the beautiful customs and habits that rule Indian modes of thought and action. The following is an admirable illustration of this aspect of her genius. It is from her poem *Leili*.

A caste mark on the azure brows of Heaven,
The golden moon burns sacred, solemn, bright,

THE NATURE OF THE WORD AS EVIDENCE.

The authoritativeness of the Word or Testimony has a peculiar significance and requires a special effort of the modern mind to perceive the force of admitting it as such.

Sabda or Testimony may, for all practical purposes, be supposed a record, rather a permanent exponent, of ideas (eternal or other, as the case may be), which, not being within the range of our sense experience, are still conveyed to us by the power of the Word.

VALIDITY OF KNOWLEDGE.

If a certain item of sense-perception is indisputably correct and valid, it would then be impossible to accept as valid a statement contradicting that. Moreover, our understanding of the language is generally based on our sense experience and only through this, language can help us to conceive things and facts, when these are beyond the range of direct observation or of inference. Thus the Acharya recognises the importance of Sense-Perception as the first opening of the gates of Knowledge to be acquired through other means than self-intuition. In human nature, intuition, though the very basis, is yet limited in many respects in the case of the soul.

The next point to be constantly borne in mind is that, if sense-perception furnishes facts on which the process of reasoning primarily depends, the Word does it on a larger scale in relation to what may lie beyond the range of our senses. Neither *Pratyaksha* nor *Sabda* (Word) can be treated as a variety of *Inference*, since the process involved in this are not required in the other two.

OBJECTIVE REALITY.

From what has been said it is clear that the theory of knowledge as maintained here implies objective existence and reality of things, facts, or aspects in relation to the Self as the knower. Then the reality of such objective existence or aspect is the first of the philosophical points to be considered. From the logical conception of a fact or Reality, there is no necessity for supposing that whatever is not eternal or unchanging cannot be Truth or reality or fact. Even a phenomenon that may last for a single moment is a fact, and the perception thereof as a phenomenon is a true and correct perception. In the first place, knowledge generally implies an object as existing out of itself. With reference to such an object the primary notion takes the form "it is a thing," more correctly, "it is" (the positive). The notion

"it is not" (the negative), surely depends upon the primary positive notion "it is"; for without this reference, the second notion does not arise. Hence we have a practical definition:—That with reference to which the notion "it is not" cannot primarily arise at all times or at all places, constitutes the existence (*being*) of a thing. When a perception arises of the knowing Self or of anything else, its existence is implied in the very first apprehension, as also the reality or validity of the apprehension. If in certain cases, the perception happens to be at variance with the facts implied in it, and it is to be given up as false, some other perception, at least, that which proves the preceding to be a mistake, must certainly claim this reality and validity; otherwise, every notion would have to be given up as a mistake without proof—a position that cannot save one from self-contradiction.

BHEDA OR DIFFERENCE.

Further, the ideas of distinction cannot be accounted for, so long as no intrinsic essential peculiarities are admitted in the things themselves which are connected as causes with the several notions. Therefore, the Acharya holds that in the proper exercise of the senses and faculties all the apprehensions or notions are representatives of Truth. Hence, the unimpeached notions implying relations prove difference to be a truth whether it is in things or aspects. This is the next most fundamental principle.

DIFFERENCE—WHETHER CONVENTIONAL.

Could we not dispose of the notion of difference as conventional? We cannot; for if a certain distinction be called conventional, it does not mean it is false. We have the ordinary distinction as positive and negative. In the ordinary acceptance, it cannot be proved absolutely unreal. It does not cease to be, even if we use the terms in a different order. Wherein has convention its own origin? It is not possible to conceive that mere convention could make the distinction which is not. On the other hand, when distinction already exists, convention steps in in the use of the term or of any such mark to denote the distinctness and thereby to help memory and further thought, and facilitate communication. So the term is conventional and it may not matter whether this term or that is appropriated to denote this or that aspect or thing of those under consideration. Such terms either need not be unreal. Nothing could be found to prove that things causing the

changing as they may be, primarily claim the recognition of their being connected, intimately too, with some basis. The changes or appearances are at the same time different in different things, pertinently suggesting a difference in their bases or causes.

THE AIM OF PHILOSOPHY.

The philosophical enquiries always set about investigating the highest purpose to be attained by man, by all those in whom such a wish is implanted. The presumption has been that man is in a state of misery or change, and all endeavours must tend to his rising out of it. The possibility of realising that end depends upon a thorough understanding of the causes and the laws governing this undesirable state. In Sri Madhwa's view the experiences of the world are as irrefutable facts as their causes must be. The different conditions of man must therefore be looked upon as different combinations either of causes or effects. If particular combinations have tended to this miserable state, an analysis or unravelling of this complex condition, restoring the several elements to their original condition, or instituting a different set of combinations must tend to a different state. Taking this position we can see that the Being that thirsts after realisation of a better state can possibly have it and that that attainment alone can be the sensible end of man. Accordingly Sri Madhwa sees the fitness of, and finds reasons for, starting with the proposition that the world is real, and its wise and good Ruler is a Reality of all excellence and powers. Therefore a true understanding of the world and its Author, and of their true relations, he says, gradually leads to the direct cognition of the Lord and His Grace towards the desired Salvation.

MATTER OR PHYSICAL SUBSTANCE.

An idea of *what is not, was not, and will not be at any time*, is yet possible to have, and it is necessary in contradistinction to the idea, *what is, was or will be*. That idea, we must admit, is called forth by some force of imagination, however formless, vague and indefinite the representation may be. Sometime, it may be called forth by the use of language which has no reference to any fact or object that has a being. Without such a vague conception at least of absolute non-being, there could be no denying it either.

Starting with this principle he tells us that the different properties and characteristics or tendencies of mutually exclusive nature, abstractions as they may in themselves be, do point to difference

in substances, gross or subtle, wherein they must rest. For instance, let us take all unintelligent matter to be one kind of substance. If that were absolutely homogeneous and every portion of it absolutely like any other portion in all respects it would be difficult consistently to explain the very many and different phenomena. The explanation sought to be given by the combination in different proportions or by the differently acting force working upon it, cannot succeed so long as the principle is assumed to be the one absolute substance *absolutely homogeneous*. On the other hand, different principles or even particulars may have such prevailing kindred nature as may be fit to be considered under one class forming a practically homogeneous heap or mass. That is to say, the classification or assortment into one group or class does not necessitate the recognition of a substance in *general* to be absolutely identical either in quantity or quality, except perhaps by a forced thought or forced *expression* or by regarding things to be such under peculiar conditions or light; under such conditions imagined or instituted *by us* they might exhibit a similar form of virtue, but this cannot prove that their differentiating virtues are not at all. Hence *prakriti* or unintelligent matter, (which is the physical matter of the modern or the materialistic science, fit to be weighed or analysed, or treated in ever so many ways), which in conjunction with a force or forces may variously fall into combinations of its own constituent principles, and according to proportions, yield different and useful products, is philosophically and logically conceived to be *one*, i.e., *one kind* of substance, from the ruling common characteristic of *being subject to modification*. When this is thus found to be one distinct nature, another by virtue of what the same understanding implies must be admitted as exhibiting a different set of characteristics. The mental and moral phenomena refuse to be resolved into that modifiable ponderous physical substance; for, supposing for a moment that they could be so resolved, it would then be the absolute annihilation or denial of the mental and moral nature as having really no causal or germinal existence. The difficulty of taking up such a position being so evident, some have found it easier and more agreeable to hold that all physical matter or phenomena, if at all, exist only in idea and might be resolved into idea, which, must however, ultimately stand unrelated. Thus the two views are mutually exclusive, though both the sides appear to be in actual combination, and hence, in observation too.

be seen that (1) in this system a special significance is attached to *Purushartha* the chief good, which the Intelligent being thirsts after to attain; (2) the means with which we are endowed and are working are not naturally discredited; (3) - that everything concrete or abstract proved to be truth or proved inherent in the truth has a real value and purpose, (4) that Knowledge essential and experiential are both useful attributes of the limited Intelligent being (5) that the senses in their normal and sound condition and the Eternal Testimony consistently interpreted are the sources of all reliable knowledge; (6) that the limitations of knowledge in the finite *jiva* is no impediment to obtaining a true perception of the Absolute to the necessary extent (7) that the attributes of the Absolute are as absolute as itself and are essentially the same so as not to become its limitations in any manner; (8) that difference or distinctness is a characteristic of everything, since anything that is perceived is perceived to be distinct from everything, either generally or specially; (9) that the property of *Particularity* enables us to abstract the various aspects of one and the same thing and to speak of them as separate things while the identity of the thing is not interfered with; (10) that on the strength of the only reliable evidence vouchsafed to us absolute identity of all that appear different ceases to be acceptable; (11) that the three kinds of entities are the least to which all the phenomena can possibly be reduced, and they cannot be fewer to afford a consistent explanation; and (12) that the philosophical dignity of oneness of all is questioned on the strength of evidence as tested by logic, and, in spite of various analogies and grand scientific enquiries, that oneness hoped for in the end would only stand in inexplicable destitution of purpose, either in the beginning or at the conclusion. Only such of the points have been touched upon as are necessary for the general reader to have a clear idea of the distinctive character of Sri Madhwa's philosophical views. Many more points of special interest to a philosophical thinker or those necessary for showing the strength of the system to full advantage, or logical interpretations of the Upanishad passages seeming to contradict Sri Madhwa's views are beyond the scope of this sketch.

More than any other, the one feature that has been brought out is Sri Madhwa's contention that the validity of sense experience cannot be totally impeached and the *Srutis* cannot be interpreted as contradicting either that experience or any psychological law, that no transcendental positions con-

tradicting them can be admissible. The realistic view of the phenomenal world as well as of its positive causes expressed in the *Rigveda* (vide *Mandalas II to VII*) and the condemnation of the opposite view in the *Bhagavad Gita* (chap. xvi-8 &c.) afford an enormous strength to his psychological data. He tells us that in the particulars of a class the points of community in one are not identical with those in another, but they are only two sets like each other. The points of difference equally form the essence of each individual and thus the full contents of a particular comprise both the points of community and those of difference. If those are real, no reason can be seen why these alone should be thought unreal. Both being equally real as the essence of the thing, he cannot see that mere difference in the essential nature between one and another could become the source of misery or defect.

The cause of misery must be found in the peculiarities of each *jiva*, or in some circumstances such as passions, all culminating in some ignorance or misapprehension, which cannot with any propriety be supposed to limit the Unlimited Intelligence, from which on the other hand, the limited intelligence cannot without help rise to the realisation of a better and ever blessed state. Accordingly the *Sutrahara* has shown how the gradation or difference does not in any manner mar the sense of perfect blessedness of the *jivas* in the heavenly kingdom. Similarly the *gunas* known as *Satva*, *Rajas*, and *Tamas* are those to be eschewed, but not the qualities (i.e., the properties) of wisdom, nobility, power and such excellent and essential attributes which make the individual; for these cannot go at all. This is absolutely true of the Lord whom the *gunas* of *prakriti* could never assail. In fine the theory of Sri Madhwa comes forward to exhibit the truth on the basis that the causes of our moral aspirations are absolutely real; those conscious aspirations are equally real; and the realisation of those aspirations must be and is a gloriously absolute and conscious reality—a position which alone he thinks confers true dignity on a philosophical view. It must be edifying to our understanding to conclude that the religious and moral laws should, if at all, commend themselves for acceptance as resting upon such a background of philosophical positions full of consistent promise. In conclusion, we shall, with Sri Madhwa always praise the perfectly good and wise Lord and pray for a flood of light which will ever discover the pure and simple truth to our limited yet unbewildered sense.

gence. Thus a grand purpose is read through the changes that are produced to, and withdrawn from, the view of the *jiva*. When thus the principle of essential distinction is recognised between the entities, the Evolution cannot be considered to have any particular value with reference to that Matter alone. Though this matter and the spiritual essence cannot become mixed up into a substance of one nature or of a third nature, still Matter does exist only for the uses of the other, and hence the *stages* of its gross evolution are intended to contribute to the subtle evolution of the light of understanding in the spiritual being whose essence does not thereby become modified. If then the course of evolution in Matter should depend upon the course that has to be passed through by the spiritual being, and if the latter course should be regulated by the peculiarities resting in the *jiva* and consequently the line appointed by the guiding Omniscience, the course of Evolution cannot, and need not, be as perfectly straight and advancing only onwards as we would have it. The principle being to give the spiritual entity all those experiences that may give the development necessary for the attainment and the intelligent and intelligible realisation of the final goal, and as it is to be reached severally by those beings, the law of Evolution should be taken to work as modified by Karma, which necessarily works in a zigzag course.

KNOWLEDGE SENSUOUS AND NON SENSUOUS.

The intelligent being must, by virtue of its own essence, know certain things directly, either its own aspects or other objects ever present to it. That is to say, it has non-sensuous knowledge. When we have called it limited intelligence, the non-sensuous knowledge it has, though very necessary, cannot be very considerable; nor should the mistake be made that it possesses all the required knowledge either; on the other hand it has essentially the faculty to extend within certain limits the sphere of its understanding by the experiences which the conditions are intended to bring about. The non-sensuous knowledge is called *saṁskṛta gñāna* and the Self constitutes by itself the faculty of perceiving directly, and hence it is *saṁskṛta*. The details of non-sensuous knowledge lie dormant in the case of many souls, and in fact their attention is more strongly drawn to sensuous presentations. This state of the soul is described as *samsarabandha*; for while in that condition the soul happens to be engrossed with the passing circumstances made sufficiently attractive, why, in an overpowering degree, though not, after all, without a purpose

even therein. That is, the *jiva* is, in the long run, expected to discover how forgetful he has been of his own nature and of the Lord and other things of permanent and absolute interest, which he could realise only by contrast, and by the disgust and dissatisfaction he must feel and develop towards them.

BHARSA OR BONDAGE.

The bondage or the evident limitation by a body or bodies which appear to be the impediment to such realisation is by some regarded as only seeming or unreal; it is said that the unreal seems to be real through Ignorance, against which difficulties have been already raised; for they hold that, being unreal, the bondage can possibly vanish when the veil of Ignorance is raised. Sri Madhwa says that the limited intelligences are in real bondage, since they are eternal and ever capable of some essential perception, desire, and activity, which differ in each both in kind and degree, and they are, therefore, naturally invested like unto a seed with an appropriate husk of a *lingaśreera*, that is a subtle body of *prakṛiti*, which is a reality distinct from the essence of the intelligent being. When it is said that the bondage is real, it does not mean it is the essential nature of the being. The Lord in His perfect wisdom, not according to our wisdom agreeable to our desires and wishes, institutes those real conditions of bondage; He also raises us from their midst when the evolution of our nature is complete. Thus the responsibility which the moral being must bear is not merely phenomenal, but has a firm basis and significance, though not generally perceived by us—(vide author's summary of the 18th chapter of the Gita)

KARMA AND KNOWLEDGE.

When the essential nature of workers and their conditions are thus conceived to be real, it is easy to see that they have to do Karma, that is, to work so as to gain that knowledge which should engender devotion to and secure the grace of Brahman. Directly from this position it is clearly seen that the prescribed Karma is the means of the required knowledge which in its turn, purified and exalted by devotion is the immediate and most important step towards the goal. Hence knowledge is superior to Karma but they are not antagonistic, which might appear to be the case under some confusion of ideas.

The Karma spoken of in the foregoing paragraph is a means to knowledge enjoined upon the worker and as such it consists of duties that one should necessarily perform. Again Karma is often

THE JEWS IN COCHIN.

BY MR. A. I. SIMON.

THE advent of the Jews of Cochin (by "Jews," for the purpose of this article, I mean, the "white Jews") to Malabar dates back from the beginning of Christian era. The Jews who are living at present in Cochin have no authentic records of their own relating to their arrival and settlement in Malabar. Historians and travellers have suggested much earlier dates; for instance, (1) with Solomon's fleet (Basnage), (2) through the Assyrian captivity of the ten tribes (Valentine), (3) through the Babylonian captivity (Hamilton). But, according to their own tradition, handed down from father to son, fragments of which had been reduced to writing at a later date, they came to Malabar about 70 A.D., soon after the destruction of the second temple by the Romans, and the final desolation of Jerusalem. This date appears to have received confirmation from the local annals as well as from the Mahomedan historians of later ages.

They settled down in various parts of Malabar, the majority of them living in Cranganore, known at that time as Anjuranom or Shingley. God helped them to find favour in the eyes of the Emperor Cheraman Perumal who reigned from Goa to Cape Comorin and by whom they were received in this country with paternal love. They were there for about 300 years, among a people whom "neither they nor their forefathers knew," and during which time they enjoyed peace and toleration. In 379 A.D., however, (though various historians indulge in dates of their own) Eravi-Vanmar, the then Chera Emperor, granted them many privileges, engraved in copper plates which happily are still in their possession. This deed conferred on them free-hold in perpetuity the town of Cranganore having a three-mile radius territory, as a permanent Jewish Principality together with the right and privilege of being governed by their own chief, and appointed their headman, Joseph Rabban, as their first king, calling him "Srianden Maplah." "The privileges, while they show the simplicity of the age in which they were indulged also argue the high estimation in which the colony was held as a peaceable and respectable society." (O. M. Whish). They form at the same time a valuable token of the services rendered by the Jews to the country

of their colonization and to its ruler. They lived in Cranganore in great prosperity for about a thousand years, under the jurisdiction of the Malabar Emperor; but no monuments, either literary or historical have survived the catastrophes that befell them in the XVI century. The trade was probably entirely in their own hands which brought to them increased wealth, prestige and influence. They also made many converts from the natives of the country as well as from their slaves.

They received many reinforcements from those who left Europe and other parts of the world in consequence of the relentless persecution they experienced in those places. Among these were the sage R. Samuel, and his son the Levite R. Judah—the Jewish Shakespeare—who had come from Spain.

The relation between the Jews and other peoples in Cranganore, especially the Christians bore little or none of an undesirable nature. According to the second Syrian copper plates, a grant of land to build a church was made with the concurrence of the Jewish and Christian dynasties in Malabar—being appointed the joint-protectors of the land and the Church endowed. As pointed out by Rev. Gundert (*Madras Journal of Literature and Science*, April 1844), this proves the friendship that existed between the two communities.

The subsequent history of the Jews in Cranganore consists of a series of catastrophes which led to their complete expatriation from that country. The converts made by them increased in number and about the fourteenth century, became so very turbulent that they demanded equality with the Jews proper, e.g., the right of intermarriage. As a consequence, a serious fight arose in which the total destruction of the Jews would have followed but for the kindly intervention of the Native Princes who brought the rebels to submission, driving the majority of them out of the country. Simultaneously with this revolt dissensions arose among the Jews themselves. The two brothers of the ruling family "Azar" quarrelled for the Chieftainship of the principality, the younger brother Joseph killed the other and usurped the throne. But the sons of the murdered prince, supported by the Native chiefs avenged their father's death and in doing so caused much destruction among the Jews. The Native ruler, perhaps with a view to prevent further disturbance, took into his own hands the administration

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of their principality. The Jewish Kingdom of Cranganore had thus come to an end and all glory departed. Emigration of many Jews to Cochin naturally resulted from these events, while those who remained in Cranganore lived in a state of democracy. Again, in 1524, according to the Mahomedan historian Zeenudeen, the Moors of Cranganore, with the entire approbation of the Zamorin, put to death a great number of Jews and drove the rest to a village in the neighbourhood. To bring the Jewish history of Cranganore to a close, the Portuguese came there early in the XVI century and being accustomed to seeing this ancient nation oppressed in Europe began to ill-treat the remnant of the former community who were already in a state of destitution; and "to escape the intolerance and bigotry of the Portuguese," they, in a body, finally left Cranganore for Cochin in the memorable year 1565. "The destruction of Cranganore the Jews described as being like the desolation of Jerusalem in miniature," (Rev. Buchanan).

In Cochin, the Rajah, "with a liberality that can hardly be understood" to use the words of Sir Charles Lawson, gave them a big piece of land tax-free to build their houses and synagogue which was constructed in 1568 near one of the most celebrated temples in Cochin situated in the Muttancherry palace grounds, a single boundary wall separating the two places of worship. It is in this palace that the coronation ceremony of the successive Rajahs is celebrated and it is in this temple that the ruling Chiefs have to worship before they are installed on the *masnad*. The toleration that the Jews enjoyed here is almost inconceivable when we compare the condition of their co-religionists in other parts of the world.

At this time the Portuguese also had come to Cochin and built a fort there. The relation of the Jews with the Rajah, with the rest of his subjects and lastly with the Portuguese is best described in the words of Van Linschoten (who visited Cochin in 1584) in his Itinerarium published in 1596 and translated into English in 1598. He says:—"Without Cochin, among the Malabares, there dwelleth also divers Moors that believe in Mohomet and many Jewes, that are very rich and there live freely (without being hindered or impeached) for their religion, as also the Mohometans; with their churches which they call mesquiten; the Brahmins likewise (which are the Spiritualitie of the Malabares & Indians) have their idols and houses of divels, which they called Pagodes. These three nations doe severally holde (and maintain)

their lawes and ceremonies by themselves, and live friendly (and quietly) together, keeping good policie and iustice, each nation being of the Kinges counsell, with his Naires which are his gentilmen and nobilitie: so that when any occasion of importance is offered, then all those three nations assemble themselves together, wherein the King putteth his trust..... Amongst the Indians they have their Churches, synagogues, and mesquitas wherein they use ceremonies according to their law; but in the places (where the) Portingales (inhabite and govern), it is not permitted unto them (to use them) openly, neither to any Indian, although they have their family and dwelling houses and get their livings and deal one with the other: (but) secretly in their houses they (may) doe what they will: so that no man take offence thereat: without the towns (and) where the Portingales have no commandment they may freely use and exercise their ceremonies and superstitions, every one as liketh him (but), without any man to let or deny them: but if they be founde openlie (doing it) in the Portingales townes (and iurisdiccions), or that they have any point of Christian (ceremonies) mingled among (theirs), both men and women die for it, unless they turne unto the Christian faith as it oftentimes happeneth. Without the town of Cochin, where the King keepeth his court: there the Jewes and Moores have free liberty to use their sects and ceremonies openlie, for there the Jewes have (made and) built very fair stone houses and are rich merchants, and of the King of Cochins nearest Counsellors: there they have their synagogue with their Hebrue Bible and Moses Lawes, which I have had in my hand: they are most white of colour like men of Europe and have (many) faire women".

Among the special privileges the Jews enjoyed at this time were the exemption from paying the taxes "Muppara" and "Chatnakooli", on the properties they buy, in consideration of the copper plate grants made by the Rajah's ancestor Perumal. This concession lasted till 1783. The Rajah also appointed a chief among them with the title of "Mudaliar" (translated as 'Colonel' by John Debaro, and as 'Capitano,' or Captain in the 'Noticias' by Moses Paiva). "When the Dutch took possession of Cochin in 1663 they met with the leading man amongst them viz, David, Levi (whose grandfather, according to the 'Noticias dos Judeos de Cochin', came from Germany), who was honoured by the Rajah with the title of Mudaliar. He had an official staff given to him mounted with gold,

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Even Lord Curzon seems to have been impressed with the unparalleled toleration the Jews enjoyed in Cochin for in reply to the address given to him by the Jews he said:—"I rejoice to think that under the enlightened administration of the Rajah of Cochin you now enjoy a toleration similar to that which you would enjoy were you residents in the dominions of the British Sovereign."

With the toleration of the community come in all the administrative details which conduce to the moral and material progress of that community. In the year 1872, an Elementary English School was opened by the Government of Cochin in Mattancherri for the benefit of the Jews; but the latter do not seem to have taken as much advantage of the institution as expected, though many boys had their primary education in that school. Encouragement was also given in some cases by exemption from paying school fees, and in others by stipends and scholarships.

It may not have been realised that the Jews, "being a race, independently of capital quality for citizenship are essentially monarchical and deeply religious,"—to quote the words of Lord Beaconsfield,—as they do in every country they live, show extreme loyalty by giving special prayers in their synagogues for the Rajah on all Sabbath and feast days.

What a contrast between the toleration of the Jews for centuries in this State and the merciless persecution of their co-religionists in that civilised country of Russia even in the 20th century! What a credit for the Rajah of Cochin! Percival Landon (author of "Under the Sun") is undoubtedly right when he says: "If ever there were a land of peace, it is here in Cochin."

CAMEOS OF INDIAN CRIME.*

A REVIEW

BY MR. K. R. SIVARAMAN, B.A.

(Of the Madras Police.)



THE rapid increase of interest in all matters concerning India which became markedly manifest at the time of the visit of our beloved King-Emperor to this country, to be crowned in this ancient land, has since been show-

ing itself in various novel and unlooked-for directions. Among the large output of recent books relating to India and Indian topics, not the least interesting among those which may safely be classed as breaking altogether new ground are some devoted to Indian crimes and criminals. What Mr. H. L. Adams began in this line three years ago, Sir Edmund C. Cox, late of the Bombay Police, has been continuing in a series of picturesque, well-written volumes, which convey on the whole a sympathetic presentment of the seamy side of the Indian as he is found in the western portion of the vast peninsula. The author of the book that forms the subject of this sketch, deals with the same topic, but the region from which he draws his lessons and illustrations is the one with which we are more familiar, being largely our own Presidency. In these days when almost every one who claims to speak with authority of this country, from experience varying in degree from a few weeks to a life-time, whether as tourist, globe-trotter, cold-weather visitor or missionary, civil servant, or journalist, deems it his duty to inflict a volume of his impressions or reminiscences for the delectation of his ignorant countrymen, it need not come on us as a surprise that a retired official of the Telegraph Department should think fit to harangue and spin yarns about India's criminals. But the fact amply explains the phenomenon that there should be such a surprisingly detailed series of chronicles of small beer under the pompous name which is given as the title of the book. Under the heads of what in departmental parlance will be classed as grave crime, to wit, murder, dacoity, robbery &c., a few instances of common cases, interesting neither in themselves nor as illustrating any special characteristics or types, have been trotted out. Under the head of house-thefts, petty-thefts &c. a lot of unilluminating experience gained by contact with servants and coolies, and menials of the lowest type, has been dignified into immortality in print. The other subjects treated in the book are the now well-worn themes of false evidence, anonymous letters, mendacity, impostors, fanaticism, disloyalty, superstition, and so on.

The chapter recording the author's experiences of domestic servants may perhaps be useful to his countrymen placed in similar circumstances, but a good deal of his experience appears to have been sadly confined to the dregs of this country. Whether intentionally designed so by the writer or not it is hard to say, but the impression left on the mind by a perusal of the book is to convey

* "Cameos of Indian Crime" By H. J. A. Hervey: London: Stanley, Paul & Co.

a wholly incorrect conception not only of the subject dealt with in the book, but of the people of the country as a whole. The inference appears to be obvious that certain peculiar experiences of the writer came to be regarded by him as characteristic general features applicable to whole classes of persons. Among the persons dealt with in the book, the countrymen of the writer himself are not spared from offensive criticism, and unjust and exaggerated castigation.

To give a few illustrations of the author's peculiarities noticed above, may take up much greater space, than is desirable, and I shall therefore content myself with quoting but one or two instances. In Chap IX headed "Mendacity," the author commences as follows: "The scathing denunciation, 'all men are liars,' is specially applicable to the native of India, high or low, rich or poor, Moslem or Hindoo. The political records of Government—from John Company's days—can give many an instance of bad faith among the aristocracy and higher grades, while, as for the *oi polloi*, there is not one of us who, after even a few months' sojourn in the country, will not but admit that they are liars of the first water. There are rare exceptions, while as to whatever virtues they may possess, one individual out of a thousand has not any conception of or respect for, the truth." The next paragraph of the chapter to which the above is the prelude, is even more interesting, especially in point of taste. "Now, as a rule, the Englishman, when he prevaricates, equivocates, or tells a deliberate lie, will blush, look guilty, stammer, drop his eyes, or exhibit uneasiness in some other manner, and the chances are, that on finding himself cornered, he will confess his falsehood, as the quickest way out of the dilemma. Not so, the native of India. His complexion,—ranging from coffee-yellow to negro-black—does not allow of his colouring-up, that is, visibly, although some authorities assert that with him a sickly green or greyish tinge does duty for the roseate hue which an accusing conscience drives into our cheeks; and the question consequently presents itself whether the native is provided with that troublesome still-voiced monitor. It is not so much "brass" effrontery or hardihood that causes him to look you straight in the face and lie; it is a part of his nature, and all the teaching in the world will not cure him of the vice. Mendacity, in his idea, is no crime; nay, he regards it, as "slimness", a virtue, in fact, so long as it serves his turn. Shakespeare's admonition, "To tell the truth and shame the devil,"

though a house-hold word with us, comes nowhere in his creed. Self-interest is the grand lever towards falsehood. To attain their object, whatever it is, to shield themselves or their friends from punishment or loss, they will lie like the proverbial tooth-drawer, no matter if the object at stake be large or small; to save the situation, they will not hesitate to resort to untruth." The whole chapter goes on in this strain, under the very appropriate heading "Mendacity". We shall only observe that the term is more applicable to the author's own observations than to the people whom he presumes to characterise. As illustrative examples of the profound truths he is holding forth, we are treated to some adventures experienced probably at first-hand with telegraph lascars, parish servants and office dunkees and merials! Verily, it were a consummation devoutly to be wished that some day one of the ill-used tribe of *Kansammahs* and *bullers* should turn the tables by publishing their experiences and reminiscences of their masters' doings. Dealing in another chapter about the genesis of 'disloyalty,' the following naive confession will be found interesting. "Now-a-days, in spite of the march of civilization, the facilities for intercourse with Europe, the evanescence of caste prejudice, and the spread of education, the native openly derides the Christian, and the Cross makes less head-way in its contest with the Crescent and Timurthy than of yore. Why? Because these people go in shoals to England now; they see the moral nakedness of the land, and take very good care to report accordingly when they return. The stay-at-homes who hear these accounts from their travelled brethren are strengthened in their unfavourable opinion by marking our own demeanour amongst them out in India. Their freer mingling and connection with us now give them a greater insight to the seamy side of our characters, which teaches them to regard the white race as immoral, shameless and uncharitable; so, with such ideas, backed by the experiences of those who have visited our country, they arrive at the conclusion that our religion can have no truth or sincerity in it and that their own faith, their own morals, are preferable, having for their basis the very virtues which we teach but do not practise, whereas they, ignorant and sitting in the shadow of darkness as they are, observe them as far as the dictates of their consciences and the tenets of their respective persuasions will admit. It is said that the Indian convert is bad; that, after compassing sea and land to make him a proselyte,

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we also make him twofold more the child of Hell than ourselves. There is a deal of truth in this, as those familiar with the country—especially the Southern Presidency—will acknowledge. The question is, how so many of our native Christians are bad, unless through example set them by their masters? There is no doubt that such is the case, and the sooner a reform comes, the better for both rulers and ruled."

In another part of the book, amid much that is crude and uninformed, there is another startling revelation, about the truth of which I naturally feel incompetent to judge, though I hope and believe it is an unjust exaggeration. Dealing with the "Social Evil"—a subject which is rather the force at present—the writer says: "It is better to say at once that a large proportion of our countrymen in India indulge to an inordinate extent in carnality, and of these, there are some who will have naught to do with the avowed *filles de joie*; . . . they will have nothing to do with the common courtesan; and it is here that the pander comes in In India, the unfortunates may be divided into two classes—the European, with whom may be bracketed the Eurasian or half-caste, and the native. Even counting the casual "lady of easy virtue," too frequently to be found among our females of all grades out there, from the gentlewoman down to the veriest drab of a nurse-maid gone wrong, the white unfortunate forms a very insignificant minority, located in the largest towns only, with considerable European populations, such as Bombay, Calcutta and Rangoon, where they are found in force, and in lesser numbers at smaller places."

The above extracts are enough to show the material which the author has been anxious to place before the public in his country, and the manner in which he has been able to deal with his theme. While the specialist and the professional man can hardly glean anything of profit or instruction to himself, from the well-got up and neatly turned out volume, the effects of the book on the casual general reader especially in the country for whose benefit presumably it has been brought out, cannot but be mischievous and baneful to a degree.

"HAMLET: A STUDY."

BY

MR. P. GOVINDA MENON, B.A.

It was amused to read the study in "Hamlet" which appeared in the November issue of the *Indian Review*.

The very extolling definition of the Poet with which the study opens certainly sounds grand and strikes the imagination. It nevertheless falls completely flat on cold and importunate Reason. "A poet," the study says, "is a prophet. He has a special Message to deliver to the world. He has within him the wisdom of a philosopher, the enthusiasm of a reformer and the systematised knowledge of a scientist." With all deference to the author of the study I beg to say that, not by the weakest reason can I admit this definition although it is, I grant, too beautiful to be knocked on the head. He has entirely misunderstood poetry and the function of the poet. Poetry is neither prophecy, nor philosophy, nor science, nor a combination of them. Poetry on the contrary is an Art; and the poet an artist. His is not to preach, or teach; but to please. He does not address the intellect of man, but his emotions. He does not possess more knowledge than any of his contemporaries as educated as himself. But what he does possess is the faculty, the art, of combining and clothing his ideas, producing harmony and beauty thereby. Just as a jeweller picks a diamond from here, a ruby from there, an emerald from somewhere else and sets them in some geometric form on a beautiful background of gold, so the poet, picks one idea from history, another from science, a third from philosophy, combines them dexterously and expresses the whole in melodious language. But he can make no more claim to the worth of his ideas than can the jeweller to that of his stones. His work is merely to combine and clothe his ideas just as the jeweller's is to arrange and set his stones. Poetry then, is nothing but beauty—beauty of the combination of ideas and the language in which they are expressed; and the poet is none but an artist, whose only function is to furnish this beauty.

There are one or two points more in the introductory paragraph of the study, which I feel I must contest. It says that "the poet studies the past, realises the needs of the present and fore-

exists the future." Well, Messrs. Asquith and Bonar Law do this more or less without being poets. As for the mere forecasting some astrologers also do something in this line. Really it is too much to impose on the innocent poet such pretensions to omniscience. The second remark on which I should like to say a few words is that the 'poet is international in worth.' I do not think he is international on account of any peculiar virtue in him. His theme is mankind—that portion, for the most part with which he is acquainted. And since mankind is one he cannot help sometimes stumbling on the international. I think I have said enough on the Poet in *abstracto*. Therefore let me proceed without more ado to William Shakespeare of England who in addition to being immortal has the marvellous trick of gaining in merit, like whisky, as he gains in years.

There are incontestable reasons to prove that Shakespeare did not write to teach mankind. First, it is impossible to ascribe such a motive to a simple rustic, without any great pretensions to learning, who had to flee the country to escape the prison and seek a livelihood in the metropolis. His life in London, straightened circumstances, apprenticeship at the theatres, and the enthusiasm of youth combined to make him discover himself a dramatic artist. Thence forward he began to amuse his audience and to amass money. And when he had amassed enough went back into the country as suddenly and willingly as he had left it; and never cared to waste even a passing thought on the immortal dramas he had put on the London Stage. Surely this is a very unusual course with a teacher of mankind. A prophet generally dies with his sermon on his tongue. Shakespeare then, was entirely innocent of any pretensions to prophetic wisdom. He was moreover too great an artist to admit of any such base motive for his work. And those who still persist in finding a mine of sermons in his works, do not, I must say even at the risk of offending, appreciate this great artist. Nor can they ever appreciate his art, or for the matter of that any art, if they are determined to seek a moral in every line of verse, or shade of colour or tune of music. And if it is only morals these philosophers want, why should they trouble the poor artist for them, nay even torture him, by converting into the sternest commands those touches which he considers the most beautiful?

Admitting all that is said above on poetry and poets and Shakespeare in particular, it must also be admitted as already proved that "Hamlet" is not

a book of sermons but a piece of Art. And I need not take any more time or space to prove it anew. I shall therefore pass to the interpretation of Hamlet's character. The author of the "study" is of opinion that Hamlet was of a thoughtful and philosophic nature and that too much thought at last landed him in irresolution. The text of Hamlet cannot warrant this view. There was not at first the least shade of the moody philosopher in Hamlet's nature. Before his father's death he is represented to have been a gay gallant of the court, fond of fencing and other manly exercises, play-acting and love making. Subsequent events however called upon him to leave his easy life and act. But, then, he made the fatal discovery that he failed in resolution. There is no denying that he was by nature irresolute. If he had only shown a bit of pluck and resolution at the election of his father's successor he himself could have been king instead of his uncle; for he was the pet of the people. He must have then discovered his nature as early as this event, and discovering it sought refuge in philosophy to hide his weakness. Instead of too much thought leading him to irresolution, irresolution led him to too much thought. The author of the Study himself unwittingly granted this position. Says he: "he lets every opportunity slip and then seeks consolation in philosophy." Having granted it, I am at a loss to know why he should have launched his tirade against thoughtful natures. Does he want us to be impetuous?—to act on impulses? Thought shows its opportunities, or, in their absence, creates them, and then goads it to action. If however the mind is pusillanimous like Hamlet's then thought is useful never to make it act but only to seek for it excuses. It is not 'thought,' then, that is the dynamic of action or inaction but the will. 'If there is a will, there is a way' says the old proverb.

The 'study' concludes by recognising Shakespeare himself in certain lines of Hamlet. The recognition may be correct or not. Shakespeare, for ought I know, might or might not have been a theist,—he might or might not have abhorred suicide. But it is certainly not the best way to understand an author, to set about discovering him in each and every line he wrote or each and every character he painted. This method would always lead to incorrect results, especially in cases of authors like Shakespeare, who took themes and materials for his Art from every country and time, and from all grades of society known to him.

SEA POWER IN INDIAN HISTORY.

BY

MR. S. SATYAMURTI, B.A., B.L.

IT is almost impossible to find any nation in history which is so self-contained that it needs no intercourse with other nations. Even in countries which have been blest by nature so much so that they can afford to be self-sufficient, the adventurous spirit of man has always inclined him to go out of his country. And although travel and traffic by land almost invariably precede traffic or travel by sea, sooner or later the nations come to recognise the comparative ease and cheapness of communication by sea. This is self-evident and hence we find that any nation which lays claim to be called civilised has had some naval intercourse with other countries and as necessitated for the prosecution of such intercourse a more or less strong Navy.

Even to-day, when international law seems to be recognised as having some force in the relations of civilised nations, one with another, the need of a strong navy is felt for the protection of a country's commerce, apart from its use as a fighting weapon. Then we can easily imagine how, in the old days when pirates swarmed all the highways of commerce on the seas and when even countries like England were not altogether sorry when a successful piratical voyage was made by one of the ships belonging to their countrymen, a strong and effective navy was the *sine qua non* of any maritime commerce. And when such a navy has been brought into existence, it is not unoften used for other purposes than the one for which it was raised and gradually the navies of various countries were converted into fighting forces helping the expansion of their countries.

The principal conditions affecting the sea power of nations are according to Mahan, (i.) Geographical position, (ii.) Physical conformation, (iii.) Extent of territory, (iv.) Number of population, (v.) Character of the people and (vi.) Character of the Government. "If a nation be so situated that it is neither forced to defend itself by land nor induced to seek extension of its territory by way of the land, it has, by the very unity of its aim directed upon the sea, an advantage as compared with a people one of whose boundaries is continental." (Of England, France and Holland.) The geographical position may, again, be such as of itself to promote a concentration, or to necessitate a dispersion, of

the naval forces and also give the further strategic advantage of a central position and a good base for hostile operations against its probable enemies. The sea board of a country is one of its frontiers; and the easier the access offered by the frontier to the sea, the greater will be the tendency of a people toward intercourse with the rest of the world by it. The geographical and physical conditions being the same, the extent of sea-coast is a source of strength or weakness according as the population is large or small. And, in point of population, it is not only the grand total, but the number following the sea, or at least readily available for employment on ship-board and for the creation of naval material. If sea power be really based upon a peaceful and extensive commerce, aptitude for commercial pursuits must be a distinguishing feature of the nations that have at one time or another been great upon the sea. History almost without exception affirms that this is true. Save the Romans, there is no marked instance to the contrary. "The various traits of a country and its people which have so far been considered constitute the natural characteristics with which a nation, like a man, begins its career; the conduct of the government in turn corresponds to the exercise of the intelligent will-power, which according as it is wise, energetic and persevering, or the reverse, causes success or failure in a man's life or a nation's history."

Now I go on to trace the relations of other countries with India by sea from ancient times. I have not devoted attention to the relations of India with other countries as contrasted with the former. For while there are incontrovertible pieces of evidence to show that India had a maritime commerce of her own with other countries, it seems to me that such commerce was not so very important as to have influenced in any great measure the history of India.

The maritime relations of the Egyptians with India—the most ancient people who, to the best of our knowledge, seem to have had such relations with India—begin with their fitting out a fleet of four hundred ships in the Arabian Gulf, which conquered all the countries stretching along the Erythrean Sea to India. At the same time an Egyptian army marched through Asia and subjected to their dominion every port of it as far as the banks of the Ganges; and crossing that river advanced to the Eastern ocean. But these efforts produced no permanent effect, and many ages elapsed before the commercial connection of Egypt with India came to be of any importance,

The history of the early maritime operations of Phœnicia is not involved in the same obscurity as those of Egypt. Among the various branches of their commerce, that with India may be regarded as one of the most considerable and most lucrative. "As by their situation on the Mediterranean, and the imperfect state of navigation, they could not attempt to open a direct communication with India by sea, the enterprising spirit of commerce prompted them to wrest from the Indians some commodious harbours towards the bottom of the Arabian Gulf. From these they held a regular intercourse with India." But some inconvenience in the carriage of goods necessitated their taking possession of Rhinocolura, the nearest port in the Mediterranean to the Arabian Gulf. Thither all the commodities brought from India were conveyed overland by a much shorter route and from here they were re-shipped, and transported by an easy navigation to Tyre, and distributed throughout the world. Although the theory has been advanced that the Jews were one of the nations which traded with India, we may be certain that they have no title to be reckoned among the nations which carried on intercourse with India by sea.

The first establishment of any foreign power in India is that of the Persians. Preparatory to his conquest of India, Darius Hystaspes appointed Soylax to take the command of a squadron fitted out at Caspatyrus towards the upper part of the navigable course of the river Indus, and to fall down its stream until he should reach the ocean. This he performed with much difficulty. But neither this voyage nor the conquest of Darius diffused any general knowledge of India.

About a hundred and sixty years after the reign of Darius Hystaspes, Alexander the Great undertook his expedition into India. I need not describe his achievements in India, here. Alexander conceived a high opinion of the resources of maritime power, and of the wealth to be derived from commerce especially that with India, which he found engrossed by the citizens of Tyre. With a view to secure this commerce, and to establish a station for it, as soon as he completed the conquest of Egypt, he found a city near one of the mouths of the Nile, which he honoured with his own name; and with such admirable discernment was the situation of it chosen that Alexandria soon became the greatest trading city in the ancient world.

When, upon his return from his victorious progress through India, Alexander reached the banks

of the Hydaspes, he found that the officers to whom he had given it in charge to build and collect as many vessels as possible, had assembled a numerous fleet. The destination of this fleet was to sail down the Indus to the ocean and from its mouth to proceed to the Persian Gulf, so that a communication by sea might be opened with India and the centre of his dominions. The conduct of his expedition was committed to Nearchus who accomplished it successfully. In this manner did Alexander first open the knowledge of India to the people of Europe.

It was with a view to keeping open a communication with India by sea that Alexander examined the navigation of the Indus with so much attention. With the same view, on his return to Susa, Alexander surveyed the course of the Euphrates and Tigris, and opened out the navigation of these rivers. Thus he proposed "that the valuable commodities of India should be conveyed from the Persian Gulf into the interior part of his Asiatic dominions, while by the Arabian Gulf they should be carried to Alexandria, and distributed to the rest of the world." But this, like his other schemes, was terminated by his untimely death.

After Alexander's death, the Greeks, in a smaller kingdom of Bactria, composed of some fragments of Alexander's Empire, still maintained intercourse with India, and even made some considerable acquisition of territory there. The commerce of this kingdom with India was great. From the destruction of this kingdom by a horde of Tartars, until the close of the fifteenth century when the Portuguese opened a new communication with the East, no European power acquired territory or established its dominion in India. During this long period of more than sixteen hundred years, all schemes of conquest in India seem to have been totally relinquished and nothing more was aimed at by any nation, than to secure an intercourse of trade with India. It was in Egypt that the seat of this intercourse was established. The Ptolemies of Egypt did their best for this trade. In order to facilitate the communication with India, Ptolemy Philadelphus built a city on the west coast of the Red Sea to which he gave the name of Berenice. This new city soon became the staple of the trade with India. The ships destined for India took their departure from Berenice, and sailing, according to the ancient mode of navigation, along the Arabian shore, to the promontory Syagrus, now Cape Rassegate, held their course along the coast of Persia, either directly to

Pathala at the head of the lower delta of the Indus, or to some other emporium on the West Coast of India. From this monopoly of the commerce by sea between the East and the West, which Egypt long enjoyed, it derived that extraordinary degree of opulence and power for which it was conspicuous. The kings of Egypt, by their attention to maritime affairs, had formed a powerful fleet, which gave them such decided command of the sea, that they could have crushed with ease any rival in trade.

But while the monarchs of Egypt and Syria laboured with emulation and ardour to secure to their subjects all the advantages of the Indian trade, a power arose in the West which proved fatal to both. Upon the conquest of Egypt by the Romans, and the reduction of that kingdom to a province of their Empire, the trade with India continued to be carried on in the same mode, under their powerful protection. While the merchants of Egypt and Syria exerted their activity, in order to supply the increasing demands of Rome for Indian commodities, India itself was brought nearer to the rest of the world. Encouraged by attending to the regular course of the monsoons, Hippalus, the commander of a ship engaged in the Indian trade ventured, about eighty years after Egypt was annexed to the Roman Empire, to relinquish the usual slow and circuitous course and stretching boldly from the mouth of the Arabian Gulf across the ocean, was carried by the Western Monsoon to Musiris, a harbour in that part of India now known by the name of the Malabar Coast. This was one of the greatest efforts of navigation in the ancient world, and opened the best communication by sea between the East and the West that was known for fourteen hundred years.

The trade routes of Mediæval commerce between Europe and India.

The Mediæval commerce between Europe and India was for a time blocked. That commerce started from the marts of Eastern Asia and reached the Mediterranean by three main routes. The northern tracks by way of the Oxus and the Caspian converged on the Black Sea. The middle route lay through Syria to the Levant. The Southern brought the products of India by sea to Egypt whence they passed to Europe from the mouths of the Nile.

Perhaps this is the best place for making a remark or two about the maritime intercourse of India with other countries. In earlier times the inhabitants of the Coast must have been

bold mariners. The Buddhist Jatakas bear witness to extensive sea-borne trade between the West Coast ports and Western Asia, including Babylon, as far back as the fifth century, B. C., while Vedic hymns testify to its existence in days of still greater antiquity. When the Romans came in contact with the Indian Peninsula in the first half-century after Christ, they found a well-established trade carried on with the Persian Gulf and Ceylon. Pliny states that the Indian vessels trading with Ceylon were so large as to be able to carry 3000 amphoræ.* On the East Coast the coins of the Andhra dynasty (200 B. C. 250. A. D.) confirm this, many of them bearing the device of a two-masted ship, evidently of large size.

The outpouring of the Arab tribes under Mahomed's successors upset the civilised government to which the routes by the Red Sea and the Persian Gulf owed their security. When the conquests of Islam had overflowed Egypt and Syria, Constantinople became for a time the chief storehouse of the Levant.

It may be interesting to note in passing that ships from China and different places of India traded in the Persian Gulf; and by the frequency of mutual intercourse, all the nations of the East became better acquainted with one another.

The same commercial spirit or religious zeal which prompted the Mahomedans of Persia to visit the remotest regions of the East animated the Christians of that kingdom. The Nestorian churches planted in Persia had early sent Missionaries into India and established churches in different parts of it, particularly in the island of Ceylon. Their pious labours were attended with such success that in the ninth and tenth centuries the number of Christians in India and China was very considerable.

The Commerce of Europe for a time centred at Constantinople i.e., during the 8th and 9th centuries. But misrule, fiscal oppression and foreign invasions ruined the Byzantine Empire. As Constantinople declined, Venice and Genoa rose into splendid prominence. The Venetians and Genoese were alternately making extraordinary efforts, in order to engross all the advantages of supplying Europe with the productions of the East.

The discovery of America and the doubling of the Cape of Good Hope turned the main volume of the sea-borne trade with Asia into new channels by opening out direct communication by ships between Southern Asia and the countries bordering on the Atlantic.

* Ancient two masted earthen vessels.

Perhaps the most potent reason why Portugal was not able to found a permanent empire was her inability to maintain her supremacy on the sea. That Portugal succeeded even for a time in imposing her supremacy on the Asiatic trade route was due to her fleet. The naval advantages won by Portuguese supremacy were maintained by Portuguese valour. If we bear this fact carefully in mind, it will not be difficult for us to see that once such nations as the English and the Dutch far more powerful on the sea than the Portuguese could ever hope to have been, came on the scene, the Portuguese could not maintain their supremacy long in India.

In the earlier decades of the 18th century, there was a movement visible in France for the furtherance of their power in the East Indies. "This great movement, wholly spontaneous and even looked on with distrust by the Government, was personified in two men, Dupleix and La Bourdonnais; who, the former at Chandernagore and the latter at the Isle of France, pointed out and led the way in all these undertakings, which were building up the power and renown of the French in the Eastern seas. The movement was begun which, after making France the rival of England in the Hindustan peninsula, and giving her for a moment the promise of a great empire, was destined finally to falter and perish before the sea power of England."

It is not necessary to go through the struggles between the English and the French for empire in India. I propose merely to point out the influence of sea power on the issues in India.

In the great struggle between France and England for colonial power and Empire, the action of sea power is evident enough, the issue plainly indicated from the beginning, but for a long time there is no naval warfare of any consequence because the truth is not recognised by the French Government.

Dupleix's schemes were grand and aimed at the establishment of a French Empire in India. As to how far he would have been able to carry them out, we are not able to say as he was not actively supported by a strong French Navy which alone could have made the realisation of his aims possible for him. "If during the twenty years following 1743, French fleets instead of English had controlled the Coasts of the peninsula and the seas between it and Europe, can it be believed that the schemes of Dupleix would have utterly failed?"

Dupleix fought for heavy stakes and lost heavily. With the signing of the Treaty of Aix-la-Chapelle, France may be said to have definitely

lost any chance of founding an Empire in India. One need not enter into the question of how far Dupleix, had he been supported from home, would have been able to carry out his schemes, for he was not supported. "The first thing needful before any solid dominion could be erected by the French in India was to secure their communications with Europe by breaking the power of the English at sea; but this stroke was beyond the strength of the French in 1754. When the Seven Years' War began in 1756, the French did make a vigorous attempt to regain command of the waterways; and it must be clear that to their failure in that direct trial of naval strength, far more than to their abandonment of the policy of Dupleix, must be attributed the eventual disappearance of their prospects of establishing a permanent ascendancy in India."

After their failure then, it was not till 1781 that the French Court felt able to direct upon the East naval forces adequate to the importance of the issue. When, in 1781, the French made their last descent upon an Indian coast the long odds were for the moment against England on the sea, for she was fighting single-handed against all the maritime nations. She was also entangled within India in a very intricate desultory war against Hyder Ali of Mysore and the Mahrattas; two powers which both held strips of the Indian sea-board, and were both corresponding with the enemy. The French fleet was under Suffren, the best admiral ever possessed by France and the military force under Bussy. The French Admiral Suffren was far superior as a naval tactician to the English commander, but he found on the Indian coast no friendly port or roadstead. And in any case England's power was too firmly consolidated in India to be shaken by landing on the South East Coast a small force, which could hardly have produced more than local damage and temporary political confusion in the peninsula.

After this period, the English in India have not had to face any naval power in battle. The danger zone has more and more become Central Asia. But with the rise of Japan and the possible establishment of a strong Republic in China, it is just possible that once again England may have to strengthen her naval forces in Indian waters. But that is in the future. Even at present it cannot be denied that one paramount reason of India's freedom from foreign invasion lies in the naval strength of England, of whom, the poet felicitously expresses

'And ocean 'midst her thunderings wild
Speaks safety to her island child.'

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AGRICULTURAL LABOUR IN INDIA.

BY

MR. P. A. VENKATARAMA IYER.

It is but a truism to say that India is essentially an agricultural country, and that the great bulk of her population is directly or indirectly dependent on it for its living. It is not only that the Government draw the greater portion of their revenue from land, but the trade we can call our own—certainly not our imports—consists mainly of agricultural produce, raw or manufactured. Practically, therefore, the wealth of India, such as it is, has been and is being derived from land. The question has often been debated—the comparative importance to India of her agriculture and her industries. I have no space here to enter into this controversy now, but I believe that, setting aside the exuberant outbursts of enthusiasts on both sides, it is a solid and indisputable fact that, however desirable, or even necessary India's industrial development may be, it is not possible of accomplishment without previously ensuring agricultural prosperity. That is to say, while, at the present day, a nation cannot live on either her agriculture or her industries alone, a happy combination effected between the two would be the golden mean desired by the economic idealist. Anyway, the importance of agriculture and its development to India's well being, *mainly*, for its own sake, and *then*, for the sake of the industrial development we all so piously wish for, cannot be exaggerated. And one of the greatest obstacles confronting the attempts at such a development is the problem presented by the large and continuous emigration of our agricultural labouring classes from the country's field and farm in favour, *first*, of foreign countries, and *next*, our cities and towns.

Of course, indentured emigration is but a part and side-issue of the larger problem involved, that of emigration. As for indentured labour, its days, I am certain, are already numbered. What is it but a mild form of slavery, pure and simple? Who in the broad blaze of this democratic century will undertake to defend slavery? It is truly thrice cursed. It curseth him that gives and him that takes, and I may add, him that looks apathetically on. I shall therefore consign it to the vile dust from whence it sprang.

Coming now to the subject proper, a reference to the figures given in a recent report issued by the Madras Protector of Emigrants shows that no less than two lakhs of people have left the Madras Presidency for foreign countries, including Natal, Federated Malay States and Ceylon; the figures for Burma are not given, but there is no doubt they must be very large. We read further in the Emigration Officer's report that the low figures relating to Natal were due to the prohibition of emigration to that Colony; that there was a large overflow to Burma; and that, finally, the influx into Ceylon had to be checked owing to the ravages of malaria and other fell diseases. The figures are bad enough already, and, taking them as they are, it will be plain to the meanest understanding that a drain of two lakhs of people every year from a single Province alone is too much even for a populous country like India to tolerate with impunity.

Identical in character with and alongside of this emigration, one to which hitherto scant attention has been paid by our economists, but on that account by no means less important to our national well being, is the exodus in large numbers of our agricultural labouring classes to our cities and towns. At the outset, it may be remarked that this townward movement of our rural population is not peculiar to India alone, but is a characteristic sign of the times noticeable in all countries which are in a transitional stage between agricultural deterioration and industrial development. And whereas in other countries the evil has been brought under control, securing an equitable distribution of labour both to agriculture and trade, the fact remains that no serious attention has been paid in this country to this aspect of the subject. No doubt, our growing industries require labour which must be drawn from the rural agricultural classes, but there is abundant labour available in the country to satisfy the needs of both agriculture and commerce, and if only we put an end to the extensive emigration of our population to foreign countries, an equitable distribution of labor might be effected, meeting at once the claims of both. It will therefore be admitted that, *first*, because of the imperative needs of our premier industry, Agriculture; *secondly*, on behalf of our trade itself which is but dependent on agriculture; and, *thirdly*, but by no means lastly, to avoid in our cities and towns the reproduction of the bane and curse of modern Western industrialism—the glut and the consequent unemployment of vast quantities of labour

with all the attendant evils of plague and pestilence, intemperance and murders, misery and filth—this blind and haphazard rush into towns of our rural classes, should be checked with an iron hand.

What then are the causes? Foremost among them must be mentioned the cruel selfishness sometimes degenerating into abject barbarism of the large landowner in relation with his labourer, and his criminal ignorance of the laws of economy and the changed conditions around him, not the least of which is the new and improved science of Agriculture that but waits for his profitable adoption. The other causes can only briefly be noted: the lure of the city and its illusion of higher wages; the gradual but certain extinction of our small rural industries, mostly owing to the influx of the 'cheap and nasty' stuffs from Europe, which has had the effect of depriving the raiyats of their means of livelihood during times of scarcity, or of "off work" during the non-cultivating season; increased facilities of communication and travel, carrying away to distant climes the surplus produce of the country; the growing distaste for country life on the part of our countrymen, owing to ill conceived and half-digested ideas of the democracy of the age spreading abroad in the land by means of Western education; absentee landlordism which sunders the human tie between master and worker; the displacement of labour by the installation of labor-saving appliances and machinery; and, lastly, the proverbial straw in the camel's back, the sudden and ruinous rise in the prices, not able to face which our labourers rush blindly anywhere and everywhere on the off-chance of bettering their pitiful existence.

An enumeration of the causes suggests the remedies: The landlord must wake up and adapt himself to the new order of things. He should treat his men humanely and equitably; nay, he must go further, and show him all possible consideration—timely presents of food and clothing on festive occasions, and during times of scarcity; the grant of small holdings to his hereditary labourer, *rent free*, the proceeds to go entirely to the labourer; etc; etc. The *mirasdar* should bestir himself and learn the improved ways of the new Agriculture, which now are his for the asking. Over-crowding in our industrial centres must be checked. This will, while solving the unemployed problem in the larger towns, give back to the landholder the labour he now so piteously cries for. At the same time, cottage industries like poultry-rearing and fruit culture, dairy-farming and cattle-breeding, apiculture, sheep-raising, and

sericulture should be revised, and developed in the country parts, within the means of the humble raiyat. This, as also the introduction of crops like sugar-cane which require labour throughout the year will, while providing the labourer with work during the non-cultivating season, materially add to the profits of the cultivator. Similarly, agricultural machinery might be devised so as to suit the conditions of the country, and introduced into our operations; this will obviate much unnecessary labour, and afford some sort of relief to the *mirasdar*. Our labourers are in their nature conservative, and if a decent living is assured them on their own homesteads, they will not, as a rule, be drawn off from their land and their home.

Apart from, and over and above, all these, there are certain matters which lie in the special province of the State in India which can, and must be undertaken only by the State with the unlimited resources at its command, and equipped as it is with the full principle of law and authority. It will be understood that, unless this is done, no amount of work by the people, or their leaders can hope to successfully combat the evil I have only to mention the name of the present Chancellor of the Exchequer in England, the Rt. Hon'ble Mr. Lloyd George, to command attention to my contention. Surely the Government in this country cannot repudiate their own superior authority! Foremost, education must be spread abroad throughout the length and breadth of the land. It is the greatest panacea for all ills. Together with some sort of general education enabling the farmer to follow the world's events with intelligent interest, and giving him a wider outlook on life, adequate technical instruction in his particular profession and in the raiyats' own vernacular should be amply provided for. At the present day, the bulk of our farm labourers are landless, and they have neither the means nor the opportunity to acquire even very small holdings of land. A sympathetic Government might devise laws affording facilities to the toil-worn labourer for the acquisition of such holdings, say, just enough to provide him and his family with the necessary means of subsistence. Following in the wake of the great statesmen of other countries, our Government might give the Indian raiyats the advantages of Insurance, the Old Age Pensions and the Workmen's Compensation Acts obtaining notably in England at the present day. The municipal administrations in the country should

be largely subsidised by the Government of India and enabled to attend properly to the sanitation of the villages, providing them with good supplies of wholesome drinking water and conservancy conveniences and, in several other ways making it a pleasure to live in them. The Government might also build on the spot cheap, neat, little cottages, and sell them to the homeless labourer at cost price, and it may even be for less. These and a thousand other things might be done by a beneficent Government bent upon doing good to its people, and ensuring them, if not prosperity, at least contentment.

Enough has been written to show that the twin movements of emigration and the exodus of the country population into towns have worked, and are working, great evil in this country, and without doubt its baneful effects, if left unchecked, will, in the future, more and more largely be felt. To sum up: it has on the economic side brought about the great shortage of labour on the fields and in our factories. Politically, our 'coolies' in the white countries have lowered our national self-respect. On the administrative side, the overcrowding in our towns has made difficult the problem of local self government in India. And above all, look at the social and moral injury done to our people! Our countrymen are reputed for their essentially conservative and religious temperament but the conditions of their life in foreign countries and in our large cities give a rude shock to their feelings, and cut them off from their old, sacred moorings of piety and love. The breaking up of homes and all the pleasures that domestic joy alone bestows; the too obvious contempt for 'plain living and high thinking', our life long characteristic, and the marvel of ages; the craving for the cheap pleasures of the town which is but a sign of the growing degeneracy and artistic depravity of our race; and, above all, the suicidal faith in the Rupee-god who has effectually dethroned his rivals in the affections of our people; these, to mention only a few, signified in one telling term, the sad lack of rural mentality: these are some of the effects of the rural depopulation now going on. In view of all these, what compensation can be adequate for the loss of our manhood and nationhood on the wild estates of Trinidad and of Fiji? Is it not the duty of the wealthy zamindar who depends on the labourer and his work for his food and clothing; of the busy manufacturer who cannot do without the raw materials from land; of the gentlemen of the learned professions who profess so much patriotism that

they must labour for uplifting their humbler fellow-countrymen, the same that draw their luxurious incomes from the scanty pockets of the poor raiyat; is it not the duty of these men to seek after the welfare of him who, after all, is at the bottom of their own existence? And what of the State who maintain their stability and their Home-trade by sitting tight on the shoulders of the humble raiyat on the farm? Should it not work to ensure his contentment, if not his prosperity, and that in his own country and beside his own hearth? I appeal to my countrymen and to our Rulers to take the warning and example afforded us by Ireland's history. The story of the cruel wrongs of oppression by the tyrannic English landlord which drove the Irish peasantry out of Ireland, and away from their dear and long-cherished possessions—wife, home, and children—the heart rending scenes attendant on such exile, so pathetically and so graphically pictured to us by the Irish poet; the dolorous tale of evictions and murders, cattle-liftings, and the felon's cell, should be too familiar to an intelligent student of History to need recapitulation here. The disastrous consequences of such a wholesale and ruinous depopulation two centuries ago are still evident in the ranks of the Irish nation who seem to have a promise at last of salvation in the new Home Rule Bill of the present day Liberal Administration in England. Indeed, Britain cannot in her own interests afford to have another Ireland in India. These are words of warning! Harken to what President Theodore Roosevelt says:

I warn my countrymen that the great progress made in city life is not a full measure of our civilization, for our civilization rests at bottom on the wholesomeness, the attractiveness, and the completeness as well as prosperity of life in the country. The men and the women on the farm stand for what is fundamentally best, and most needed in our American life. Upon the development of country life rests ultimately our ability, by methods of farming, requiring the highest intelligence to continue to feed and clothe the hungry nations, to supply the city with fresh blood, clean bodies, and clearer brains that can endure the terrific strain of modern life. We need the development of men in the open country who will be in the future as in the past the stay and strength of the nation in times of war and its guiding and controlling spirit in times of peace.

THE IMPROVEMENT OF INDIAN AGRICULTURE: Some lessons from America. By Catharine Singh. Price Rs. 1. To Subscribers *J. R.* As 12.

AGRICULTURAL INDUSTRIES IN INDIA.—By Seedick K. Sayani. With an introduction by Sir Vithaldas Darnodar Thackersey. Price Rs. 1. To Subscribers *J. R.* As 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Indentured Emigration.

(An Appeal to the Ladies of India).

BY MISS, H. DUDLEY (FIJI).

LIVING in a country where the system called "Indentured labour" is in vogue, one is continually oppressed in spirit by the fraud, injustice, and inhumanity to which fellow beings are the victims.

Fifteen years ago I came to Fiji to do mission work among the Indian people here. I had previously lived in India for five years. Knowing the natural timidity of Indian village people and knowing also that they had no knowledge of any country beyond their own immediate district, it was a matter of great wonder to me how these people could have been induced to come thousands of miles from their own country to Fiji. The women were pleased to see me as I had lived in India and could talk with them of their own country. They would tell me of their troubles, how they had been entrapped by the recruiter or his agents. I will cite a few cases.

One woman told me she had quarrelled with her husband, and in anger ran away from her mother-in-law's house to go to her mother's. A man on the road questioned her, and said he would show her the way. He took her to a depot for indentured labour.

Another said her husband went to work at another place. He sent word to his wife to follow him. On her way a man said he knew her husband, and that he would take her to him. This woman was taken to a depot. She said that one day she saw her husband passing, and cried out to him but was silenced.

An Indian girl was asked by a neighbour to go and see the Muharram festival. Whilst there she was prevailed upon to go to a depot. Another woman told me that she was going to a bathing ghat, and was misled by a woman to a depot. When in the depot they are told they cannot go till they pay for the food they have had and for other expenses. They are unable to do so. They arrive in this country timid, fearful women, not knowing where they are. They are taken to the place to which they are allotted like so many dumb animals. If they do not perform satisfactorily the work given to them, they are punished by being struck, or fined, or they are even sent to jail. The life on the plantations alters their demeanour

and even their very faces. Some look crushed and broken-hearted, others sullen, others hard and evil. I shall never forget the first time I saw "Indentured" women. They were returning from their day's work. The look on their faces hurts me.

It is probably known to you that only about thirty-three women are brought out to Fiji to every one hundred men. I cannot go into details concerning this system of legalised prostitution. To give you some idea of the results, it will be sufficient to say that *every few months* some Indian murders the woman whom he regarded as his wife for unfaithfulness.

It rakes one burn with indignation to think of the helpless little children born under the revolting conditions of the "Indentured" labour system.

I adopted two little girls, daughters of two unfortunate women who had been murdered. One was a sweet graceful child, too good and true. It was a marvel to me how such a fair jewel could have come out of such loathsome environments. I took her with me to India four years ago, and there she died of tuberculosis. Her fair form was laid to rest on a hillside facing snowcapped Kanchinjunga. The other child is still with me now grown up to be a loyal and true and pure girl.

But what of the children, what of the girls who are left to be brought up in such pollution? After five years of slavery, after five years of legalised immorality the people are "free"! And what kind of a community emerges after five years of such a life? Could it be a moral and self-respecting one?

Yet some argue in favour of this worse than barbarous system, that the free Indians are better off financially than they would be in their own country. I would ask you at what cost to the Indian people? What have their women forfeited? What is the heritage of their children?

And for what is all this suffering and wrong against humanity? To gain profits, pounds, shillings, and pence for sugar companies and planters, and others interested!

Ladies of India, I beseech of you not to be satisfied with any mere reforms of this system of indentured labour. I beg, of you, cease not to use your influence against this iniquitous system till it be abolished.

THE INDIANS OF SOUTH AFRICA.—Helots within the Empire! How they are treated. By H. S. L. Polak. Price Rs. 1. To Subscribers 1/2. As. 12.
G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Current Events.

BY RAJDUARI.

THE NEAR EAST BELLIGERENTS.

“ADRIANOPLE! NEVER,” that was the watchword of the delegates of the Sublime Porte to the victorious emissaries at St. James's palace, all through the prolonged period that the temporary truce lasted between the Turk and the Trinity known as the Balkan Allies. The victors were as insistent on the cessation of that historical city of fortifications, the impregnable bulwark of Constantinople, as a reward of their triumphant campaign, as the vanquished were persistent in their refusal. The fall of Adrianople was all through proclaimed as near at hand. It was only a question of hours. But the Ottoman stuffed his ears with cotton as if he never heard the cry. You may doubt the stars; but never doubt the impregnability of Adrianople. It will never fall. The Allies, said the Turk, talked tall and empty when they declared the imminent fall of that ancient city and the seat of the noblest of holy shrines. The Prophet was its guardian Angel. Adrianople could never fall and therefore could not be ceded. That was the robust sentiment which pervaded at Stamboul. It was audibly wafted to the peace delegates who, accordingly echoed the wish to those who demanded the cession. Thus it came to pass, after wearisome parleys and procrastinations which in times past had saved the Ottoman, that the peace negotiations fell through. Adrianople was the rock on which they broke down. The ultimatum that war would be resumed punctually at 7 on the evening of February 3rd had no fear for the Turk. Beethmothlike he received the ultimatum. Contemptuously he flung it aside, breathing defiance and girding his loins to be ready in turn to resume the arms temporarily laid aside. The Ambassadors were paralysed. To add to the grimness of the situation *there a day or two before had spread the news of the traitorous tragedy which must for ever sully the name of Enver Bey, the beloved of the army and the populace, he who deposed Abdul Hamid and wrought an almost bloodless revolution. The coup d'état enacted at the Sublime Porte was certainly far from creditable either to the genius or statesmanship of that intrepid officer. The assassination of the gallant Nazim Pasha, the most trusted, sober and staid of the Army, was indeed a*

foul deed of dishonour. It was cunningly and cruelly contrived. All Europe, aye, all the world, stood aghast at that tragedy. In an instant there was a revulsion of feeling and sentiment. The Turk deserved no sympathy—the Turk who could in cold blood assassinate the greatest military Chief produced after Osman Pasha, the Turk Commander who, with the resources at his command, strove to valiantly maintain the prestige of his country. Despite defects, despite the poverty of provisions and ammunition, despite the deadly bullets of the enemies, he bravely stood facing all danger and with unbounded faith strove to retrieve the disaster which certainly was not owing to any want of generalship on his side. The disasters must be traced to the Porte which gave him a discontented, ill-clad, ill-provisioned, army, utterly unprepared for war.

The *coup d'état* dethroned the Ministry of Kimal Pasha and set up the one of Sherket. Once more the Committee of Union and Progress, discredited and disliked for its many blunders and its unmitigated tyranny, hardly distinguishable from that of the deposed monarch, gained ascendancy and grasped the supreme power. How long it will hold it remains to be seen. But it goes without saying that it inspires no confidence in and out of Constantinople. The Great Powers view it askance.

What may be the end? As yet it is impossible to say. No doubt hard fighting has taken place in which neither side has gained any material advantage. No decisive action as we write has yet been reported. On the contrary, the Montenegrins have been mercilessly mowed down with a terrible loss of lives. The Bulgarians have sought other strategy to cut off the retreat of the Adrianople garrison but to no avail. Their siege has not had the slightest effect on the besieged albeit that bombs thrown into the heart of the city have wrought conflagrations and the greatest havoc and misery on the innocent civil population. Their resources may not be exhausted but there are evident signs that exhaustion may soon supervene. On the other hand it is alleged that the elusive Enver Bey has gone forth to arrest the progress of the Bulgarians on the Gallipole peninsula. He has an armada with 60,000 troops some of whom were landed on the coast of Marmora only to suffer vanquishment. His whereabouts are unknown, but the general impression is that the author of the *coup d'état* has failed in his latest strategic move. Whether it is a dead failure or whether we are again to hear of a sudden bold dash with martial strategy a few days

hence will dis-lose. Meanwhile "the battle of the fables," as a contemporary calls, is the only battle of which the outside world hears from day to day. The uncensored telegrams are unbelievable and each side proclaims its own triumph over the other!

The world has grown sick of this war. So, too, have the belligerents. In their heart of hearts they all want peace and a speedy return to their native plough from the field of blood and iron. But there is such a foolish persistency on both sides. The Ambassadors are mere onlookers of this wearisome game. They know not when to intervene. Meanwhile the Sick Man of Europe is not dead yet. There seems to be some vitality still left in him which may stand him in good stead. Perhaps, he may win in the end. If not he may be able to save his dear holy city and thus achieve "peace with honour." But all seems sphinxlike at present, and it would be rash to be cocksure of the triumph of the one and the defeat of the other. War is a game of chance and something untoward may happen quite undreamt of in the philosophy of the militants.

THE AUSTRO-RUSSIAN BOW-VOW.

Meanwhile Austria and Russia seem to be at the game of cross purpose over Albania. What suits the one unsuits the other. Flint and steel only bring fire when concussed. But the concussion state is not yet arrived. Only they are exchanging diplomatic bow-vows. The other Great Powers are watching this by-play with tremor, not knowing what things may lead to. There is the guarantee of peace so long as the aged Emperor lives at Vienna. The chances of hostilities are remote. At any rate neither Emperor Joseph nor Count Berchtold will be so rash as to induce hostility. On the other hand Nicholas II is too distracted with internal revolutions and ministerial and other brawls and dirty intrigues to allow himself to be plunged into another war the end of which may be problematical. It will never do to suffer another military prestige while every effort is being made to rebuild the prestige lost five short years ago.

GERMANY.

Germany is quiescent in her own way. Not that she is a passive and cold spectator of the "moving picture" on the near Eastern stage. Her interests are great. Only like still waters running deep, she is calmly gauging her own depth. In a way she has already rung her first tocsin as to her vast interests in Asiatic Turkey. Her

sympathy is certainly with the Turk in whose destiny to outlive she believes. But at home, in domestic affairs, there is a chauvinistic feeling which is best expressed in the new vote for armaments in the Reichstag. Once more the warning goes forth that all is not right, that Germany may be dragged into a warlike condition of things. Europe may, yet, perchance, see a terrible conflagration. To be forewarned is to be forearmed. That is the prevailing sentiment. So a big Bill, exhaustive of the national resources, is on the tapes and will have soon to be footed. Of course, that will signify some terrible war of words in the German parliament. The Junker party is nothing if not Marslike. But the Socialist is daily gaining greater strength and is a power and an influence to be reckoned with. Junkerism is bound to end and at the hand of its determined enemy. The economic condition too, is not quite all that is desirable. But for the sake of the Fatherland the German knows what sacrifices to make.

THE NEW PRESIDENT OF THE FRENCH REPUBLIC.

At last Fortune has smiled on Mon. Poincaré. He is the President in succession to Mon. Fallières. The ninth President of the Third French Republic is a strong man with courageous statesmanship. He is a bold steersman and in circumstances of equals and cyclones can be relied upon to navigate the French bark midst all kinds of rocks and shoals, internal and external. A masterful entity, very much after the brilliant Gambetta, he is sure to make his mark and the French people are to be congratulated on their choice.

THE LITTLE ENGLANDERS AND THE WHOLE HOGGERS.

And what about England? Well, they have heroically passed the Irish Home Rule Bill in order to renew their labours *de novo* next Session, seeing that the "backwood" peers, have, as anticipated, rejected the Bill. This process of rejection is sure to recoil on their own head. For the day of their ejection from the hereditary chamber will thus be hastened. A representative Chamber is bound to supersede them and for ever destroy their hereditary privilege which they have so insensately abused. They deserve that fate. The Government, however, have not been quite lucky in their Franchise Bill. Here the fat was in the fire, thanks to the stalwarts who befriend the suffragettes in the House, some ministers included. Sir Edward Grey, a staunch champion of this modern tribe of She-Bazi-Buzontis, had an amendment the

effect of which, the stern Speaker, no lover of the suffragists, solemnly avowed, in terms as emphatic as he could, would nullify the other provisions of the Bill. As a virtue of necessity the Premier, after this pronouncement, wisely withdrew the Bill for the time. Of course, it will be reintroduced with all due care so as not to be subjected to the same cruel fate which the Speaker cruelly contrived first. The suffragists meanwhile are as militant and mischievous as ever. They are carrying on their girlish pranks to extremes and after harrying the Postmaster-General, are now annoying the poor golfers of whom Mr. Balfour is the shining light and himself an advocate of their rights! How strange! But, perhaps, there is a method in their latest madness in pouring sulphuric acid in golf-holes wherever they can! What next! At the same time Mr. Lloyd George is triumphant on the most determined professional agitation which has been witnessed in London—an agitation unworthy of the medical profession and its chief organisation. The Insurance Act is working smoothly and the ignorant who were led into cursing it are now pouring blessings on the devoted head of the Chancellor. That personage has been lucky all through his career as Finance Minister. Trade is moving upward by leaps and bounds filling his treasury most satisfactorily to enable him to utilise his fat surplus for the popular panacea. Agriculture is now to be firmly tackled and the farmers are to be placed on a fairly prosperous footing. That will be another feather on his cap. While not to be left behind, the whilom military reformer is coming out in his new robe as educational reformer. Since donning his great robe of Lord High Chancellor Viscount Haldane is actively preparing a new programme of national education on the newest lines demanded by the ever-changing views of educational reformers. The reform will be keenly watched and followed by our own countrymen who are now in a transition state in education and who look askance at the nostrums presented to their view by some pompous pedagogues—Satraps of a sort masquerading in the habiliment of reformers of education of which they know nigh to nothing.

But the most important event of the month from the point of view of British politics is the climbing down of the leader of the tariff reform. Divided as the Unionists have been on the question of free food or taxed food, and, angry as the Free-fooders are though staunch Unionists, at the dangerous pronouncement made by Mr. Bonar Law in November last it seems that there has been

a serious revolt in the divided camp which may now be compared to Lord Rosebery's "atomic Globules." The globules, like mercury, are gliding hither and thither and none can say where they may eventually tumble! The Free-fooders are apprehensive of their falling into the ditch of their own creation. That fall would signify seriously for the fortunes of the great Unionist party to return to place and power for another decade. The tumbling will be the signal of triumph for Liberalism once more which has done so well for Social England. These little Englanders, the men in power, are infinitely greater in their broad and benevolent statesmanship for the people than the whole-Hoggers who have cried and cried for a tariff reform wholesale which has now receded or is fast receding into the regions of oblivion. Mr. Bonar Law has had a series of defeats resulting in the sullen, if not open, resentment of his own party. The time is not far when the astute Arthur Balfour, the beloved of the party and the *beau sabreur* of the Opposition, may once more unite his men and lead them on to the Front Bench. The next session of Parliament which will begin a week hence will inform us how the Unionist cards are shuffled for the leadership.

PERSIA AND CHINA AND JAPAN.

As to Persia there seems to be no change. Every interpellation in the House of Commons betrays the transparent weakness of the Foreign Minister to bring to bay the Russian Wolf. So many promises in the past have been made touching the withdrawal of Russian troops from Tabriz and elsewhere in order only to remain unfulfilled that he has lost all the confidence of the House. The latest is again a further dole of £4,00,000 to the Persian Government to put its domestic house in order and restore Southern Persia to a state of fair tranquillity. But beyond this the Minister's imbecility to do anything to place the poor country on a firm footing and get rid of the Russian wolf at the door is daily growing more and more manifest. Persia is being killed inch by inch by the Minister's homeopathic doses of so-called "Cure." The doses only go to aggravate the malady till at last the patient dies of sheer inanition and starvation. Heaven forbid that fate!

As to China, here, too, we see how unbusiness-like, how impotent, and how utterly unstatesmanlike is the conduct and action of the Foreign Minister. He is absolutely incapable of freeing himself from the shackles of the monopolist bankers and their creed. This Six Powers group is vicious withal and moving in a vicious circle. Again, there are the partisan journalists. and

"Special Correspondents," one set condemning Yuan-Shi-Kai's policy and writing from Peking, the other set writing from distant interested sanctuaries in London upholding the monopolists. Neither set is independent or impartial. The public is regaled to a sorry repeat of fiction. Of course, the President of the Chinese Republic is between the Devil of the Foreign domination and the Deep Sea of seething demagoguism. The present situation is far from satisfactory. It must end or be mended. There is more chance of an ending and with it a new *coup d'état*. That will be welcome to the 'Foreign Devils' who are eager how to slay alive the Heathen Chinese and divide his country.

As to Japan, she is in the throes of a serious domestic revolution. The Military party is in the ascendant, but the Diet is anti-military and recalcitrant. There is a war to the knife between the militarist, and the non-militarists. Armaments have exhausted Japanese finance. Loans are not easily forthcoming. The national debt is terribly burdensome. There is an economic crisis brewing, and altogether the internal condition of Japan is in a way as worse as that of China. How far she will become free and strong from the present nasty imbroglio remains to be seen. Until the power of the militarist receives a deadly blow there is no hope for Japanese finance. Taxation of a groaning character will be the result which will only aggravate popular resentment and lead to untoward results. What between Japanese protective tariff and Japanese gold currency, Japan is certainly in a deplorable economic condition to-day apart from the political struggles between the military aristocrat and the social democrat.

Mongolia is being lured to its fate by the wily Muscovite who is for the present throwing dust in its eyes and playing the part of Coddin. Under his instigation some notables have waited as a deputation on the Tsar claiming independence and integrity for the Mongolian Kingdom which, of course, will be granted only to destroy it later with all the loving kindness of the step-father. Destiny is slowly driving the Mongol in the grip of the Russian. It remains to be seen who will prove the better tyrant, the distant Chinese with his lax regime or the still more distant Russian with the silken tongue and arms of triple steel. Buriat Dorj-iff is the go between. When his turn may come to be strangled so as to cease troubling the simple Mongolian remains to be seen.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

An Anglo-Indian Poet—John Leyden. By P. Seshadri, M.A., Pachaiyappa's College, Madras. Higginbotham & Co., 1912.

John Leyden, Presbyterian Minister, Doctor of Medicine, Orientalist, Linguist, Poet and Letter-writer, was a man of genius whose brief career of 36 years was sufficient to secure him an enduring niche among British worthies who have given their lives to the East. Born in Scotland in 1775, he found himself a doctor in the General Hospital, Madras, in 1803, but his extraordinary talent for languages and his passion for Oriental scholarship soon switched him off on to other lines of employment, and after travelling extensively in India and the Farther East, he accompanied Lord Minto as interpreter in the expedition against Java in 1811, only to die in Batavia a fortnight after it had been captured by the British. A striking description of him is contained one in of Lord Minto's Letters to his wife written during the voyage to Java. "Dr. Leyden's learning," wrote the Governor General, "is stupendous and his knowledge, extensive and minute as it is, is always at his fingers' ends and on the tip of his tongue. I do not believe so great a reader was ever so great a talker before. If he had been at Babel he would infallibly have learnt all the languages there, but in the end they must all have been in the Teviodale How, for not a creature would have spoken but himself." Gifted with a shrill, piercing and grating voice, a prodigious memory, inexhaustible vigour and assertiveness, he must have been a striking figure, but his career was spoilt by constant ill-health, and his premature death prevented his acquiring the fame he would otherwise have surely attained.

Mr. Seshadri Aiyangar has collected a few of his Poems and Letters and has presented them to the modern world accompanied by a very well-written biographical introduction which gives some account of Leyden's career. Such enterprise is highly deserving, both on the part of the editor and the publishers, and we hope that it will receive a full measure of recognition. It would be vain to claim for Leyden any high rank as a poet. Mr. P. Seshadri rightly points out that he still follows the traditional style of the 18th century and we cannot say we see much trace in his verses of the romantic revival of which his friend

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Scott was an early exemplar. Nor are his letters very remarkable. The collection here given fails to give much evidence either of command of style or of charm of thought. Leyden's real claim to remembrance rests rather on his oriental researches, and his striking, if not wholly attractive, personality. A thin man with a prominent nose and tightly pursed lips, he was not easily overlooked. Mr. Seshadri tells a story of how for a bet, he undertook to climb to the top-gallant royal of the ship. This he accomplished, but his friends had arranged that he should be intercepted there and not allowed to descend until he paid ransom. Leyden saw what was intended and before he could be prevented swung himself off on to the rigging, and so descended to the deck at the imminent risk of his life by slipping down a rope, cutting his hands severely. With characteristic disinterestedness he refused to take the money which he had won by this rash exploit. One cannot but lament that an unkind fate should have cut short the career of this brilliant, talented and learned man just at the time when he had attracted the attention of the Governor-General of India and might have looked for substantial advancement.

"But the fair Guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury with th' abhorred shears,
And slits the thin spun life."

The Great Saviours of the World. By Swami Abhedananda, published by the Vedanta Society, New York.

In this Series the learned Swami presents in a very readable form the lives of Sri Krishna, Zoroaster, and Lao-Tze, the founders Divine of the Beliefs of the Hindus, the Persians, and the Chinese respectively. The author refutes by historical evidence the theory that Krishna was later than Christ and borrowed the latter's teachings. 'For the first time in the history of the world' says the Swami, 'Krishna preached universal toleration for all sects and creeds. He declared, "whoever comes to me by whatever religion, I reach him. All paths lead ultimately to me." The lives of the other two teachers are set out sympathetically, and quotations from their sayings are given to elucidate the liberal views entertained by them. Bhagawan Ramakrishna, whose views are so ably spread by the Vedanta mission, deserves to be counted among the Saviours of the World on this one ground alone, that he, a man of the people, took his stand on toleration of other religions, and truly interpreted the present age and its desire for unification in religion.

My Memoirs. By Marguerite Steinheil. Messrs. George Bell & Sons, London.

We have read these memoirs with interest. They are certainly the memoirs of a remarkable French woman and she tells her life history with great frankness. Very early in life she was caught up in the political vortex of her country and being of an ambitious nature enjoyed the experience and thought she was destined for some great end. Disillusionment was however near at hand and with the sudden death of President Faure her sorrows began. She had made powerful enemies in the heyday of her prosperity and they now began a systematic persecution of her. Her Saloon in Paris, once the favourite haunt of statesmen and scholars was shunned by all alike and Madame Steinheil had to lead a life of retirement. Even in seclusion she was not long allowed to remain undisturbed and the mysterious death of her husband and her mother who were both found murdered in their beds at the same time, furnished a plausible handle to her enemies renewing their persecution of her. She was dragged before the Law Courts and after a protracted trial during which all manner of indignities were heaped upon her, she was declared innocent of any complicity in the awful crime with which she was charged.

Madame Steinheil gives in her book a clear and succinct account of her doings during her period of adversity and the pages depicting her prison-life especially form very interesting reading. We also find sidelights thrown on some of the more important incidents in contemporary French history, incidents such as the Dreyfus case, the Fashoda affair etc. Altogether the Memoirs are interesting reading and to the future historians of France especially the value of the book cannot be too highly estimated.

A Handbook of the Vedant Philosophy and Religion. By R. V. Khedkar. Published by the Mission Press, Kolhapur.

This book is a compendium of the doctrines of the Vedanta. The author points out how the Indian method of investigation is to go from within outwards, and not to proceed from the world to the self. The sublimest doctrine of the Vedanta is affirmation of God as immanent in, and transcending, the world, and as being *sacchidananda*. The author explains briefly and clearly the Indian conception of Moksha and of the *Moksha sadhanas*. We can well recommend the book to the public as a clear and lucid exposition of the leading of Vedantism.

Jack's People's Books. *T. C. & E. C. Jack, London. 6d. each.*

Francis Bacon. *Professor A. R. Shemp.*

Huxley. *Professor Leighton.*

Julius Cæsar. *Hilary Hardinge.*

The Brontës. *Miss Flora Masson.*

In spite of the Series being a marvel of cheapness, it maintains a high standard of originality and interest. The volume on Bacon is of peculiar interest at this time, in view of the recent unveiling of his bust by the Right Hon. Mr. A. J. Balfour. We appreciate the enthusiasm displayed on behalf of one who has had to get on with the stigma implied in Pope's unfair epigram that he was the 'wisest, brightest and meanest of mankind,' but we are not prepared to say of his style that 'no writer before Burke equals him in the sustained persuasive combination of lucidity and beauty.'

Professor Leighton has done adequate justice to the subject of his study. His one interest has been to show the intellectual and moral greatness of Professor Huxley. The reader is also enabled to study the controversial methods of the Professor, which were responsible in no small measure for his success in life. A chapter of particular interest is devoted to a collection of Professor Huxley's opinion on various subjects, selected with great care and discrimination.

Among the characters in ancient history that have given rise to the most violent controversy is that of Julius Cæsar and Mr. Hardinge has had to steer clear of numerous difficulties in dealing with the subject. The volume is a delightful combination of the scrupulous methods of the historian with the ease and vividness of the writer of romance and we have no doubt it will therefore appeal to a large number of readers even among other than professed students of history.

'The three wild children of the Northern Moors,' as the Brontës were called by Thackeray have had an excellent biographer and critic in Miss Flora Masson. The story of sorrow and suffering which forms one of the most pathetic episodes in literary history has been narrated with remarkable interest. With the sympathy of sex and temperament Miss Masson has entered deep into their souls and she has presented to her readers an account full of tender feeling. Rapidity of narration is necessarily marked in the book, but it interferes in no way with the play of emotion roused by the touching circumstances of the biography. A few pages of criticism might have enhanced the

The Ladder of Light. *By E. George, London L. N. Fowler and Company.*

It is intended to show the help of spirits in this world and beyond. Mediums are only the instruments of communicating God's messages. Some are pretenders, but, on that account, the true ones ought not to be criminally prosecuted, as is done under the law though people are unable to comprehend the import of God's ways. The incidents relate to persons now actually living though their names are disguised. It is a record of facts with no plot interest.

A Guide to British Historical Fiction.

By J. A. Buckley, M.A. and W. T. Williams, B.A.: George G. Harrap & Co., London.

The value of historical fiction as a handmaid to the study of history proper will be realised by all who care to probe into the very life of the period concerned rather than be content with mere dates and names. Prompted by the consideration that teachers of history have rarely sufficient time to read or to search for suitable novels to recommend to their pupils, the authors have prepared this guide in the hope that it will be found serviceable to elementary and secondary school teachers in particular and to students of history in general. As the publishers say in their foreword to the book, the list which is representative and not exhaustive, has been compiled with a view to illustrating every phase of British History to which reference is usually made in an ordinary school course. In the case of events which might be termed historical landmarks, a wider range of choice has been presented and efforts have been made to include books which treat of the events from different and often conflicting, points of view.

Summary of Jurisprudence. *By Mahomed*

Kalander Ally Khan, B.A., LL.B. Premier Press, Hyderabad, Sind. Price Rs. 1-12.

This is a clear and useful summary of Sir William Rattigan's work on Jurisprudence, intended for students of law. There is a very useful appendix of leading cases on general law, and a selection of the Punjab University questions at the end. The author has taken great pains to make the work useful by discussing various connected questions in a supplement.

Religious Instruction. Its History and Importance. *By the Rev. J. Fleming.*

This is a small pamphlet setting out historically the modes of religious instruction in Christian countries from the earliest times and is designed as a Manual for those now engaged in Sunday School teaching and Bible classes generally.

FEBRUARY 1913.]

George Sydney Arundale. Edited by B. Sanjiva Rao, B.A. (Contab.) for a group of friends. Published by the Theosophical Publishing House, Adyar, Madras and Benares.

This small work, is intended to convey an idea of the very useful work that Mr. G. S. Arundale was doing as Principal of the Central Hindu College, Benares. Ample testimony of Professors and pupils, past and present, is collected herein, which shows that Mr. Arundale has endeared himself to all that he came in contact with by his sympathy, tact and unselfish devotion. Mrs. Annie Besant, who furnishes the foreword gives him high praise.

Jainism. By Herbert Warren. The Minerva Press, Popham's Broadway, Madras.

This little hand-book is a compilation mainly from "Notes of Talks and Lectures by Virachand K. Gandhi" and presents the essential features of Jainism with clearness.

Outline of Islam. By the Rev. Canon Sell, D. D., M. R. A. S., printed at the S. P. C. K. Press, Madras.

This is a short but useful publication of the Christian Literature Society, intended to expound the principal tenets of Islam. It is preceded by a Life of Muhammad, and contains a chapter on the Christian view of the strength and weakness of Islam.

A Teacher of English Grammar & Composition. By S. Appayya, late of the Maharajah's College, Vizianagaram, Vol. I. Lawrence Asylum Press, Madras.

The cry for "Direct Method" in teaching languages has driven the study of Grammar out of our schools, while that method excellent in itself and very necessary, is little understood and differently practised by the generality of teachers. As frequently happens in this country the old order disappears without the new taking its place. We, therefore, welcome this carefully compiled handbook from the pen of an experienced teacher who seeks to impart a knowledge of grammar by the instructive method.

The Peoples Books—Dante. By Ferrers Howell. (T. C. and E. C. Jack, 6d. net.)

Mr. Howell's volume is a very reliable guide for the biography of Dante and its value is increased by one or two special chapters. There is attention bestowed on his lyric poetry—the author does not fall into the common error of regarding him as the author of only the *Divine Comedy*. There is a chapter on Dante's political ideal, and its necessity will not be questioned when we remember its usefulness for an appreciation of his great masterpiece.

Diary of the Month, Jan.—February, 1913.

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January 20. Lord Sydenham was to-day accorded an enthusiastic reception in Sindh. At Karachi his Lordship made a notable pronouncement.

January 21. Her Excellency Lady Carmichael held a meeting of ladies at Government House, Calcutta, to-day, to consider what steps should be taken in Bengal to support the movement initiated by Lady Sydenham.

January 22 The Hindu University deputation under the leadership of the Maharajah of Darbhanga arrived at Allahabad after a successful tour and held a public meeting to day.

January 23. The Public Service Commission commenced its sittings at Calcutta this morning. Two official members and three co-opted members were present.

January 24. A reward of Rs. one lakh cancelling all previous announcements is to-day notified in connection with the investigation of the bomb outrage.

January 25. A special convocation of the Calcutta University was held to-day to confer Honorary Degrees of Doctor in the Faculties of Arts, Science and Law respectively upon Prof. Oldenburg, Prof. Forsyth and Sir. T. Palit.

January 26. The London Muslim League in a special meeting to-day has adopted the aims and programme of the All-India Muslim League.

January 27. The first meeting of the newly constituted Imperial Legislative Council was held to-day at Delhi in which His Excellency made his appearance for the first time after the outrage.

January 28. The first convocation of the Board of Sanskrit Examinations to confer titles on Sanskrit students was held to-day at Calcutta with H. E. Lord Carmichael in the chair.

January 29. A largely attended Meeting of the ladies of all communities was held at Government House, Rangoon, this evening, with Lady Adamson in the chair to consider the presentation of an address to Lady Hardinge.

January 30. The Viceroy was examined to-day by X-rays and on the disclosure of some foreign bodies in the wound was operated under chloroform and several fragments of iron and wood were removed.

January 31. The Public Services Commission closed its sittings in Calcutta to-day.

February 1. The Maharajah of Bikaner announces a sum of Rs. 5,000 for charitable purposes as a thanks offering for the recovery of H.H. Lord Harding.

February 2. A Mahomedan mass meeting was held in Calcutta this afternoon to adopt resolutions regarding the Balkan war and to collect subscriptions for the Indian Red Crescent Society.

February 3. The Arts and Crafts Exhibition was opened this evening at the Jubilee Hall in Rangoon amidst a large gathering of interested spectators.

February 4. The President and Members of the Royal Public Services Commission arrived in Rangoon this afternoon by the R. I. S. N. Steamer *Angora*.

February 5. At the annual meeting of the Asiatic Society of Bengal this evening there was an unusually large attendance when Sir Ashtosh Mukerjee in his address pleaded for a new building for the society's library.

February 6. Sir Guru Dasa Binnerjee has to-day sent in a note on the Report of the Dacca University, recommending the inclusion of Oriental learning in its curriculum.

February 7. At a Mahomedan Meeting held this evening at College Square in Calcutta the Muslims declared a boycott of European goods.

February 8. The Select Committee of the Imperial Legislative Council on the Extradition Bill considered its draft report to-day.

February 9. Mr. E. W. Madge, Superintendent of the Imperial Literary and eldest son of the Hon. W. C. Madge died suddenly to-night.

February 10. The Arnold appeal to the Privy Council was presented to-day.

February 11. Mr. P. C. Tarapore lecturing before the East India Association on mass Education in India advocated the appointment of a Commission of Enquiry.

February 12. Mr. H. C. Browne, Managing Proprietor, Oriental Mercantile Co., was to-day tried, found guilty and awarded a sentence of nine months' rigorous imprisonment.

February 13. In the House of Commons this evening Mr. Gwynne moved his resolution for the appointment of a select Committee to enquire into the administration of Indian finance.

February 14. Sir Win. Leo Warner delivered an interesting lecture before the Indian Section of the Royal Asiatic Society on Kathiawar, Lord Willingdon presiding.

February 15. Mr. E. S. Montagu Under Secretary of State for India arrived at Hyderabad this evening and was entertained by H. H. the Nizam at dinner.

February 16. To-day the damage suit of Miss Georgina Corlana against Mr. Maurice Bandmann for Rs. 15,000 was taken up before Mr. Justice Choudhury at the Calcutta High Court.

February 17. An important meeting of the Imperial Legislative Council was held this morning with the Hon. Sir Guy Fleetwood Wilson in the chair. Three new members were sworn in.

February 18. The Maharajah of Indore speaking in his capital city to-day on the Hindu University advocated a widely conducted residential and teaching university.

February 19. During the debate in the House of Lords to-day Lord Morley said that though Indian Muslims are much affected by the Balkan war the policy of neutrality should not be exchanged for any direct intervention.

February 20. To-day's Bombay Government Gazette states:—The Chairman of the Royal Commission on the Public Services in India has appointed on the Commission the following officers as Assistant Commissioners, to represent the Indian and Provincial Civil Services of the Bombay Presidency:—The Hon'ble Mr. J. J. Heaton, I.C.S., Judge of the High Court, Bombay; Rao Bahadur Ramchandra Narayan Jogalikar, Native Assistant to the Commissioner, C. D.; Mr. Raghunath Gangadhar Bhadbhade, Judge of the Small Causes Court, Poona. The Royal Commission leaves India for England on the 19th April, 1913. It proposes to return to India early in the ensuing cold weather.

February 21. The Hindu University Deputation, headed by their Highnesses the Maharajah of Darbhanga, K. C. S. I., and the Maharajah Regent of Jodhpur, and Pandit Madan Mohan Malaviya arrived at the Victoria Terminus, Bombay, by special train from Indore, after their tour in Kathiawar. On arrival they were met by His Highness the Aga Khan, Sir Bhalchandra Krishna and other members of the Reception Committee of the Hindu University Deputation.

TOPICS FROM PERIODICALS.

The Training of the Indian Clergy.

How to raise an army of workers to win India for Christ is the pressing problem of the day in the Indian Church; and this is faced by the Rev. Mr. Ware in *The East and the West* of December with special insight. Missionaries should learn to keep themselves out of sight and put forward other servants to minister unto Christ.

The Indian Christian community has a peculiar structure of its own and conditions of work among them have to be adjusted to suit its special needs and genius. The first difficulty that faces the organiser is caste—for congregations are drawn from certain strata in society and follow some defined trades, while in other parts of the world the Christian Church is an epitome of all society. This peculiar composition of the Indian Church makes the question of organising its ministry particularly difficult.

The next difficulty springs from the institution of caste again. It is the mass movement. As the Rev. G. Hibbert Ware observes with special insight

The Indian as a rule does not think and act. He thinks in terms of caste. He can no more stand alone, no more resist the trend of opinion of his caste, than the British workman can resist the decision of his trade-union.

If an individual changes his religion, it is often at the risk of his livelihood. This leads to the phenomenon that conversions are likely to occur in the crowds rather than singly.

These mass movements raise the problem of the training of clergy and teachers in two ways; for they create a demand for trained workers. The supply has never kept pace with the demand.

There have been splendid examples of Indian clergy from the ranks of the high-caste converts but as long as the accessions to the Church are from one caste exclusively and as the middle

classes are outside the range of Christian influence comparatively, the training in the right direction of the right sort of men is the key to the situation.

The body of clergy and teachers should be drawn mainly from the ranks of the low caste masses. Any insistence on University qualifications as in the case of divinity students in England will be a serious handicap to Indian ministers. The point in question is not the absolute position of the clergyman but his position relative to the congregation. Viewed from this standpoint, the Indian pastor may have a decided superiority over his English brother.

Workers brought up under the English system represent one type—while those taught under the vernacular system furnish a simpler and more suitable type.

Under the second system, which has been given a fair trial by the Bishop of Madras at Nandyal, the Church secures for its ministry men of experience and moral fitness for their mission. They read from English and do all the writing, praying, and catechising in the vernaculars. There can be no dispensing with English, for it is English that opens out to them wide fields of Biblical criticism and Archaeology.

The writer sums up the leading features of the type of workers he would see evolved in India in the following well-written paragraph:—

Lastly, the product we aim at takes a middle position between the class of men trained exclusively on a vernacular system and the other class of highly trained English-speaking agents. The one class have sometimes proved too much on a level with the congregation, while the other have often been lifted too much above them. Those we aim at producing should be something between. Right through their training they are kept in touch with the same kind of people as those among whom they will afterwards minister, and their whole training is designed to make them efficient vernacular workers. Yet all the time they have access to a wider range of ideas and an incomparably wider literature through the English language.

The Joy of India.

In the February number of the *Theosophist* appears a refreshingly original and intensely sympathetic article by Mr. Elizabeth Severa scanning the various elements that go to make up the Joy of India. India is not a country of sorrow but one of exceeding joy. Many of its natural climatic conditions make for happiness and sweet contentment. Look at the spectacle presented by the poor in England. What a miserable, degraded, and inhuman aspect they present! But who can help envying the dark-skinned women toilers of Southern India, their dignity of carriage and their muscular capacity? The children of the poorer classes seem quite contented little morsels of almost naked humanity.

Again, the Indian servant presents a refreshing contrast to the assertive English servant. The working man has none of the jealous, sullen suspicion against the well-to-do classes:—

Your Indian servant is anxious to please you; he observes your ways carefully so as to carry out your idiosyncrasies and preferences. The Western domestic, as a rule, does only what he or she must do, and is quite callous as to pleasing you or the reverse.

The Indian ryot is a quantitative asset of importance. Simplicity of outlook is his and the unconscious nurturing of his spirit in natural beauty makes his lot a happy one:—

The joys of India do not lie in the cities of India: they are few and far between. Her joys exist in the crowded villages of huddled huts, on her dry, dusty, yet fertile plains. Perhaps pre-eminently, the Indian's joy is connected with his religion, with his temples, sacred tanks and rivers. The multitudes that throng the ghats of Ganges at Benares, or of any other sacred river, are plainly happy. They are performing their religious duties with an abandon that in itself gives happiness.

Religion is one of the influences which make the Indians the contented people they are. In some strange, inexplicable fashion, the joys of India influence the soul, the spirit of even the foreigner.

If one keynote of India is joy, another is intensity of feeling. The belief in India that man is

divine, and soaring upward partakes of the bread of Angels and hears the music of the spheres—a fact, overlooked in the West—is one of the prime sources of the joy of the Indian. In words pregnant with love for India and breathing fervent gratitude to the spiritual world-Mother among the nations of the world, Mr. E. Severa sums up the inspiration India gives to the stranger visiting her shores:—

If inspiration has been lost in other lands, surely a visit to India restores and revivifies the imaginative faculty. The inspiration of India unveils eyes that had become clouded, and enables them again to see truth and beauty—and the two are one as poets have ever taught—more clearly; it unseals deaf ears that they may hear more intently; it lays hands on the soul, stripping it of the stained garments of pride and self-will in which it had clothed itself, that naked, the soul may come in contact with the Reality.

Inter-Imperial Free Trade.

The *Wealth of India* for January is an enlarged number and contains a variety of readable matter especially for those interested in the material prosperity of India. On the much discussed subject of free trade or protection for India "Economicus" writes unequivocally:—

"The fiscal liberty which India will get under schemes of inter-imperial free trade will not be of much benefit. Only new shackles will be put upon her.

"The Conservatives are pledged to tariff reform and India must be on her guard against their schemes of free trade within the Empire. It is obvious that this country is at the mercy of the party in power in England. Indian public opinion, which, we feel sure, we faithfully voice, must be asserted in no uncertain terms on this important issue. The Government and the people of India must unite in making their position clear to the Imperial Government, the people in Great Britain and the Colonies."

The Trend of Social Reform in India.

The current number of the *London Quarterly Review* contains an elaborate article from the pen of the well known Indian Journalist Mr. Saint Nihal Singh, on the Trend of Social Reform in India. The article is a criticism of the recent publications relating to India. In the course of his survey of the social conditions of India at the present day Mr. Nihal Singh observes that the activities of the intelligent citizens of India instead of being completely consumed by political agitation are being directed towards other channels, notably toward social reform. This change is patent even to a casual investigator of Indian affairs.

The writer then traces the history of this change in the attitude of Indian politicians. Since 1905 the political agitation became almost overwhelming and the anarchical misdeeds of a few desperadoes demanded the strenuous measures of the Indian Government. This in turn evoked resentment and the tug-of-war between the rulers and the ruled was on the increase. But then since the Indian Councils Reform and the change of attitude on either side, the agitation has quietly settled down. While thoughtful Indians, seeing that an opportunity has suddenly opened in the way of effecting some social progress have turned their attention more and more towards the amelioration of the social status of the people. The correction of the social evils of such a large and varied population necessarily demands great insight and statesmanship. Besides, the propaganda must be many-sided. The principal directions in which social reform is proceeding may be briefly indicated:—

(1) The improvement of marital and feminine conditions, and a better adjustment of the relations existing between the sexes;

(2) The abolition of social rules which shut up Hindus into a number of water-tight compartments, and which forbid them to exchange amenities, such as eating at the same table, with people not within their own particular section, thus preventing social intercourse, in the European sense of the word;

(3) The elevation of the depressed classes, or *pariahs*,

who, as is well known, have been for centuries most inhumanely treated by the Hindus; and

(4) The reclamation of juvenile offenders and of the so-called criminal tribes, and the rescue of women forced or inveigled into lives of shame.

The writer then traces the history of each one of these items of reform, how the evils came into existence one by one, what steps have been taken in the past to remedy the defects in our social system and what remains yet to be done in the way of social amelioration. He refers in brief to the bills that have been recently brought forward in the Imperial Legislative Council.

These measures are focussing Indian attention on the subject of feminine advancement in general, and social purity in particular, and whether passed or not, will serve useful ends. It may be added that institutions for imparting education to girls, and for preparing widows for social service, now dot the land, and efforts are being made, by means of parlour lectures, women's clubs, &c., to uplift the fair sex and remove the barriers of purdah which segregate males and females.

The writer then dilates upon the evils of caste and suggests various means of overcoming the tyrannical custom. Educational progress, he is sure, would naturally tend to lower the imperative demands of strict caste observances. Occidental ideas are slowly being replaced. In this connection he refers to the inroads of modern culture and the missionary enterprises in glowing terms. Referring to the condition of the Depressed Classes in India he says:—

In adjusting the caste economy to the requirements of this age, the most stupendous problem is that of the *pariah*. Over 50,000,000 people to-day dwell in the most pitiable condition—the direct result of the injustice which the high-caste Hindus, through the centuries, have meted out to them. However, there are signs that the Hindu conscience has been quickened to take an interest in the welfare of these wretched, neglected millions. This is partly due to the fact that Hinduism has taken fright at the conversion to Christianity of a large body of *pariahs*, and partly to political causes, the community being threatened with a material reduction in its majority by the classing of the depressed classes as 'non-Hindus.' In different parts of the country, the Hindus have set up missions to 'purify' these wretches, some of these societies seeking to educate as well as socially uplift the lowly ones. A mass of literature has grown up on the subject. To grasp the full significance and force of this awakening of the Hindus, one cannot do better than to refer to the symposium entitled *The Depressed Classes*, published by the enterprising Indian firm of G. A. Natesan & Co., Madras, which very clearly mirrors modern India's mind on this all-important topic.

Inter-marriage in India.

In the current number of the quarterly Review for the study of missionary problems—*The East and the West*—the Bishop of Singapore, the Rev. Dr. Feigussøn Davie, writes an article on the inter-marriages of Europeans and Natives of India. There has been much dispute with regard to the question whether it is advisable to encourage inter-marriage among members of different races and nationalities. The writer quotes two letters on the subject one for, and the other against, the system. Mr. Stokes, formerly of the C.M.S. in Kotgurh in the Punjab and the Archbishop of Capetown hold antagonistic views on the question.

The question is obviously, therefore, one of great difficulty. But is also one that is more and more becoming prominent and the writer of the article having had for some twelve years the opportunity of observing the results of these "mixed marriages" in two parts of Asia where the natives differ considerably in racial character, has some remarks which may be of value.

In the first place he insists that both the parties should belong to the same religion. In the second place the union should be brought about by the pure marriage in the true sense of the word. Even then the difficulties that are to be encountered are insuperable. The ways of thought and ideals of the two communities are fundamentally different. Moreover the hereditary traditions and the methods of bringing up are also different. And then there is the difficulty of overcoming natural prejudices. And lastly marriage is not merely a personal concern but the interests of the families of the parties should also be considered. Under these circumstances it is not wise to contract intermarriages between the Europeans and Natives of India. If, on the other hand, these risks are got over and there is also present the important element of mutual love on either side it can be tolerated under special restrictions.

Legislation in Ancient India.

This is the subject of an article by Mr. D. K. Karandikar in a recent number of the *Indian Spectator*. Our Legislative Councils suggest the question, how did they legislate in ancient times in this country? Though the law is frequently stated to be *sanatan* (eternal), there is ample evidence showing that it was altered, from time to time, like the modern enactments.

The sovereign had very little part in this work, albeit Yajñavalkya mentions 'a rule of conduct made by the Kings.' The duty of such alteration was entirely monopolised by the Brahmins. The writer quotes verses to show how the law of the learned Brahmin was the rule of the land.

He concludes as follows;—

Very little law sufficed the society in the Vedic period. The word of the *pater-familias* supplied the deficiency. His word was law. But as society advanced in civilization, and family bonds became looser and looser, the need for more comprehensive law became perceptible. The statements of law in the Vedic literature are scanty, far between, and unsystematic. They are found scattered over a large number of books. The Vedic literature is the primary source of law. Then came the Smritis or traditional law. The *Dharmasūtras*, or strings of law, are less systematic than the metrical works which represent regular attempts at codification. The sages, however, do not pretend to legislate, but reproduce or put together rules of law treasured in the mind. They form the second and the most important source of Hindu law. Many of these are not now extant, and some exist only in fragments. The commentaries and digests contain texts which are not found in the available works passing under the names of the stated authors. The Purāṇas also contain statements of law, and have been recognized as authorities on law, i.e., works in which rules of conduct may be found. (Yajñavalkya Ch. I. v. 3.). Besides these, the conduct or practice of the virtuous, where two courses are recommended, and that which is agreeable to one's self may be adopted. What is done with a good motive is also permissible as a good rule of law, or is lawful. Clear proof of usage outweighed the written text of the law, which was in several parts, but a record of customs. This shows how voluminous the law was, even in those days. Commentaries and digests explained, expounded, and reconciled conflicting texts. In spite of all this, the law was found to be deficient. This could naturally be so, even in those early days for laws had to be devised for castes, order, localities, special positions and qualifications, and special occasions. Doubts were entertained, and these, too, had to be removed. Hence the necessity of fresh legislation. It was, however, done only by learned Brahmins, who alone could teach the Vedas to the classes authorized to learn it.

Systems of Government in East & West.

In the *Hibbert Journal* for January Mr. A. Mitchell Innes attempts a solution of the perplexing problem why the English system of administering justice has not succeeded as much as it should and how this defect has been sought to be removed and why it should be removed as early as possible. The stock argument that the Oriental is incomprehensible and his ways are mysterious has to be dismissed as beneath notice. Hath the Oriental not the same motives, the same impulses, and the same passions as the Westerners have? Yet, how comes it about that Western law and its operation have not been quite so agreeable to the Mahomedan, with his Kadi and the Council of Shikhs, and the Hindu, with his village Panchayet?

The Western system is mechanical; the law runs out its stern course, the temperament or creed of the individual notwithstanding. The system is exalted: the individual decays. Not so in the East. The State recedes into the background; the injured and the injurer are brought closer together and the chance of moral and religious persuasion is offered abundantly to all. The rights of retaliation, compensation, and forgiveness have always been the sacred property of the Oriental.

In the first place, the system of village units, which was the foundation of the whole organisation and was to a remarkable extent popular, democratic, constitutional, decentralised, has been broken up and a State system introduced, which is purely bureaucratic, despotic, centralised. The State becomes the injured party, independently of the wish of the individual or of the village community. The whole matter is taken entirely out of their hands, the prosecution is undertaken by the State, and the injured party becomes merely a witness. He has no power to vary the sentence, much less to forgive.

Again, says the writer, the two systems are the antithesis of one another. The one is determined by the exigencies of a military organisation, while the other is the growth of the life of a free and pastoral people.

The author describes the history of a case after the manner of a Biblical parable and proves how the root-idea of Oriental justice is 'forgiveness.'—to forgive not seven times: but seventy times seven. A hardened poacher in an Egyptian orchard had to face his headman and his accuser. The headman stood for law, while the accuser was keen on forgiving. The code of mercy prevailed with the result that the delinquent who had escaped the law transformed into a penitent and exemplary citizen.

Again, the doctrine of Divine Reciprocity tinges the relations of Orientals.

The writer concludes his admirable analysis of the deeper springs of English and Oriental law by setting forth the following conception of Law:—

Law is the statement of the bare principles governing the relations of individuals to each other as members of a community. Without law, a community would not develop or cohere. But the law pays no attention to the feelings or the happiness of individuals, nor to the circumstances under which the relations arise. The law protects the rich but not the poor, the creditor but not the debtor, the landlord but not the tenant, the victim of a theft but not the thief, the husband but not the adulteress. In technical language, the law is inexorable. If applied alone and in every case, it would produce heartless tyranny and tragic suffering. The tyranny and the suffering would be so great that the community would, if pure law were applied, rapidly disintegrate instead of cohering, and a general degeneration of the individuals would result.

Religion he defines thus:—

Religion is the statement of the moral principles which govern the relations of individuals to each other, and so modifies and adapts the application of the law to individual cases that tyranny on the one hand and suffering on the other are avoided, and the progress of the ego or soul of the individual towards some unknown goal is not impeded. Religion, therefore, is as essential to the administration of justice as law. It protects the poor against the rich.

In weighing the two systems and balancing their relative merits, the writer has the following suggestive and luminous observations:—

Gresham's famous law of currency applies with equal force in matters of private relations. Where two optional standards of conduct exist, the worse will drive out the better, the merciless will drive out the merciful. This is the key to the whole mystery that surrounds our dealings with our Eastern subjects. Religion and custom are slowly being driven out of the relations between man and man, and law reigns alone.

The Study of European Thought.

In the February issue of the *Modern Review*, Professor Har Dayal of Stanford University shows new fields of work and study for Indian students. If India is to reach the high destiny that has come to other progressive nations of the world, her sons in pursuit of knowledge should turn their footsteps away from Oxford, Cambridge and Harvard and come into living touch with Europe by breathing the invigorating and inspiring atmosphere of Geneva and Paris, Rome and Berlin.

A wider outlook on the part of India's young men, the hope of the country, their acquisition of French, German, Italian and Spanish will lead to the formation of a robust and efficient nationality. The Egyptians, the Turks, the Chinese and the Japanese have drunk deep of the fountain heads of European universities.

Japan did not dig up ancient and medieval Japanese institutions and practices for revival or imitation, when she began to build up her new life. To all earnest thinkers in India, I say, "*Look forward and outward, and not backward and inward*." The healing balm must be brought from abroad, as Hanuman brought the herbs for Lakshman in the brave days of old.

The author sets forth the conditions that should be fulfilled before India can participate in the larger world-life and catch the spirit of the large popular movements of modern Europe and live the vigorous life of the continentals. Students of India are having a surfeit of English literature. They have need of the light radiating from Paris, 'the workshop of the future civilisation' as Victor Hugo has termed it.

Haliz and Urfa and Qami can rest in peace for a while; Lamartine and Brieux are more important just now.

Enthusiasm for Sanskrit may be well abated in the interests of the larger life, the broader vision, that beckons India to Europe.

The end that the writer has in view can be gained by the upper and middle classes sending their young men, as wandering pilgrims to European Universities rather than to Harwar or Puri. It is time India gave up weaving fine dreams on the

banks of the Ganges or on the slopes of the Himalayas. The Parsis have set an excellent example in this direction and it behoves other people of India to imitate them.

Young India should again outgrow the medieval spirit that has possessed it and allow herself to be taken up by the new sociological spirit that bids fair to transform human society and lessen life's woes. In these days of new 'isms'—Darwinism, Syndicalism, feminism and other fascinating creeds, India cannot suffer herself to stagnate in still waters. She must welcome the world-spirit, assimilate it, nay, even conquer it.

If the professor is so eloquent in his plea for the study of European thought, it is because :

It is the efficacious antidote to the poison of indolence, stupidity, pessimism and inefficiency that is undermining our vitality. India too will produce worthy leaders of modern thought, but only after her children have assimilated the teachings of the West. How can great thinkers arise in modern India, when our best men are content to live in the cramped and dead world of ancient books? Life can come only from the living; death alone can come from the dead. Europe is living. India is half-dead. Let us restore India to full vitality by borrowing the elixir of Europe.

Robert Burns and Thomas Burns.

The *Chambers' Journal* has an interesting paper on the poet and the colonist. In the literary history of Britain there was a time when biographers thought it an act of grace to do honour to the distinguished bard of Scotland, the flashes of whose matchless pen are felt 'through busy streets and lonely glens.' A grateful and discerning posterity has covered Burns's name with honour. In 1787, he was in the height of his fame. Burns's Memorial meetings are held all the world over and monuments to his memory have been raised all over the earth. In the "Cotter's Saturday Night" the Poet has sung a lofty ideal that the true grandeur of a nation that will bring her love at home and reverence abroad is to be found in families being bound together by pure religion and mental love. In far-off New Zealand there stands a life-size bronze statue,

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a fitting monument to a Poet who, in state-ly verse, has sung out the idea of a world-wide human brotherhood. It is melancholy to contemplate how the last days of the Poet had something intensely tragic in them. Society sported with him cruelly and dealt with him harshly.

If Robert Burns preached high ideal, his nephew Thomas Burns, the enterprising colonist who laid the foundation of a New Dominion in the uttermost parts of the globe, helped to work out those ideals in actual life. Side by side with the statue to the Poet's name there shoots a tall column celebrating the work of the ardent missionary, and the self-sacrificing colonists. Thomas Burns was a leading figure in schemes of colonisation that appealed with great force even to Dr. Chalmers of Edinburgh. The Colonist and the Poet lived under the same influences. Thomas Burns is full of affection for his old teacher Edward Irving, who was also tutor to Jane Welsh, the wife of Thomas Carlyle. Carlyle had personal acquaintance with Gilbert Burns. In the disruption of the Church in 1843, Mr. Burns threw his influence on the side of spiritual independence and with Thomas Chalmers protested against the tyranny of the State. Of the bands of sturdy heroes that marched in procession to Tanfield Hall and set up the Free Church of Scotland, Thomas Burns was one. Again, the Colonist took no mean share in helping on the scheme of Scotland to found a new Edinburgh, a new St. Andrews in remote parts of the earth. Burns's scheme, that was nurtured not in the house of law but in the Temple of God ended neither in dream nor disaster. Like the Pilgrim Fathers who sailed in the *Mayflower* in 1620, the imperialist left for Porto BeMo in the *Philip Laing*. In the distant south, he and his friends toiled hard and turned arid wastes into fruitful fields. The Poet and the Pioneer, the uncle and the nephew, had the same message and in that fundamental message, they are at one.

"Peoples and Problems of India."

Mr. R. H. Shipley, in the January issue of the *Asiatic Quarterly Review*, gives an interesting review of this useful book in the Home University Series by Sir Holderness, a distinguished Anglo-Indian official. He cherishes the hope that a study of this book will combat the amazing ignorance of India, the land of contrasts, of Romance, and of Irony. The learned reviewer laments the ignorance of England about India and its peoples, and their complex problems.

Of the real India, of its glories and its tragedies, they are profoundly ignorant. What do they know of its past? What do they know of its rebirth, its *risorgimento*, under British sovereignty? They have never heard of Job Charnock, "they cannot imagine the ghostly tears which his shade lets fall as he sighs 'Ichabod, Ichabod!' over the city he founded. Nor can they fancy to themselves the feelings of the shades of dead and gone Mogul Emperors, witnessing the revival of the glories of Delhi under an alien and infidel Government. Yet what an enthralling romance is disclosed by even a superficial study of the history of India!

The great diversity that marks India's peoples can be no surprise when it is remembered the land presents violent physical contrasts.

The highly intellectual Bengali and the Soura of the Eastern Ghats are immeasurably farther apart than are the most cultured aristocrat and the humblest stone-breaker in England. A student of this little book can scarcely help seeing that it is foolish of "the man in the street" to generalize about European nations, of whose modes of thought and life he is only partially ignorant, it is a thousand times more foolish to generalize—out of a plenary ignorance—about matters Indian.

To take one simple illustration. "Colour prejudice," theoretically—that is to say, superficially—considered appears indefensible and silly. But in practice it is one of the most deeply rooted of human sentiments; and nowhere more than in India, and among the Indians themselves, does this sentiment flourish."

After giving an account of the caste system and the hold it has on the Pariahs who maintain that they should go through a certain number of aeons of degradation and resent the intrusion into their home of the Brahman whose visit might retard their upward progress, the author turns to the chapter on economic life and concludes with the warning that English conditions should not be hastily compared with Indian conditions.

Organisation in India.

In the January issue of the *Hindustan Review*, Mr. S. M. Rauf Ali, Bar-at-Law, discusses the import of the term 'organisation' and analyses with logical exactness and historic insight the means by which this great law of order in national life is achieved and worked out. The result of organisation is order, and order, as the well-known saying goes, is Heaven's first Law. If order is the first law, it follows that such a thing as disorder or disorganisation should be inconceivable. Such a conclusion, however, would be opposed to and is not warranted by a survey of human societies and organisations that are not well-ordered or systematised and yet seems to be on the road to progress and efficiency.

There is only a difference of degree between various organisations. Consequently, when one talks of a disorganised body, one unconsciously uses an exaggeration, where one really means to say that the body in question has a lower organisation than would be desirable under the circumstances. The plainest example that can be adduced to show the force of this argument is contained in the modern doctrine of "Out-of-dateism." The epithet out-of-date, which is so often applied to these interesting relics, is significant enough to mean that they are of no good any longer, they have done their duty and must be shelved now.

Taking the caste system, as an organisation of Early Aryan society the writer protests against the strictures that some trained thinkers pass on it and advances the following academic plea for it:—

That it is extant to-day, although it was originated in the hoary antiquity when the world was many a thousand years younger, ought to convince any man with some historical insight of the remarkable tenacity of this institution. This tenacity was not achieved by forced principles or religious whims; for if it were, it would have gone the way of all flesh long ago. The whole structure of the Aryan society was founded upon the imperishable principle of the division of labour which has come into scientific prominence very lately in the European mind. It is not too much to say of the Hindu race that among the Ancients it was perhaps the only civilized race which applied this principle to its social institutions with intelligence, and reaped the benefit for many centuries.

Judged by the high standard of political institutions, the treatment accorded to the Sudras and the place accorded to them in the Social

polity are not matters that ought to form subjects of strong indictment against the original law-makers and organisers of Aryan Society.

The institution of slavery was utterly foreign to the pure mind of the early Hindu, and the traditions of freedom were so much ingrained into his life that he could not imagine the possibility of a man being the property of another man. And it is in dealing with the Sudra question in those benighted ages that the Hindu has shown to the world the real mint of his character as a thorough humanitarian; for he solved the most difficult social problem of the day without sacrificing humanity to political needs. That the Sudras were given the lowest place in the social scale is only natural, and those who object to this arrangement need not go beyond the present phase of our history to find out their mistake.

We have merely to study European Civilization and how it has been built up, to cease wondering at Indian lack of efficiency. What is the secret of national efficiency in Europe?

The answer is:—

For what is a nation but a complex organization of individuals thinking as a whole, acting in one spirit and body, and working for one another. The sense of unity of purpose and a true sentiment of nationality can only be fostered by a well organised and sustained effort of the people.

The writer formulates the four main principles that underlie every good organisation:—

The first and second are the division of labour and its co-operation, the third is morality in its widest sense, or in other words a regular discharge of duty by the factors that go to make up the entire frame of an organisation, and the fourth is intelligence in planning.

In concluding his thoughts on this useful, and vital law of national progress, the writer makes the following stirring appeal:—

In conclusion, let them who are desirous of seeing their country and nation rise to the heights of glory and take a suitable place in the comity of nations, remember that neither can the outburst of strong passions nor the self-consuming flame of patriotism, nor the earnest prayers of helpless minds, nor even the fervent hopes of God's mercy lead them to success; but the organised action based on the calmest logic and actual experience of the stern realities of life is the only sure way to make their ideals realisable; and in short, in organisation lies our Salvation.

UTTERANCES OF THE DAY.

The Viceroy on the Delhi Outrage.

The first meeting of the newly constituted Imperial Legislative Council was held on the 27th of January, at Delhi when His Excellency Lord Hardinge made his appearance for the first time after the dasturdly outrage, and delivered the following opening address :—

Although I have not yet recovered from my wounds and have been compelled under doctors' orders to abstain from all public business of every kind, I have felt not only a desire, but that it is my duty, to come here to-day to open the first session of my Legislative Council in Delhi and to give a cordial welcome to the newly elected and newly appointed members of my Council. I am sure that at the same time none of you will begrudge me an expression of regret for those who have not returned, since after two years' loyal and active co-operation with my Government in the legislative work of the Government of India, I regard them not only as former colleagues in Council, but also as friends. I am delighted to see some of the former members of my Council again in their places and I am confident that they will again bring to the nature of our Council the same spirit of harmony, good will and legislative ability as during the past two years that I have had the honour of presiding over their deliberations. As regards the new members of my Council, I bid them a cordial welcome and I am sure that I can count on them to maintain the same high standard of dignity in debate as has so markedly distinguished our deliberations in the past. I feel deeply grateful to you all for the warmth of your reception here to-day. I always knew that I could count on your sympathy in my suffering that has been my lot during the past few weeks, and if there has been one thing that has tended to alleviate those suffer-

ings it has been the knowledge of the sympathy shown towards me by all classes, creeds and communities throughout the length and breadth of India. I should like to take this opportunity when addressing my Council, who represent the whole of British India, to express my profound gratitude for the genuine outburst of sympathy, the devout prayers and the good wishes that have been heard on every side, and, if I may be allowed to say so, I feel convinced that those prayers have not been unanswered.

USELESS CRIME.

When five weeks ago I had recovered consciousness and was able to think over what had passed, my feelings in the first instance were those of profound gratitude to Almighty God for His merciful protection of Lady Hardinge and myself, of real grief for the poor man, who had lost his life in the performance of his duty, of very deep disappointment that it was possible that such misguided men as those who plotted and committed such a useless crime could now be found in India and of sorrow at the thought of the injury to the sentiments of the whole of the people of India, who would, I knew, regard with horror and detestation the perpetration of a crime which is contrary to their own precepts and instincts of humanity and of loyalty, as well as to their religious principles. The gratitude I felt at the miraculous preservation by the Almighty of Lady Hardinge and myself from the hand of the assassin was, I know, also deeply felt throughout India but words fail me when I think of the cruel murder of those humble people who were ruthlessly killed and I deeply deplore the loss which their families have sustained. In my desire for kindly intercourse with the people and accessibility to them I have always discouraged excessive precautions and I trusted myself and Lady Hardinge more to the care of the people than to that of the police. If it was an error, it is an error that I am proud of, and I believe it may yet prove not to have

been an entirely mistaken confidence, for out of evil good may come. Is it too much to hope that the storm of public indignation evoked at the outrage may give Indian terrorists cause for sensible and human reflection and repentance? It is difficult to believe that these individuals are a class apart and that they do not belong to communities and mix with their fellow-beings. Are they really susceptible to no influence and no advice? Have they no contact with moderate and wiser men? Still, whatever I may feel on the subject of the crime itself, I only wish to assure you and the whole of India that this incident will in no sense influence my attitude. I will pursue without faltering the same policy in the future as during the past two years, and I will not waver a hair's breadth from that course.

TO THE PEOPLE OF INDIA.

What I have said so far has been somewhat of a personal character, but I have one word more to say to the people of India, which I say with a profound sense of the gravity of the import of my words. I need hardly recall to the memory of anybody that the recent incident is not an isolated episode in the history of India, but that during the past few years both Indians and Europeans, loyal servants of the Government and of India—have been less fortunate than I have been, and, undeserving of the cruel fate meted out to them, have been stricken down by the hand of the assassin. These deplorable events cast a slur on the fair name of India and the Indian people, to whom I know they are thoroughly repellent, and I say to the people of India, not merely as a Viceroy intensely zealous of the honour of the country that he has been called upon to govern, but as one of the many millions in India, of the fellow-subjects of our King Emperor and one who loves India and the Indian people amongst whom he is living—I say that this slur must be removed and the fair fame of India must be restored to a high and unassail-

able place. Knowing by the kindly and genuine manifestations of sympathy received from every side how profoundly repulsive such crimes are to the people of India it may be asked what remedy can be applied to prevent their recurrence. To this I would reply that such crimes cannot be dismissed as the isolated acts of organised conspiracies, in which the actual agent of the crime is not always the most responsible.

ENEMIES OF SOCIETY.

The atmosphere which breeds the political murder is more easily created than dispelled. It can only be entirely and for ever dispelled by the display and enforcement of public opinion in a determination not to tolerate the perpetration of such crimes, and to treat as enemies of society, not only those who commit crimes but also those who offer any incentives to crime. Among such incentives to crime should be included temperance of political language and methods likely to influence ill balanced minds and lead them by insidious stages to hideous crimes. The universal condemnation throughout the whole of India of the crime of the 23rd December and the anxiety shown for the detection of the criminals have, however, filled me with hope for the future and have inspired me with confidence in the determination of the people of India to stamp out from their midst the fungus growth of terrorism and to restore to their beautiful motherland an untarnished record of fame. Imbued as I am with this hope and confidence, my faith in India, its future and its people, remains, and if as I confidently anticipate the realisation of my faith is confirmed, then I may add that two innocent lives so sadly lost on the 23rd December will not have been sacrificed in vain. I will not further take up your time.

QUESTIONS OF IMPORTANCE.

Public Services Commission

Mr. C. J. O'Donnell, I.C.S. (Retired), writes to the *Pioneer* in the course of an elaborate discussion on the subject:—

THE COMPETITIVE TEST.

It is already manifest that amongst the members of the Commission, as well as amongst the witnesses, there are two clearly marked and antagonistic sections, one favoring selection as the surest method of obtaining efficiency in public servants, whilst the other upholds competition in examinations as the best winnowing of merit. The leaders of Indian opinion have a firm faith in the latter solution, but it is at best a crude method and in India, as in every civilised country in the world, selection must in time prevail, provided that it is safeguarded against nepotism, political or racial. We are not medieval Chinamen and we must prepare to replace a system, which even China is discarding, by some more intelligent form of recruitment. The Indian community claims to be an up-to-date civilised State, and it should not want any longer to appoint boy Mandarins and boy Judges solely on the strength of their acquaintance with the writings of Confucius, the ancient classics, the higher Mathematics, Sanskrit or English poetry. We want men, men of the world with strength and character and breadth of view, and not callow youths either from Oxford or the Ripon College and the first step must be the entire separation of judicial from executive functions. Competitive examinations will continue an admirable method for clerkships in the Secretariat or Custom House, but it is wholly ludicrous for appointments of high authority. The Indian people need have no fear of the consequences. I hold that India has always been full of Indians with the best qualifications for high office—men, who were great before they ever saw

Europe, men like Sir Salar Jung and Sir Dinkar Rao, Sir Sayyid Ahmad and Sir Pherozesah Mehta, Sir Rajendra Mukherjee and Sir Madhub Ghosh, Keshub Chundra Sen and Kristodas Pal. Mr. S. P. Sinha and Sayyid Ali Imam did not owe their exalted offices to competitive examination.

THE POLICY OF SELECTION.

I am thus strongly in favour of what may be called the European policy of selection; but I feel and know how dangerous it is, unless, as the Indians demand, the selecting authority is one that commands the sincere confidence of the people of this country. It is at this point that compromise and the great art of give-and-take should play their part. In Bengal I would suggest a Board consisting of the Governor, one member of his Council, an Indian High Court Judge, and two members nominated by the Legislative Council; one being always an Indian. It would deal, perhaps, with all appointments of Indians in Bengal. If our Indian friends still insist on the examinations, which are their favourite test of ability and impartiality, it would be easy to select three or five candidates for each of the I. C. S. vacancies, the unsuccessful men having a claim on a deputy magistrateship. The civil judiciary must consist entirely of men learned in the law, that is of lawyers of some standing and experience, whilst the sessions for criminal justice would be presided over by special judges stationed at the head-quarters of each Commissioner of a Division, who would go on circuit, as in England, from district to district.

WORK OF THE I.C.S.

It is necessary only to look round over India to appreciate the wonderful work done by the Indian Civil Service since the days when Mahratta hordes were demanding *chaut* at the very doors of Calcutta, and Hindu Zemindars were dragged through a reservoir of ordure at Muzbidabad, if the arrears with their land

the English language and English and Indian history. The required number of men will be taken from the successful candidates in order of merit, and required to serve an apprenticeship of one year, preferably in association with a Mamletdar. I should not make it obligatory on the part of the successful men to spend some years in England, though they may be encouraged to do so by liberal furlough allowances. Men so admitted should be just as much members of the Imperial Service as those recruited in England, be graded in the same way, and have the same openings for promotion. These men should be accorded the fullest confidence of Government, and should be encouraged to associate freely with their fellow-countrymen in all important national movements. All great Indian officers in the past were looked up to as leaders of thought and in social life, and they were, therefore, able to exert a wholesome steadying influence on public opinion. There has been no aspect of the Indian officer's life in which there has been more deterioration owing to several reasons. It only remains to add that I would not close the English examination against Indians who choose to enter through that gate, and would have the Indian examination open to all graduates of distinction of Universities in the United Kingdom.

THE PUBLIC SERVICE QUESTION.

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INDIANS OUTSIDE INDIA:

Indians in South Africa.

We are in possession of information of the utmost importance to the Indian community throughout South Africa. We understand that the Government are not keeping their promise regarding those British Indians who, in terms of the settlement, should be given rights of residence in the Transvaal or the Union as the case may be. It would appear that they decline to accept all the names submitted by the Passive Resistance Committee. Delicate communications are still proceeding and we hope that will end satisfactorily. There are also other points which, directly or indirectly, bear upon and arise out of the settlement, any one of which may produce a conflagration in the community. We warn the Government to be careful. We hope that they will. But if they do not, we know that the seasoned soldiers in passive resistance will give a good account of themselves at the call of duty.—*Indian Opinion*.

A Deputation to Mauritius.

It was stated some time ago that Mr. S. Wilberforce, I.C.S., was to be deputed to Mauritius to start the Co-operative Credit System in that Colony, his experience in connection with the movement in the Punjab in its earlier stages giving him special qualifications for the work. This deputation of an officer from India is due to the recommendations made by the Royal Commission which sat in 1909 on the administrative and financial conditions of Mauritius. The Indian population on the island is about 252,000 of whom 211,000 are Hindus, and there must be many among the settlers who would benefit materially if Co-operative Credit Banks were established. Mr. Wilberforce will probably leave India in March, says the *Pioneer*, and much interest will attach to his mission as an entirely new field for co-operative credit lies open for experiment.

revenue were overdue. Never was more civilizing work done by any public body, but times are changing and we must progress with them. The finest service in the world must die from old age if still recruited by antiquated methods besides being starved by insufficient salaries. I am told that there are Civilians at the present time in Upper India of 14 years' service, whose substantive pay is only Rs. 700 a month. Little wonder that some District Magistrates go about in bamboo carts instead of the mail phaetons and pairs of a couple of decades ago. The Indian Civil Service is now-a-days an unattractive profession and any decadence in it is chiefly due to the improvident parsimony of Government itself. I believe it has also suffered from the unwise cooping up of its cadets in a single University, the cultured and athletic but reactionary Oxford. No training is less fitted to make a youngster a man of the world and some more broadening influences are needed to produce an administrator gifted with those qualities of sympathy and mental humility that render him able and anxious to understand and thereby govern the peoples of this ancient Empire.

EXAMINATIONS IN INDIA.

In fine, I would beg to draw attention to a very human side of the demand for examinations in India. During my forty years' experience I have met with many a heart-broken Indian father, whose son had gone to the bad in England. English parents would regard it as an intolerable condition if they were required to send their immature sons to some foreign and distant shore in order to qualify for the honorable career of serving their country. I hold that Government and the European community are making a deadly blunder in forcing Indian lads to complete their education in England. They ought on the contrary, to throw every obstacle in the way, for it is educationally unnecessary and certainly bad from the moral and political standpoints. Western culture

is later in life of inestimable value. After the young Indian official has been five years performing his duties I would insist on his taking two years furlough. He would then be an observant man and not a pleasure-seeking boy. He would probably be accompanied by his wife, which would mean a good deal in steadying him and keeping him out of those entanglements which many Indian fathers have had reason to deplore, and which Englishmen do not like. It would be advisable also to give him a handsome honorarium on condition of his pursuing a course of studies, say, in law and economics calculated to make him a more efficient public servant on his return to India.

The Public Services Commission in Burma.

The *Rangoon Times*, commenting on the inquiry of the Public Services Commission in Rangoon, writes, in the course of an article:—"The official witnesses have, in opposing the introduction of simultaneous examinations, imported into the problem a difficulty which was neither anticipated, nor necessary, and from the point of view of high policy should have been appropriately avoided. Among the reasons assigned for this opposition one was that such a system would bring in an undue proportion of Indians." Referring to the question that Burmans do not like, or respect Indians, the Paper failed to understand the justice or propriety of the argument. It writes: "As citizens of an Empire it is the duty of every one to respect those on whom His Majesty chooses to bestow his Commission, and respect or liking must depend on this fact rather than on the race or the individual on whom it is bestowed. If it is a fact that the Burman has really this dislike, it only shows that he is lacking in the first essentials of discipline and a sense of the duty of citizenship in a great empire, and that he has yet to be taught these virtues before he is entitled to other rights and privileges which attach to this citizenship."

It is to be regretted that even if Government entertained this view, it should have been given expression to officially in such plain and unequivocal language. There are many things which are better left unsaid and the virtue of silence could not have been better exemplified than in this matter. In administering this province as a part of the Indian Empire, it was undiplomatic to draw a distinction between two races who theoretically and legally were regarded as equal, and we hope that at any rate until Burma ceases to be part of India, care should be taken that even when distinction is made, it will be made in such manner as will not create in the mind of the Indian that sense of uneasiness or unfairness which is not conducive to the good Government of any province."

The Indian Civil Service.

Mr. K. Natarajan, the Editor of the *Indian Social Reformer* writes as follows in the *Times of India* :—

Whatever may be the case as regards its effectiveness as a means of selecting Englishmen, the Civil Service Examination held in England could not be claimed to have succeeded in giving the country its best type of Indian Officers. When one endeavours to call to mind the names of great Indian public servants, those which occur most readily are not the names of Indians who passed the examination in London. Telang, Ranade, Lalabankar Umashankar, Mr. Dayaram Gidumal, Sir Narayan Chandavarkar in Bombay, and Muthusawmy Iyer, Ragbunath Rao, Rajarathnum Moodelliar and Srinivasa Raghava Iyengar in Madras were wholly educated in this country, and the majority of them never left these shores. The great Dewans of Native States, Sir T. Madhava Rao, Sir Seshayya Sastri, Sir Seshadri Iyer—men of conspicuous executive ability—were also raised wholly in India. Except that of the late Mr. R. C. Dutt, there is no name of an Indian who entered the service through the portals of the

London examination which can be placed in the same category as those mentioned above. It can, therefore, be safely said that the ablest Indian officers in the past have not come from among those who passed the Indian Civil Service examination in London. It must be admitted that many of the men named above were among the brightest scholars of their set, and would undoubtedly have passed the examination if it had been held in this country. But circumstances or caste restriction prevented their going to England to pass the examination, and most of them had to work their way up from the ranks practically.

ENGLISH INFLUENCE.

It may be said that the travel to and residence in England for two or three years broadens his mind. As a matter of fact the circumstances in which and the purpose for which the Indian candidate goes to England, reduces to a minimum his chances of assimilating anything new or vital in his English surroundings. The time he spends there is devoted to his books and is spent with his coach, and very little of it can be spared for an intelligent observation and appreciation of the new environment. That this is not seldom the case is confirmed by the fact that there have been several instances of successful and unsuccessful candidates, at the Civil Service Examination, performing *prayaschit* or penitential rite, in order to be accepted by their caste, on their return, notwithstanding the fact that they undertook the voyage to and sojourn in England deliberately. There are many men who never left India of broader minds and more resolute fibre than some at any rate of those who have spent two or three years in England. The idea of broadening the Indian mind by a compulsory stay in England for a few years, devoted for the most part to preparing for a stiff examination, may, therefore, be dismissed without detriment to our apprehension

Keeping Out the Hindu.

Mr. J. W. Hamilton writes to the *Montreal*

Witness :—

"Much has been said in your paper of late about the Hindu question, and it seems strange that no solution of the problem can be found and that Chinese and Japanese must be admitted under certain conditions, but not Hindus. We see an enormous demand for labour all over the North-West and yet a high type of British labour is systematically kept out of the country. Why cannot they be encouraged to take up land and stay on it? There are never too many farmers and the demand for farm labourers is very great. In your editorial you quote an Australian journalist as stating that Australia would fight Britain rather than permit Hindu immigration. This style of man, if he believes what he says, would be seen up early Christmas morning watching for Santa Claus to come down the chimney. The idea of Australia with four and a half millions of people and three million square miles, lying off the shores of Asia with one thousand million of land-hungry people setting up shop for herself is of course, supremely asinine. For how long does this brilliant journalist suppose she would be permitted by Japan, some of whose leaders have already expressed themselves plainly on the subject, to retain inviolate from coloured feet the unoccupied territory to the north? No longer than it were convenient for Japan to pick out just what she wanted. How would the Australian contend against Japan? No fleet, a shorestriding country, most of whose population is along the shores under the control of the navy of any power not kept away by the British Navy.

How much of the Pacific Coast would the United States possess to-day, if Japan and China had awakened one hundred years ago when Washington thought it well to carry the colonies into independence? Those nations would have hoped themselves and they will soon as regards

Australia for the British treaty with Japan will not hold her back for ever, but a united fleet only.

Northern Australia can produce untold wealth of cotton and sugar etc, but not by white labour. Suppose Australian allowed Sikhs and other selected races to enter under certain restrictions as to residence, what an enormous development of commerce, would ensue, one that would need a very large number of whites to manage and handle the crops. Is it not better to have the country developed in that way, rather than let it be idle? In this day of land hunger, no people have the right to pre-empt millions of square miles and then shut out all except a favoured few. Australia cannot stand alone, and the loss of India, which will be greatly helped by the actions of the great colonies will leave the Island Continent in a precarious position which might be avoided if she were the contented home of several millions of Hindu planters and farmers.

Indian Labour for the Argentine.

The following *Press Communiqué* has been issued by the Punjab Government :—"Information has been received by Government that a number of Jats of the Moga tahsil, Ferozepore District, who had gone to the Argentine in search of employment, have been reduced to great distress in Buenos Aires owing to their failure to obtain it: and have had to apply to their relatives in India for money to meet the expenses of their return journey. Indian labour is not viewed with favour in the Argentine, and intending emigrants are advised not to proceed there." All this trouble is due to the unwise and ill-considered inducements held out to intending emigrants by Mr. Ferriás of Buenos Aires in the letters he had addressed to Indian Newspapers.

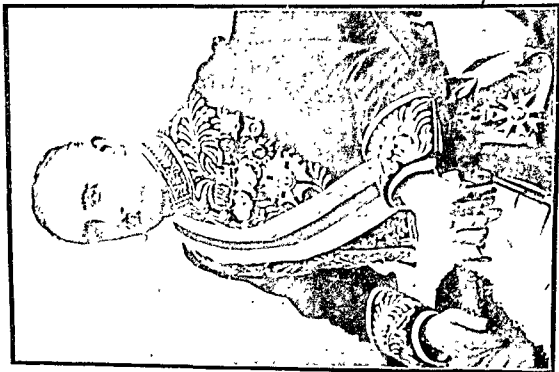
The Indenture System.

If any testimony were needed to bring home to the mind the evils of the indenture system, Miss Dudley's pathetic communication which we reproduce elsewhere in this issue, would supply it.



H. H. THE MAHARAJAH OF MYSORE.

His Highness the Maharajah of Mysore in declaring the Minto Ophthalmic Hospital open, said:—"This building is named after Lord Minto whose visit three years ago gave us so much pleasure, and of whose beneficent interest in this State we have had numerous tokens."



LORD MINTO.

FEBRUARY 1913.]

FEUDATORY INDIA.

The Minto Ophthalmic Hospital.

The Maharaja of Mysore opened the Minto Ophthalmic Hospital adjoining the Victoria Hospital in Bangalore on the 31st of last month. It is a graceful structure in granite costing Rs. 3 lakhs, of which His Highness laid the foundation stone two years ago.

The following allusions were made to Lord Minto during the ceremony. Mr. Karpur Srinivasa Row, Officiating Chief Engineer, said that the building was to commemorate the Viceroyalty of that high souled statesman who had conferred so many benefits on India, and so materially encouraged Indian aspirations. Dr. Arumugam Mudaliar, Senior Surgeon, said that the Hospital had been so efficiently equipped that if that noble statesman, in remembrance of whose wise and far-seeing administration and true friendly feeling towards India and her people in general, this new Hospital had been graciously named by His Highness, were to visit it at any time, he was sure that he would be pleased with it.

The Maharajah in declaring the institution open, said:—"This building is named after Lord Minto whose visit three years ago gave us so much pleasure, and of whose beneficent interest in this State we have had numerous tokens."

The Investiture of Bikaner.

Mr. Jamb Hood, who was at Bikaner during the Viceregal visit, has now arranged all details of the picture which he is painting of the investiture of the Maharaja with the Grand Cross of the Star of India. The picturesque scene in the Durbar Hall of the old fort was one of exceptional interest, and the jubilee celebrations will be fittingly commemorated by the picture which His Highness has commissioned the artist to paint for him.

H. H. the Rajah of Pudukottah.

A largely attended Public Meeting of the citizens of Pudukottah was held on the 23rd of January in the Town Hall, Pudukottah, to give expression to the public rejoicings on the Rajah being decorated with the G. C. I. E., an unique event in the annals of Pudukottah.

On behalf of the citizens, Mr. Swaminadha Sarma read a brief address, expressing unbounded joy, profound loyalty and sincere thanks for boons conferred, one of which is the grant of free Primary education, a reform regarding which it may be truly said that the State has stolen a march on British India. The Address concluded:—"Extreme is our happiness and great our pride at the honour done to our Sovereign, and we all pray with one voice and with one heart that Your Highness may be the recipient of greater honors in the near future, and that the Almighty may spare Your Highness for a long time to rule over us and shower His choicest blessings on Your Highness."

The address was presented, enclosed in a silver casket, locally manufactured, bearing the British Coat of Arms and that of the Pudukottah Royal Family.

H. H. Thakore Saheb and H. H. Aga Khan.

His Highness Thakore Saheb, ruler of the State of Limidi, with a view to commemorate the visit of His Highness the Aga Khan to the State made a donation of Rs. 5,000 to be utilized by His Highness the Aga Khan in giving a scholarship to any Moslem or Hindu youth studying in either the Aligarh Moslem or the Benares Hindu University. H. H. the Aga Khan thanked the Thakore Saheb for the generous gift and said that he would give the scholarship out of this sum to any Moslem graduate going to the Hindu University for his M. A. course. This is quite typical of His Highness' consistent longing to cement the long-standing ties of patriotism and brotherliness between the sister communities of India.

The Princesses' Girls' School for Delhi.

Her Highness the Begum of Bhopal writes as follows:—My proposal *re* the establishment of a Girls' School in Delhi in commemoration of the auspicious visit of their Imperial Majesties, was published in the *Times of India* and several other papers sometime in April last year. I now take the opportunity, through the courtesy of the columns of the *Times of India*, publicly to thank the Begums, Maharanis, Ranis and other prominent ladies for their kind support to my scheme in the shape either of financial help or of entire sympathy with the cause. I would, however, invite the attention of most of the Princesses and ladies who have not up till now made any response to my proposal, and I earnestly appeal to them to think over the matter which aims at the amelioration of their own sex and which is connected with the auspicious name of our beloved Queen-Empress Mary. I need hardly reiterate that the success of the scheme depends entirely on the united support of the Maharanis, Ranis, Begums and the ladies of means in India. The names of those who have kindly promised financial help are given below:—

	Rs.
H.H. the Nizam	50,000
H.H. the Maharani of Gwalior ..	50,000
H.H. the Dowagar Maharani of Gwalior	1,50,000
H.H. the Begum of Janjiri ..	3,000
H.H. the Rani of Rajgarh ..	2,000
H.H. the Rani of Narsingarh ..	3,000
H.H. the Rani of Dhar ..	5,000
Quisar Dulahin Sahiba of Bhopal	7,000
Shabryar Dulahin Sahiba of Bhopal	5,000
Shah Rano Begum Sahiba of Bhopal	5,000
Sir Valentine Chirol, of the <i>Times</i> , London	75
Myself	1,25,000

The Raj Rana of Jhalawar.

The Raj Rana of Jhalawar gave a dinner in the Waldorf Hotel on Jan. 13. Among those present were the Jam Sahab of Navanagar. Major Sir W. Evans-Gordon, in giving the toast of the Raj Rana, said that while there might be Indian Princes of greater territorial power than their host there was none who more richly deserved every help and encouragement which it was within the power of the British Government to bestow. The Raj Rana in reply, said that an impression prevailed among foreigners that the English were a haughty and reserved race. They had good reason for national pride, seeing that the British Empire embraced a quarter of the globe's population; and their supposed reserve was in a great measure due to shyness. He knew that when a Briton had once given his heart he had given it for ever. So far from coldness, he had received a warm welcome in many an English home. Speaking of the deep-seated loyalty of the Indian people to their King-Emperor and the delight with which they received their Majesties on their Durbar tour, he said that it was among a very limited class that the sombre creed of anarchy found recruits. The overwhelming majority of Indians desired nothing more than peace, good laws, and equal opportunity for all.

Water Supply in Hyderabad.

H. H. The Nizam has ordered the immediate construction of the Musi reservoir costing 40 lakhs for flood protection and water supply to the city of Hyderabad. The water works will cost 60 lakhs more or a gross total of one crore.

H. H. the Mahareja Holkar's Donation.

We understand that H. H. the Maharaja Holkar has graciously promised Rs. 20,000 in response to the Appeal of the Depressed Classes Mission Society of India for a building of the mission in Poona, to be named after his illustrious ancestor Rani Ahilyabai Holkar.

with the growing needs of the people. The only drawback in them is that Indians have only the subordinate handling of the machinery. The Railways, which also help much in personal communication are fairly extensive and means for further and much more rapid expansion, I am sure, will be found if a wiser and more careful and more sympathetic policy is followed. Roads there are, but still a great need exists for more roads both in British India and Native States. This subject, I am afraid, does not receive the same attention now that it once used to do. Public Works Road Branch, was primarily intended to build roads for purposes other than commerce; but now that the trade of the country, both for internal and external supply, is progressing, a new impetus should be given to road-making, and the Commercial Department of the Government of India, if it does not do anything else for us, might do this much and lay down a programme of road building. Means of carting stuff from place to place, from the Mundi to the station and from the station to the bazaar are very crude and dilatorious. Here, again, is an opening for the ingenious and the enterprising to invent cheap means for handling this traffic.

RAILWAY OWNERSHIP.

Railway is said to be the largest industry of the country. So it is. It employs over 16,000 Europeans and Anglo-Indians, and those who pass under those names, and over half a million of Indians. It covers the whole country, and its track is now 33,000 miles of open lines. On its proprietary side it is a Government monopoly with the exception of a few hundred miles, which also will in time fall into Government hands. It is a paying concern, and therefore the monopolist policy is so far justified. But the rates of fares and freights are also Government or contractor's monopoly, and if the Government had chosen Railways could have always paid in the past and will always pay in the future. There is no science about Indian Railway fares and freights and very little competition. The working of the Railways, both State and others is shared by the Government and some private English Companies, very little management being in Indian hands. Thus is a policy open to much objection, and works adversely to Indian trade interests. Private English concerns are not bound by the same moral duties towards Indians as the State is. This tells both in the way of keeping out Indians out of places of honour, responsibility and profit, and also in regulating traffic rates.

CONCLUSION.

After considering the whole range of the subject in as short a space of time as possible, the conclusions at which I have arrived are these. We must, however, always keep in mind that in business the line of least resistance is always the safest and the surest course to follow. That for one generation at least the ambition of our educated young men should be to adopt a business career in preference to an official, educational or professional and that parents should endeavour to give them an outfit qualifying them for this career in preference to any other; and that the marriages of the young men, to be dedicated to business, should be postponed even beyond the Vedic limit of 25 years. And where this may not be possible the marriage vow should directly and distinctly indicate that the woman whom he weds would be prepared to go to the other end of the world and roam all over without complaint or grier-

ance; and that investment in her husband's business, or in the business to which he is attached, would be her best jewel and ornament. That the Government, aristocrats, chiefs and the people should at once, and without loss of time, provide the country with business and commercial Colleges, where a knowledge of business, machinery, organisation and efficiency and a knowledge of modern languages should be imparted, that Chambers of Indian Economics and Agriculture be founded in connection with all the existing and projected Universities. That economic science be studied by all our public men and by the rising youths of the country with special reference to Indian problems. The study will help in making many lasting reputations, and will afford a rich field for building up a new science of Oriental economics or the economic science of the weak. That the country be studded with Chambers of Commerce, walking in the footsteps of similar institutions now existing and which have existed in European countries, whose one function amongst others should be to find a business career for honest, capable and willing educated Indian youths. That special Associations such as cotton spinners and weavers, cotton dealers, of Bankers and of Insurance Companies be started at central places to look into the interests of their special concerns, that Banking, Insurance and Foreign commerce should form our first concern. That Government should throw open to Indians half the top appointments, in all its technical Departments, namely, Railways, Telegraph and Post Offices, Forests, Surveys, Geological and Meteorological Departments, Irrigation, Electrical and Mechanical Workshops, Electric Supplies, and Civil Engineering. That special and sufficient provision be made in all Local Councils and in the Imperial to have Commercial and Industrial representation. That the commercial Departments of the Government of India should see to the needs of Indians as well as to those of Europeans, and that they should back those Indian efforts as often as of outsiders. That Native States should help the movement of economic regeneration, as they represent one-fifth of the whole of India, and that means should be found to have their co-operation with the Government and the people of British India, instead of their making isolated efforts. European manufacturers, Bankers, insurers, exporters, importers and transporters should advance Indians beyond the position of clerks and entrust them with duties requiring intelligence, responsibility and capacity. That Swadeshim be taken at its word, and be organised principally in the channel of capital. That banking and insurance institutions be pushed and domesticated. That Boards for technical education be inaugurated, and they should endeavour to grapple, with the assistance of public and subscribed funds, to raise the standard of efficiency of labour and to secure greater economy in all handicrafts, and factory industries. That the Public Press should give more attention and space to economic questions rather than to general news, political discussions, racial bickerings and individual panegyrics. That the Industrial Conference should have an annual allotment of Rs. 25,000 in place of Rs. 6,000, and should employ more numerous staff, one to every Department of Agriculture, Commerce, Industries, Mining, Co-operation and the like; and these men should travel to organise, educate and, if necessary, to agitate. But above all what we want is peace, peace unbroken both from outside and from within.

Lancashire and India.

Reverting to the rivalry between Lancashire and India, the following few lines from a letter addressed to a young Indian who wished to get into one of the Lancashire mills to learn the business will be found of interest :—

"We have carefully considered your request to be allowed to learn the cotton manufacturing business at our mill, and I am sorry to tell you that we cannot consent to your proposal. I have written to Mr.—giving him what I have to suggest on your behalf, but when everything is said the fact remains that we in Lancashire do not want to encourage the building of mills in India. We want to supply India with manufactured goods and it is on the face of it against our interests to teach you, or any other young Indians, our business in order that you may take it away from us."

These sentiments are expressed by one of our "trustees" for the interests of India.—*Times of India* Correspondent.

Salvation Army and Silk Weaving.

The Salvation Army in India, in the course of its memorial scheme in honour of the late General Booth, is proposing to devote a large sum to teaching the rearing and weaving of silk. The idea is to find an honest occupation for the three million of criminal tribesmen, and provide a means by which the poor and other classes may earn money during their declining years. A sum of £10,000 is ear-marked provisionally for silk, and it rests now to secure the balance of the money. Of Rs. 7½ lakhs wanted, Mr. Ratan Tata—to whom the silk project particularly appeals—has already contributed one-third. There is thus little doubt that on a large or smaller scale something important will be done, to increase the yield both of raw silk and hand-loom goods. A small school is even now being started at Ahmednagar, and it is desired to open another at Ahmedabad.

The Berar Oil Works.

We are glad that a new company named Berar Oil Works Limited is being formed at Akola. The capital of the Company is Rs. 5,00,000 divided into 2,000 shares of Rs. 250 each. The present issue is for 1,600 shares, of which about 1,140 shares are already subscribed and paid up. From the Board of Directorate composed of such eminent men as Rao Bahadur R. N. Mudholkar, the last President of the Indian National Congress, and Shet Onkardas Ramprasad, Rao Bahadur Deorao Vinayak Dingambar, Balwant Rao Narsingh Mudholkar and Ramchandra Annaji Deshpande one could easily form an idea of the soundness of the concern. We hope that the shares available for the public will soon be taken up. This Company, according to the prospectus, is an expansion and re-construction of the Akola Cotton Ginning and Oil Manufacturing Company formed in 1897, which, as eventually organised, had a capital of Rs. 60,000. That enterprise proved satisfactory and for several years yielded good profit. The extension of the cotton seed oil industry in Europe and America has however pointed out a new field for operations, eminently suited to the conditions of Berar.—*Extract.*

Tea Boxes in Assam.

The Chief Commissioner of Assam is keenly interested in developing the use of tea boxes of local manufacture, and with a view to the encouragement of this he has already temporarily remitted the royalty on all tea boxes of timber used for their manufacture. Experiments are in progress to render the local timbers less subject to decay and to attacks by insects, and efforts will be made to reserve areas in convenient situations containing suitable timber for the manufacture of tea boxes by sawmills. The Forest Department is also endeavouring to promote the use of a greater variety of timbers than at present obtains for the manufacture of these boxes.

Chinese Trade with India.

China is still India's best customer for cotton yarn, but it must be a very anxious question to the Bombay millowners as to how long she may remain so. In 1907, the off-take of Indian yarn, at Shanghai, was 1,130,614 piculs of 133 $\frac{1}{2}$ lb. each; in 1908 there was a drop to 881,363 piculs; in 1909 an increase to 990,893; in 1910 a drop to 732,751; and in 1911 a collapse to 479,626 piculs. The Chinese revolution had something to do with last year's loss of trade; but the significant fact remains that during the past five years the off take of Indian yarn in the principal market in China has withered to the enormous extent of 650,918 piculs. Chinese spinning mills placed in the Shanghai yarn market last year 316,952 piculs; while Japan contributed another 379,016 piculs.

A Hindu Hotel in London.

We understand that Mr. Divachand Dharanchand a well-known Jain Merchant, is going to visit Europe for commercial purposes. He will leave Bombay by about the end of this month. We hear also that during his stay in London he will make arrangements to establish there a first class Hotel for orthodox Hindus. A strong Committee is being formed to finance the scheme with the help of the Hon'ble Mr. Manmohandas Ramjee. This will be a step in the right direction says a contemporary and we congratulate the promoters of the movement on their endeavours to supply a long-felt want.

The Motor-car Fuel.

A prize of £20,000, to be contributed to by all the chief motor car Clubs in the world, is to be offered, says the Paris paper *Excelsior*, for a new motor-car fuel, rendered necessary by the rapidly increasing price of petrol. The new fuel must be easy to manufacture with substances of which there is a constant supply, such as alcohol, and which are not likely to fluctuate in price except with general alterations in money values.

The Import of Scissors.

Some interesting particulars of the demand for Scissors and Shears are contained in several recent American Consular reports. Most countries, the United Kingdom included, classify these goods in their import trade returns under the generic heading of cutlery, hence the actual volume of trade is rather difficult to ascertain. In Norway, however, no scissors are manufactured, and the importation is quite considerable. The chief countries of supply are Britain, Germany, Sweden, and the United States. The terms of sale are usually one to three months, with 2 per cent. off for prompt cash. Wholesale prices of 6-in. scissors average, per dozen, German 7s. 3d., English 7s. 9d., and Swedish 8s. Tailors' shears range from 5s. 8d. to 17s. 10d. per pair. The retail prices per pair are, roughly, ladies' small scissors 1s. to 2s. 3d., ordinary sizes 2s. 9d., and tailors' shears 9s. 4d. to 20s. Southern India is also a profitable field for the sale of scissors, as in addition to the large domestic demand there are, in Madras alone, over 11,000 tailors, dressmakers, and so forth, in addition to 3,400 barbers and hair-dressers, all of whom are potential customers. Of shears Great Britain sends slightly more than the United States, while in scissors Germany is easily first.

Silk Spinning.

Mr. Inouye, an expert connected with the Japanese Fuji Spinning Co., has found a means of increasing the elasticity and strength of the fabric, and at the same time greatly facilitating the spinning into thread. One more benefit claimed for this process is that manufacturers will be able to obtain 15 per cent. more produce than by the old fashioned way, which fact means that £1,500,000 will be added to the proceeds from this natural industry. Furthermore the new substance possesses an anti-germ and an anti-corroding effect, and will not injure the hands of the operatives.

AGRICULTURAL SECTION.

Growing Trees from the Top Down.

A Foreign railway company has solved the plan of getting good shade trees in a short time, though they may be small. These trees are so arranged that after two years' time they will give as much shade as the ordinary way of setting out trees would give that are fifteen or twenty years old.

The company gets a small elm tree preferably, digging this, roots and all, from the ground. The tree then is set, the top part being set into the ground and the roots are left in the air. The tree then grows, forms roots on what was originally the top of the tree, and the original roots that now take the place of the branches begin to leaf out and form a complete foliage very quickly.

Beautiful specimens of such inverted trees are to be seen by the fountains in Kensington Gardens, London.

Indian Agriculture.

Mr. G. F. Keatinge, Director of Agriculture, Bombay, lecturing before the Indian section of the Royal Society of Arts on agriculture in Western India, held that the economic progress during over a century of British rule had been disappointing. The land cried aloud for permanent improvements, therefore the consolidating holdings was needed. He advocated following in many cases the example of Germany, Sweden, Austria, and Italy, in consolidating and reconstructing holdings on a rational basis. The Government of India must deliberately aim at attracting capital to agriculture, even if some of the smaller holders were squeezed out, and this could be easily effected, at least in newly irrigated areas.

Sir James Wilson, who presided, and Sir John Muir Mackenzie, while generally agreeing with these views, held that Mr. Keatinge was unduly pessimistic.

Dr. John Voelker was dubious as to the value of the introduction of a capitalistic basis into agriculture. 'Given water and manure the cultivator would see to the rest.'

Lord Willingdon said he was fortunate in hearing so valuable a paper and discussion, as prospective Governor of Bombay. He had been interested in English agriculture all his life, and had been able to assimilate a good deal of information which he hoped would be productive during his five years of office.

The Punjab Agriculture.

With regard to the agricultural situation in the Punjab the want of rain is undoubtedly causing anxiety, but if rain should fall within the next few weeks or so (remarks the *C. and M. Gazette*) the damage done by its absence hitherto would not be serious. Unfortunately the prospects of rain do not appear very hopeful; the sky has been lightly overcast with clouds for the last some weeks, but has now become clear again, and the latest weather report from Simla states that the atmospheric disturbance is disappearing after giving light rain in the Western Himalayas.

A Rural Industry.

In a paper read at a Meeting of the Farmers' Club, Professor Robert Wallace, Professor of Agricultural and Rural Economy in Edinburgh University, called attention to what may possibly become a new and profitable industry in the rural districts. The Karakul sheep, from an oasis in the deserts of Bokhara, that produce the well-known "Persian lamb" and "broad tail" furs of commerce, said the Professor, are of striking robustness of constitution. All available evidence goes to show that breeders could most probably produce a large number of cross-bred Karikal lambs in Great Britain. The Edinburgh Agricultural College has applied to the Development Commission for a grant to cover the expenses of importing pure-blooded rams to mate with a selection of British breeds.

Varieties of Rice.

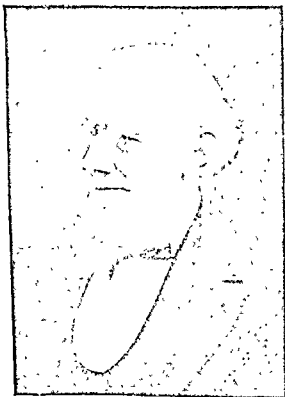
More than forty varieties of rice are cultivated in Siam. The "hill" rice is a peculiar variety planted on the hill sides in Northern Siam, and is said to be marvellously productive. When ripe the ears of this rice are black, but when husked and boiled the grains are of a reddish colour, and have a peculiar fragrance. The "glutinous" rice is another variety, grown in the mountain valleys of Northern Siam, and forms the main food for the people of those regions, while white rice only is grown and used by the people on the plains of Lower Siam. A common kind of rice cultivated on land liable to floods during the rains, is said to grow as much as a foot in twelve hours, so that the plant often attains a height of ten feet in its efforts to keep its leaves above water. The rice commonly grown in Siam consists of the so-called light crops which is planted on irrigated land, often as early as February, and reaped in May or June, and the heavy crop, which is planted between July and September and harvested in December and January. A prominent Siamese rice grower gives the following description of the rice supplied for export. Rice that is exported can be roughly divided into three classes. Na Muang, Pasak and garden rice. Na Muang is the cheapest quality, and is grown chiefly in the district of Ayuthia. The grains are short and have a great deal of red rice mixed with them, and they are also very much cracked and therefore liable to be broken in milling. Pasak rice, which is of better quality than Na Muang, comes from the Pasak River district, and is a variety of golden rice. It is only due to the soil of this district that it is of poorer quality than the ordinary garden rice. The so-called garden rice form the main bulk of rice that is exported, and is of the best quality. Na Muang and Pasak rice are used for mixing with it. Many of the prevalent varieties exhibited are considered by experts to be among the best in the world.

The New Electric Farming in Germany.

Figures worked out in Germany indicate that the electrification of crops on the farm will not be an expensive change, and it should soon become common if the practical increase in yield proves as great as the experiments have foretold. An area of about 15 acres was covered with a network of wires 1/32nd of an inch in diameter, stretched about 15 feet above the ground at a distance apart of 33 feet. The current was supplied at 65,000 volts, the positive pole being connected to the network and the negative to the earth; and in dry weather of moderate temperature the power consumption was only 17 watts. Allowing twice as much for losses, it was calculated that the electrification of 100 acres for three months, at an average price for current, would cost about £18. The chief expense would be for wires and their maintenance, and this would vary greatly under differing conditions.—*Science Siftings*.

The Opium Cultivation.

With regard to the opium question it may be noted that in British India the only area under cultivation is in the United Provinces. This is nominally 325,000 bighas, but it is believed that less than this is under poppy, as other crops are paying better, especially linseed. This area was fixed on a basis to meet uncertified opium for export, and to supply the quantity required for consumption in India, the opium to be certified for China being taken from the reserve stocks maturing in the Government factories. There will now have to be a reconsideration of the extent of the area to be left. Another point that will have to be taken up shortly will be connected with the staff of the Opium Department, and further reductions seems inevitable. The intention to spread those over another few years cannot well be maintained in the face of the charged circumstances, but we have no doubt that the Government will see that the men affected are treated with full consideration.—*The Pioneer*.



SIR ISAAC PITMAN.

Departmental Reviews and Notes.

LITERARY.

THE CENTENARY OF SIR ISAAC PITMAN.

The celebration of the centenary of Sir Isaac Pitman is a sure evidence of the extensive recognition of the value of phonography. Sir Isaac was born on the 4th January 1813 in a remote village in Wiltshire. Being by nature weak and fitful, his life at school was a checkered career. He started life as a clerk in a cloth factory. He then became a poor schoolmaster. In 1829 he took up Samuel Taylor's system of shorthand and from that time he devoted his whole labour in developing the art of phonography. At the suggestion of the publisher Bagster, Sir Isaac brought out on the 15th November 1837 his first treatise on shorthand, a system which was best suited to popularize the art. He also went on extensive lecturing tours. Thus Sir Isaac's endeavours to popularize stenography synchronised with the birth of the modern newspaper press. The needs of journalism and quick business methods soon brought the art to the forefront. Sir Isaac was also one of the earliest of the spelling reformers. In recognition of his great services to stenography and the immense utility of that art he was knighted on the 18th July 1894 and the press of the United Kingdom of all shades of opinion joined in a chorus of approval. He died at Bath on January 22, 1897.

THE LIBRARY MISCELLANY.

We have received the first two numbers of this new monthly periodical published from the Central Library, Baroda. Under the direction of its enlightened Ruler free libraries have been opened in the Baroda State. The Library Magazine, will still further stimulate the people's interests in books. A magazine of this type will serve not only as an instructor in library works and library

methods but will be an instrument of popular education. The movement initiated in Baroda will be surely taken up in British India and the *Library Miscellany* has some very useful work to do. We welcome this new departure in journalism and wish it all the success that it deserves.

A NEW HISTORY OF INDIA.

The Syndics of the Cambridge University Press propose to publish a comprehensive History of India, from the earliest times to the present day, on the model of the Cambridge Modern History. The work, as projected, will be completed in six volumes of about six hundred pages, two volumes being devoted to each of the main periods—Ancient India, Muhammadan India and British India—under the editorship, respectively, of Professor E. J. Rapson, Lieut.-Col. T. Wolsley Haig, I.C.S. and Sir Theodore Morrison, K.C.I.E. The various chapters in these sections will be entrusted to scholars who have made a special study of the period or subject: and the Syndics hope, in this way, to produce a history of the nations of India past and present which shall take its place as the standard work. They are indebted to the generosity of Sir Dorab Tata for the means of providing additional maps and illustrations, which will add greatly to the value and interest of the volumes.

AN INDIAN EDITION OF MR. KIPLING'S WORKS.

The "Bombay Edition" of Mr. Kipling's works is announced by Messrs. Macmillan. It is appropriate that the first collected edition *de luxe* of Mr. Kipling's complete works should take its name from his birthplace. The works will be contained in 23 volumes, priced one guinea each, and the edition, which will be sold in sets only, will be limited to 1,050 sets, the first volume of each set containing Mr. Kipling's autograph signature.

EDUCATIONAL.

A HINDU GIRL'S COLLEGE.

It is interesting to note that a college for Hindu girls was opened at Jaffna on the 17th January, 1913, with accomodation for 200 boarders besides a pretty large number of seats for Day Scholars. The College is happily associated with the name of the Hon. Mr. P. Ramanathan whose endeavours in the cause of education and religious and social reform are widely known.

The aim of the College is to embody in practical form the ancient Indian system known as *Guru Kula Vasam*, wherein the privilege of residence and constant association with cultured teachers was deemed essential to the development of the moral, intellectual and spiritual qualities of the pupil.

It is a matter for satisfaction that the pupils admitted to the College are to be instructed both in Tamil and in English. In English the standard prescribed by the Director of Public Instruction in the Code and by the Universities of Madras, Cambridge and London will be followed: and in Tamil, in addition to these standards, lessons will be given in Tamil literature and Saiva Religion.

The Ordinary Course of instruction includes, Tamil:—Reading, Writing, Grammar and Composition. English:—Reading, Writing, Grammar and Composition. Arithmetic, History and Geography up to the requirements of the 6th Standard of the Code; and Household Management, including Needle-work, Hindu Cookery, Hygiene and Family Medicine and Physical Training.

The Higher Course of instruction includes all subjects required for the 7th and 8th Standards of the Code; the Cambridge Local Examinations, Junior and Senior, the Matriculation, Intermediate and B.A. Examinations of the Madras and London Universities.

In these three courses of instruction particular attention will be paid to impart to the students, by a graduated series of lessons, the principles of the Saiva faith and all the ideals and practices necessary for the maintenance of the national life of the Tamils. Every endeavour will be made to revive interest in Tamil Literature, Music and other fine arts.

The Lady Principal elected for the College is Mrs. Florence Farr Emery, the distinguished educationist. She has considerable experience in the work and entertains the highest regard for the Vedas and Agamas of India and has devoted much of her time and attention to the study of the works of the sages of the East.

The business part of the institution and the appointment of teachers, &c., are carried on personally by Mrs. and Mr. P. Ramanathan.

THE HINDU UNIVERSITY FUND.

The Hindu University deputation, headed by the Maharajah of Darbhanga and Pundit Madan Mohan Malaviya announces that the Marwar Durbar has contributed to the Hindu University Fund a donation of Rs. 2 lakhs, besides an annual subscription of Rs. 24,000, the name of H. E. Lord Hardinge to be associated with this contribution. The deputation also announces a subscription of Rs. 4,36,000 from H. H. the Maharajah of Bikanir. The Maharajah Holkar of Indore has also paid the balance of Rs. 2 lakhs of the Rs. 5 lakhs subscribed by His Highness. This brings the total subscriptions realised to Rs. 20½ lakhs. The promoters are appealing to the subscribers to pay up so that the Rs. 50 lakhs required will be available soon.

AN ART LECTURESHIP.

Mr. Samarandra Gupta, son of Mr. Gupta, lately editor of the *Lahore Tribune* has been appointed by the Punjab University to deliver a course of lectures on Indian Art. This is the first appointment of an Indian to this place.

LEGAL.

RESTRICTION OF PLEADERSHIP.

It is notified by the Punjab University that the Hon. Judges of the Chief Court, Punjab, have resolved to restrict admissions to the pleadership of the second grade each year in future until further notice to the first 30 successful candidates who pass the Bachelor of Laws examination.

IMPROVEMENT OF THE JUDICIARY.

The statement laid on the table at the Council Meeting in Allahabad on the 20th of last month showed that the number of permanent District and Sessions Judges in the United Provinces is to be increased from 28 to 31, according to the late Mr. Greeven's scheme, as sanctioned by the Secretary of State. It included three new posts which were temporarily established and will now be made permanent. These three new posts will henceforth be filled by members of the Provincial Service. The number of listed appointments among District and Sessions Judgeships will thus be raised from 5 to 8. Four new posts of Sessions and Subordinate Judges have been sanctioned on Rs. 1,200 each a month to be held by members of the Indian Civil Service, and two more new posts of the same class on Rs. 800 to Rs. 1,000, which will be held by members of the Provincial Service and will be graded with the posts of Subordinate Judges. Six posts of Assistant and Sessions Judges, of which two are held by members of the Indian Civil Service, are henceforth to be held by members of the Provincial Service. The number of Small Cause Court Judges is to be increased from 5 to 8, while that of Subordinate Judges is to be increased from 31 to 40, and of Munsiffs from 94 to 100. There are at present no probationary Munsiffs. There will be 14 according to Mr. Greeven's scheme. It is expected that a portion of the scheme will be given effect to in 1913-14.

PROTECTION OF GIRLS.

The British Committee of the International Federation for the Abolition of the State Regulation of Vice, which has taken an important part in securing the passing of the Criminal Act Amendment Bill designed to repress the White Slave Trade in England, passed the following Resolution. "That this Committee rejoice to learn that the Government of India has expressed its determination to take measures for strengthening the law for the protection of girls, and urges it also to enact effective legislation for preventing the importation of foreign women for immoral purposes." Whatever views may be held regarding particular projects of law, it is gratifying to find that the movement for the suppression of immoral practices in India has attracted the attention of such an influential organization.

MALE AND FEMALE IN HINDU LAW.

On the whole, we think, there is nothing in law to prevent the creation of a limited estate in the nature of a Hindu woman's estate in favour of a male, even a stranger, at any rate in favour of a Hindu male, whether a relation or a stranger. But once this is conceded, it may be hard to prevent the creation by a Hindu of a limited estate of this character in favour of a non-Hindu donee. It should be noted however that limitations valid only when made in favour of a limited class of persons are not unknown to English law. For instance, separate property with restraints on anticipation could be created only in favour of females.—*The Calcutta Weekly Notes.*

THE ARNOLD SENTENCE.

Information has been received in Rangoon that the Viceroy has remitted eight months of the sentence on Mr. Channing Arnold, who was sentenced to one year's simple imprisonment by the Chief Judge on a charge of defaming Mr. Andrew, Deputy Commissioner, Mergui, at the Chief Court Sessions.

MEDICAL.

FOOT AND MOUTH DISEASE.

Mr. Runciman, referring to the pathological investigations of the Board of Trade in connection with foot and mouth disease in the House of Commons on 8th February said he was of opinion that the best place of research was India. Three experts had been sent out who with three Indian experts had been conducting enquiries for the past five months. They had not yet reported, but Mr. Runciman hoped that the enquiries would give a better guide to the control, possible cure, and nature of the disease without the present drastic restrictions on the importing of cattle to which the Irish members of the Commons with no distinction as to party strenuously objected.

MOSQUITOES AND MALARIA.

Major Fry, I.M.S., contributes to *Peludism* the periodical which contains the transactions of the Committee for the Study of Malaria, a very useful and practical note on the best method of keeping tanks and borrow-pits free from mosquito larvae. In Lower Bengal, as the most casual observer must be aware, breeding-places for mosquitoes abound, and the wonder is not that the mosquito population is so large, but that it is not much larger. The conclusion to which Major Fry has come is that "but for their natural enemies, mosquitoes would render this part of the country uninhabitable." Among these natural enemies are fish, which pursue their valuable protective mission in every collection of water which is permanent. Hence it is that uncared for tanks, burrow-pit formed to repair roads and railway embankments, and pools dug to furnish the plinth of a hut, are not more mischievous than they are. So active are *Hoplocheilichthys panchax* and other foes of the mosquito, that mosquito larvae could not exist if weeds did not furnish a refuge from the fish,

FEMALE MEDICAL EDUCATION.

In one line of practice we should like to see more rapid progress—viz., in the development of female medical education. The scope for the work of the woman doctor is enormous; this is a field in which we think Government might move more quickly than they have been doing up to now. There is no question here of comparative fitness for administrative duties and responsibility. Throughout India there are some 150 million women and girls, for a large proportion of whom medical aid under present circumstances is non-existent or inefficient; this is the crying need of the country, and to supply this the medical education of suitable women of native races should be largely developed.—*M. S. Journal*.

INFANTILE PARALYSIS.

That Infantile Paralysis is transmitted by the stable fly is the important discovery which Dr. M. J. Rosenau, Professor of Preventive Medicine and Hygiene at Harvard, announced to the fifteenth International Congress of Hygiene and Demography. Twelve monkeys were infected with infantile paralysis. At different stages of the illness a large number of stable flies, which bite, were introduced into the closely screened cages containing the monkeys. After a certain period the flies were transferred to cages containing other monkeys. These animals, after being bitten by the flies, developed all the symptoms of infantile paralysis, just as they appear in children afflicted with the disease. Some of the monkeys died. Dr. Rosenau took tissues from the monkeys thus infected by the flies, and injected them into a third set of monkeys, which thereupon developed the disease. A method for eradication and control of infantile paralysis is now placed in the hands of sanitarians. It is believed that the necessity of quarantine is thus relieved, and that it will suffice to place a bed-net around the patient.

SCIENCE.

DR. BOSE ON PLANT AUTOGRAPHS.

Under the auspices of the Governor of Bengal and before a distinguished gathering consisting of High Court Judges and members of the Bengal Council, professors, barristers and vakils, Professor J. C. Bose gave a memorable address on his recent researches at the physical laboratory of the Presidency College on the evening of the 17th ultimo his subject being Plant Autographs. The lecturer described the apparatus he had invented by which invisible internal changes in plant life were made externally visible.

By that apparatus a plant under the compulsive force of testing its stimulus was made to give an answering signal, which was automatically recorded into an intelligible script. He then compared human and plant sensitiveness and described the effect of food and drugs on plants. By means of another apparatus pulsating plants were made to record their rhythmic throbbings.

Before concluding, the lecturer dwelt on the fact that all the varied and complex responses of the animal have been foreshadowed in the plant. The phenomena of life in the plant are thus not so remote as have been hitherto supposed. The plant-world like the animal is athrill and athrob with a responsiveness to all stimuli which fall upon it. Thus, community throughout the great ocean of life in all its different forms outweighs apparent dissimilarity, and diversity is swallowed up in unity.

SILVER PLATING.

Silver plating can be accomplished, according to a new German process, by dissolving freshly precipitated chloride of silver in a solution of hyposulphite of soda (1.1 parts to 10 parts of water), adding 0.180 part of sal ammoniac to this solution and stirring in 800 parts of fine washed chalk. This mixture is rubbed on the article to be silver-plated until it dries, and a bright deposit of pure silver will be obtained.

A QUEER INSTRUMENT.

The Hindus have a number of musical instruments for which great antiquity is claimed. Of these there is one that is very curious, not so much by reason of its form or structure, but because of the fact that it is played in a very peculiar manner. It is not a stringed instrument, it is not a wind instrument, and it is not an instrument of percussion. It consists of two small silver trumpets with a very delicate apparatus within. When the natives play upon this instrument they invariably excite the greatest wonder in the foreigner, who is perplexed to determine how the player produces the sounds, for he does not place the instrument to his lips, but adjusts it to his neck. Foreigners have thought that a player of such an instrument must be a ventriloquist, employing the trumpets to convey a false impression. It appears, however, that the variations of tone are produced by the variation in the quantity of air propelled through the instrument by the pulsations of the neck. Nothing could be more curious, states a writer in *Harper's Weekly* than to witness a performance upon this instrument and to hear the soft, sweet, musical sounds that emanate from the silver trumpets.

MOTOR CAR THAT COLLECTS ITS DUST.

It is reported that a Manchester engineer has invented an apparatus which, it is claimed, will prevent the clouds of dust raised in dry weather by motors and other vehicles. The device, which is simple and inexpensive, collects the dust as it rises. The dust is drawn into conduits which are funnel-shaped at the mouth, and which run from the rear of the front wheels to the rear of the back wheels. These conduits are connected with a box into which the dust is driven by the pressure of air, or this end can also be accomplished by the aid of a centrifugal fan geared to the driving shaft of the car. The contents of the dust box can be discharged by pulling a lever at the front of the vehicle.

PERSONAL.

THE HON. MR. G. K. GOKHALE.

Mr. Gokhale is understood to have decided to forego the remuneration for his work on the Public Services Commission, thereby meeting the objection to his sitting on the Viceroy's Council as a non-official Member.

THE LATE NAZIM PASHA.

The news of the death of Nazim Pasha has created a profound sensation amongst the Bombay Muslims and is much regretted by the leading Mahomedans of Bombay, who had the honour of forming his acquaintance during their visit to Constantinople. In his last letter to Mr. Karimbhoy Adamjee Peerbhoy, son of Sir Adamjee Peerbhoy, Nazim Pasha says:—"I am sure that this Medical Mission with a chief having the ability and experience of Dr. Ansari will be of great use to our Red Crescent Society, and that our sick and wounded soldiers will bless the name of their Mahomedan brethren in India."

LORD WILLINGDON.

The London correspondent of the *Times of India* writes:—"I am convinced that Lord and Lady Willingdon will create the most favourable impressions, by reason of their sincerity, approachableness, abounding vitality and other graces of mind and character. It is an open secret that the appointment of his Lordship for the Office of the Governor of Bombay fulfils a cherished ambition of Lord Willingdon's who would have been unwilling to leave his varied life at home for the ornamental position of a Dominion Governorship, but sees opportunities for great public usefulness in the highly responsible post of head of the Executive Government of Bombay. In connection with current proposals for railway electric traction in Bombay, it is worthy of note that Lord Willingdon has been a director for some years of the London, Brighton and South Coast Railway,

MISS KUMUDINI MITRA, B. A.

Miss Kumudini Mitra, B. A., Saraswati Editress of the *Supratat*, and eldest daughter of Babu Krishnakumar Mitra, Editor of the *Sanjibani*, has been invited to attend the International Woman Suffrage Alliance Congress, which will begin at Budapest on the 15th June, 1913, and last for a week, as a delegate from India to represent Indian women. Miss Mitra has also been asked to read in the Congress a paper giving an account of the work that is being done by Indian women.

VISCOUNT KITCHENER.

According to the *Daily Telegraph's* Paris correspondent, a proposal has been made that the Medal of the war of 1870 shall be accorded to Field-Marshal Viscount Kitchener. It is pointed out that he has the fullest right to the decoration. When the war broke out he was twenty years of age, and was living at Dinan with his mother. He volunteered at once, and joined a flying squadron of the Cotes-du-Nord, with which he saw strenuous service under General Jaurès. As a result of privations endured in the campaign he contracted a severe attack of pneumonia, which for a time endangered his life. There is little doubt that the suggestion will meet with a warm, welcome throughout France.

SIR THOMAS HOLLAND.

The great achievements of Sir Thomas Holland as Superintendent of the Geological Survey of India, have won for him the coveted award of the Geological Society's Bigsby Medal. This is given biennially "as an acknowledgment of eminent services in any department of Geology, irrespective of the receiver's country." But he must not be older than 45 years at his last birthday and Sir Thomas just comes within the age limit. This is, it appears, the first award of this International Medal for geological work in India. It could not be more fittingly bestowed.

FEBRUARY 1913.]

POLITICAL.

THE PSYCHOLOGY OF THE ATTACK ON THE VICEROY.

Mr. J. Rich. Anson, writing to the *London Nation*, says that the assumption of *Political* motive for the crime is not strictly right: his own explanation is briefly thus:—

I venture to suggest that this is not the case, and that there is an attraction for some minds in the deed itself which may survive the grievance in the existence of which the justification of violent action may originally have been sought for. This attraction, it seems to me, is twofold. In the first place, there is the sense of power which comes to a man—who is probably unknown, and has possibly been treated with contempt—when he imagines that his deed, if successful, will arrest the machinery of Government and strike terror into the hearts of those who regard him as the dirt beneath their feet. This craving of a mean mind for the display of power is precisely the feeling which accounts for the much less grandiose action of the militant suffragette. And, in the second place, there is the instinct of the hunter stalking his prey—the contrivance, the risk, the excitement, the rapture of pursuit.... I contend that the double attraction I have mentioned would go far with him to obscure any defect in that grievance of which he might otherwise have been conscious.

THE INDIAN BUDGET.

The annual financial statement of the Government of India will be presented as usual to the Viceroy's Legislative Council on the 1st March. The moving of resolutions and the discussion of the various heads of the statement will occupy from the 7th to the 11th. Then will come the customary interval, and the Finance Member will present the Budget as a whole about ten days later. The usual debates should be about the 24th March.

MAHOMEDANS AND INDIAN CIVIL SERVICE.

Mr. Fazl-ul, Huq, Vakil, Calcutta High Court, in his evidence before the Public Service Commission says:—

"I believe the opinions of the majority of the leading members of the community are against the introduction of any system of simultaneous examination in India and in England for the Civil Service, but I am prepared to differ from this majority if the sole ground of opposition to the introduction of this measure be the apprehension that it will spell disaster to the Mussalmans of India. I have no faith in these alarming possibilities. No doubt, the Mussalmans will suffer initially, but the incentive to win the prizes of such a brilliant service will tend to bring them up to the intellectual level of the advanced communities of the country. Moreover I consider it repugnant to our sense of self-respect that we should consent to remain for all time as a dead weight on other advancing communities, constantly hampering them in their progress."

SIR K. G. GUPTA ON INDIAN NATIONALITY.

In reply to an address of welcome presented to him at Chaipassa, Sir K. G. Gupta made the following observations:—

India is an immense country and there are people who say that it is not possible to form an Indian nationality. But when we see the changes that have taken place and the progress that has been made in all directions, I feel not only hopeful but sanguine that at no distant date the various people of India will claim and rightly claim to be a great nation and will stand out as an important part of the comity of nations, and it is due to the British Government that such good progress has been made. Under the benign government of His Majesty we have learnt to feel that we belong to a great empire and it ought to be our duty in co-operation with our Government to work out our national regeneration.

GENERAL.

ANCIENT IMAGES.

Images of Hindu gods and Buddha were discovered at Dhalagaon near Rampal, formerly the capital of King Ballal Sen. Two months back an astrologer of Panchashar, Munshiganj, predicted that there lay hidden treasures in a pucca building underneath a tank. With the permission of the owner and the Government the tank is being bailed out by him. As a result the images of Basudeva, Gopal and Buddha were recovered and traces of buildings were found. The police are watching the progress.

PROJAPATI SAMITY.

This is a social organisation in Bengal having for its objects the abolition of reduction of marriage dowries among Hindus, curtailment of marriage expenses, and allied matters. At the recent inaugural meeting of the Samity it was settled that the rules and regulations of the Samity be prepared by the Secretary in consultation with Ruj Peary Mohan Mukherjee, Sir Gurudas Bannerjee, Babu Motilal Ghose, Raja Kissori Lal Goswami and the Hon. Mr. B. Chakrabarty.

COLUMNS OF TALK.

During the recent session up to the Christmas holiday the speeches of prominent members of the House of Commons filled space as follows in "Hansard":—

	Cols.
Mr. Lloyd George	.. 331
" Bonar Law	.. 310
Sir Fredrick Banbury	.. 287
Mr. A. Birrell	.. 267
" Asquith	.. 241
" Austen Chamberlain	.. 239
Lord Robert Cecil	.. 223
Sir Rufus Isaacs	.. 208
Mr. McKenna	.. 207
" Herbert Samuel	.. 206
" Balfour	.. 172

In the House of Lords the Marquis of Crewe led with 252 columns, Lord Lansdowne following with 166 and Lord Haldane with 147.

AMERICAN PRESIDENTS.

It is interesting to note that the Presidents have been drawn from various ranks and walks of life. The *New York Sun* gives the following information:—

"Washington, planter; John Adams, Thomas Jefferson, James Madison, John Quincy Adams, Andrew Jackson, Martin Van Buren, John Taylor, James K. Polk, Millard Filimore, Franklin Pierce, James Buchanan, Abraham Lincoln, Rutherford B. Hayes, James A. Garfield, Chester A. Arthur, Grover Cleveland, Benjamin Harrison, William McKinley and William H. Taft, lawyers; James Monroe and Andrew Johnson, statesmen; Zachary Taylor and Ulysses S. Grant, soldiers; Theodore Roosevelt, public official. In early life John Adams and Cleveland, as well as Garfield and Arthur, were pedagogs. While John Adams, Jefferson, Madison, and Monroe wrote extensively on public questions and have contributed valuable works to the history of their country, they were not by any means professional literary men. While ex-President Roosevelt also has written many volumes on political and other topics, he has never been considered purely and simply as belonging to the profession of letters."

THE VICEROY AND THE POLICE.

Vicount Hardinge, brother of the Viceroy, in a lecture on the Delhi Durbar at the Central Y. M. C. A., Aldersgate-Street, London, referred to a much criticised statement which he maintained was absolutely true. Whenever a Viceroy travelled in India policemen were stationed along the railway line, he said, at intervals of 100 yards. The policemen often became sleepy and then laid with their heads on the line to listen to the approach of the train. On one occasion no fewer than 50 lost their heads. Lord Curzon asked him where he got that yarn from, and he replied:—"I got it from my brother, and I do not think he would tell me a cracker."

BOOKS RECEIVED.

- FURTHER REMINISCENCES. By H. M. Hyndman, Macmillan and Co., London.
- QUESTIONS OF THE DAY IN PHILOSOPHY AND PSYCHOLOGY. By H. L. Stewart, Edward Arnold, London.
- THE LAW OF SUPPLY AND DEMAND. By George Binney Dibblee, M. A., Constable and Co., Ltd., London.
- OUTLINES OF EVOLUTIONARY BIOLOGY. By Arthur Dandy, D. Sc., F. R. S., Constable and Co., Ltd., London.
- JUNIOR GEOGRAPHY. By G. O. Fry, M. Sc., University Tutorial Press Ltd., London.
- RELIGIOUS INSTRUCTION: ITS HISTORY AND IMPORTANCE TO THE CHURCH. By Rev. D. J. Fleming, Lahore.
- JUNIOR ARITHMETIC. By R. H. Chope, B. A., University Tutorial Press Ltd., London.
- MODERN ARITHMETIC: WITH GRAPHIC AND PRACTICAL EXERCISES, Parts I and II. By H. Sydney Jones, Macmillan and Co., Ltd., London.
- A FIRST ENGLISH GRAMMAR. By Llewelyn Tipping, M. A., Macmillan and Co., Ltd., London.
- GEORGE STEPHENSON. The Founder of Railways, C. L. S. I., Madras.
- PICTURE FABLES. C. L. S. I., Madras.
- PROVERBS FROM EAST AND WEST. C. L. S. I., Madras, Outlines of Islam. By the Rev. Canon Sell, D. D., M. R. A. S., C. L. S. I., Madras.
- THE FUTURE OF AFRICA. By Donald Fraser, The C. L. S. I., Madras.
- A LOVE STORY. By Arthur Applin, G. Bell and Sons, Ltd., London.
- VEILED MYSTERIES OF EGYPT. By S. H. Leeder, G. Bell and Sons, Ltd., London.
- BUDDHISM AND SCIENCE. By Paul Duhke Macmillan and Co., Ltd., London.
- MANUFACTURING IN PHILADELPHIA. By John G. Macfarlane, A. M. Philadelphia Commercial Museum.
- THE SAKAKAS. Or Wise Sayings of Bhartrihari. Translated by J. M. Kennedy, T. Werner Laurie Ltd., London.
- LIFE AND WORK OF PESTALOZZI. By J. A. Green, M. A., University Tutorial Press, London.
- THE SECRET OF LIFE. By Robert Machray, George Bell and Sons, Ltd., London.
- THE LAW OF PSYCHIC PHENOMENA. By Thomson Jay Hudson, G. P. Putnam's Sons, London.
- THE LAST OF THE TRACEYS. By A. J. Anderson, G. Bell and Sons, Ltd., London.

INDIA IN ENGLISH AND INDIAN PERIODICALS.

- THE MESSAGE OF HOPE FOR INDIA. By Mr. E. B. Havell. ["The Dawn Magazine," January 1913.]
- ANTHROPOLOGY OF THE SYRIAN CHRISTIANS. By Mr. L. K. Anantha Krishnan Iyer, B. A., L. T., ["The Madras Christian College Magazine," February 1913.]
- TENNYSON'S IN-MEMORIAM IN THE LIGHT OF INDIAN THOUGHT. By Mr. K. S. Ramaswami Sastri, B. A., B. L., ["East and West," January 1913.]
- ORIGIN AND RISE OF MONASTERIES IN INDIA. By Mr. Sukumar Dutt. ["The Indian World," February 1913.]
- THE DELHI OUTRAGE AND INDIAN NATIONALISM. By Mr. Bepin Chandra Pal. ["The Hindu Review," January 1913.]
- THE NEED OF A UNITED INDIAN PRESS. By Mr. Sundara Raju. ["The Monthly Review," January 1913.]

BOOKS RELATING TO INDIA.

- THE FIRM FOUNDATION OF THE CHRISTIAN FAITH. By Joseph Agar Beet, D. D. The C. L. S. I., Madras.
- HARMONY OF THE GOSPELS. The C. L. S. I., Madras.
- OUR INDIAN SUNDAY SCHOOLS. The C. L. S. I., Madras, (in Telugu.)
- ALEXANDER THE GREAT. (in Telugu) Translated by V. Sitarama Swami, B. A., B. L. The C. L. S. I., Madras.
- TELEGU COMMENTARY ON ROMANS. By Rev. J. Aberly, D. D. The C. L. S. I., Madras.
- PERMANENT LESSONS OF THE CITY. By J. N. Franghah, M. A. The C. L. S. I., Madras.
- SHORT LESSONS. By Mrs. Cannady. The C. L. S. I., Madras.
- OLD TESTAMENT LIFE AND TIMES. By Helen MacGregor. The C. L. S. I., Madras.
- OLD TESTAMENT STORIES. By Mrs. L. B. Chamberlain. The C. L. S. I., Madras.
- COSMOGONY. By Behari Lal Sastri, B. A., M. R. A. S. Jubbalpore C. P.
- REPORT OF THE A. J. KALASALA. Masulipatam.
- THE BIRD OF TIME. By Mrs. Sarojini Naidu, William Heinemann, London.
- A MANUAL OF GENERAL ENGLISH. By C. Chenna Kesavaiah B. A. H. N. Rao and Bios, Bangalore City. [Price Rs. 1.]
- BAKTI OR DEVOTION. By M. K. Venkateswara Iyer, B. A., B. L., High Court Vakil, Palghat.
- DIVINITY IN JOINT FAMILY LIFE. By M. K. Venkateswara Iyer, B. A., B. L., High Court Vakil, Palghat.



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ex-pupils of High Schools in political agitation of a most debased kind, and the attention of the Government was directed towards providing secondary education with a curriculum which would afford the youth of the Presidency a clearer grasp of facts and circumstances concerning India's position in the Empire and a better chance of serving her economic needs. Two results of this general policy were the preparation in 1910-11 of a series of moral and religious hand-books for use in schools, and the inauguration of Science Institutes in Bombay and Ahmedabad.

Meanwhile considerable advance was made in general administration. In 1908-09 a new stage was reached in the history of municipal administration by the withdrawal of much of the former official control, Government conceding to urban municipalities the privilege of electing two-thirds of the total number of councillors, and to all municipalities the right to select non official presidents, provided that the executive was strengthened by the appointment of a Government official as chief officer. In 1910-11 special grants were allotted by Government for the improvement of water supply and sanitation in country towns. In 1909-10 the total number of Co-operative Credit Societies in the Presidency rose to 203, while in 1910-11 the whole question of forest conservancy in the Deccan was subjected to investigation by a special committee, which ultimately resulted in 628 square miles of reserved forest being handed back to the Revenue Department for the general benefit of the agricultural population.

Police administration naturally occupied increased attention. In 1907-08 the Bombay City Police Charges Act was passed, which gave legal sanction to certain financial arrangement between Government and the Municipal Corporation: in 1909-10 a new Criminal Investigation Department was created for Bombay City: and throughout the period of the re-organization of both the City and the District Police was actively pushed forward. The excise Department similarly underwent re-organization in 1907-08, as a result of which the status of the subordinate staff was considerably improved. In the earlier portion of Sir George Clarke's governorship every effort was made to popularise plague inoculation: but the results were not so encouraging as those attained by the Bombay City Pilgrim Department in a sustained endeavour to persuade Musalman pilgrims to Mecca to submit to vaccination before embarking for the Hedjaz. In 1910-11 a special enquiry was conducted into the causes of malaria in Bombay, which resulted *inter alia* in the municipality commencing a crusade against many old and insanitary wells in the city.

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Among the chief legislative measures of this period were the Karachi Port Trust Amendment Act of 1909-10, which empowered the Trustees to raise loans; the Act for the erection and management of the Prince of Wales Museum of Western India, which was approaching a partial completion in 1912; and the Act to control racing in Western India which was passed in 1912 and was designed to control excessive gambling upon the race courses in Bombay and Poona.

The City Improvement Trust, which made considerable progress in the work of housing the poor classes, received a special grant of 50 lakhs from the Government of India in 1910-11 and was enabled to notify a much needed scheme for a wide thoroughfare through the eastern portion of the Island. The Port Trust in the meanwhile was actively prosecuting the construction of the new docks and the reclamation of land between Mazagon and Sewri. In 1908-09 a scheme for deepening Aden harbour was sanctioned, and in 1910-11 nearly 8 lakhs were expended on the construction of overbridges across the railway in Bombay City.

Excluding the disturbances alluded to above, the public peace was unbroken save by a somewhat serious disturbance at the Muharram of 1910-11, which resulted from an attempt on the part of the Police to purge the festival of its more objectionable features. The period was one of advancing prosperity, but slightly marred by the partial failure of the monsoon of 1911; trade increased; new banks were opened; and in the domain of the administration much was done towards the removal of grievances, the revision of the educational system, and the initiation of public works of permanent utility.

The annual Presidency Administration Reports contain, in one sense, nothing but ancient history, but they are valuable, says the *Times of India*, in another sense, for they supply in the only available form a survey, from a 'semi-detached' point of view, of the progress of the year. The Bombay Presidency Administration Report for 1911-12 has just been issued and contains, with up-to-date revision, those chapters with red cross lines, which appear once every few years, reviewing the geography, politics and progress of the presidency in general and its history from 1000 B.C., up to the time of writing. The section is a valuable field of study for any one who wants to improve his general knowledge of the affairs of the province. But our attention is claimed at the moment by the survey of current events in 1911-12, and the first point of interest is the state of trade. The Report observes that the trade returns for the presidency proper show a further

advance on last year's record figures, but owing to the large imports of gold and the peculiarities of the cotton season, this advance must be regarded as a merely nominal one and not as an indication of any real expansion of trade.

Large movements of treasure account for nearly the whole of the increase under both exports and imports. Exports of merchandise remained stationary; the large decline in the export of raw cotton consequent on the bad seasons was counter-balanced by a recovery in the opium trade from the last year's abnormal conditions. Moreover large imports of raw American cotton not merely accounted for what increase occurred in the total imports of merchandise but also served to reduce the price of Indian cotton to the detriment of the producers.

There is, however, every reason to suppose that the trade of Bombay has only been marking time temporarily, for the general prosperity of the population suggested by the power of resistance to famine conditions which they have exhibited is further evidenced by the increase in salt and excise revenue consequent on an increased consumption of salt and liquor.

Growing activity in the Port of Bombay is reflected in the increased number of British and other seamen shipped and discharged. The receipts of the Bombay Port Trust, though not quite up to the previous year's record figure, were in excess of any preceding year. The decline in

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The failure of the crops was most severely felt in the three northern districts but even there conditions have changed so much since the great famine of 1899-1900 that human relief was in most places unnecessary and difficulty was found only in preserving cattle. The net area cropped in the presidency proper fell from nearly 25 to about 22 million acres and in Sind from $4\frac{1}{2}$ to $3\frac{1}{2}$ million acres. In the former case the decrease occurred mainly in Gujarat where the severity of the draught was most felt. In Sind, where the rainfall was almost negligible, the low inundation of the Indus chiefly accounts for the decline.

The year was in many respects remarkable, but in none perhaps more than in the effects of the rather unfavourable season on prices and wages. A general rise in the former and a general fall in the latter might reasonably have been expected, but has by no means everywhere occurred. Food grains on the whole were dearer but there were notable exceptions. The lower classes are getting much more accustomed to emigrate for search of work than was formerly the case. In Sind, where wages normally rule higher than elsewhere, extensive immigration brought about a distinct fall in the rates of both skilled and unskilled labour. Elsewhere skilled artisans profited by the rise in prices and their earnings ruled higher in consequence.

The co-operative credit movement again exhibited a marked activity throughout the Presidency. The number of societies in the Presidency proper and the membership have each increased by 50 per cent, while the working capital at the close of the year was two and a half times as great as it had been at the end of the previous year. The most important of the new societies was the Bombay Central Co-operative Bank with a capital of over six lakhs. The reduction of old debt is progressing, twice as much being allotted to this purpose as during the previous year. The reserve funds show a fair increase. One of the most striking results of the new central bank is that savers in many districts have been taking up its shares in large numbers, and it appears probable that this will lead to their investing in local co-operative societies to the great benefit of rural credit.

Co-operative credit in Sind, though still in its infancy, is making rapid strides; the feature of the year has been the registration of three new 'Tribal' societies.

The total income of the local boards has increased by $3\frac{1}{2}$ lakhs despite the fact that the anna cess in the Northern division realized nearly $2\frac{1}{2}$ lakhs less than in the previous year. The revenue necessity is the

draught. The chief increase occurred in the central division where an instalment of a loan for improving the roads in East Khandesh and enhanced educational grants were received.

The aggregate revenue of the district municipalities has increased by $4\frac{1}{2}$ lakhs. In the presidency proper there has been a slight, though very general, advance in the proceeds of taxation, but it is in other sources of revenue that their income has shown the most marked improvement. In Sind, however, despite a five-lakh increase in the realisation of municipal taxes, the gross revenue has declined.

Indian Industrial and Economic Problems.

BY V. G. KALE, M. A.,

Professor, Fergusson College, Poona.

CONTENTS.

Preface—Imperialism and Imperial Federation—An Imperial Customs Union and Tariff Reform—The Present Economic Condition of India—The Problem of High Prices—Twenty-five Years' Survey of Indian Industries—The Labour Problem in India—The Breakdown of Boycott—Swadeshi and Boycott—National Economics and India—High Prices and Currency—Fiscal Freedom and Protection for India—Indian Protectionism—Preferential Duties—India and Imperial Preference

PREFACE

The author is a moderate though a staunch protectionist, and has taken a calm and dispassionate view of the whole question. While he condemns unmitigated free trade as an unsuitable economic policy for India, and puts in a vigorous plea for the protection of indigenous industries by the state, he is careful in pointing out the real scope and limitations of Indian protectionism. The status of India in the British Empire has much economic significance which has been brought out in not a few of the chapters. The author's conclusions are throughout based upon a close study of facts and figures and upon careful deliberation and no effort has been spared to procure and make use of all available information.

It is hoped that the book will assist the student of Indian Economics in the formation of a correct estimate of India's economic situation and of the various complicated questions involved therein.

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Phoenix—Prof. Kale is a well-known writer on Indian economics. His writings always command the respect and attention of the educated people. The book is worth a close study, for India's industrial and economical problems are complex and varied.

the imports of coal, grain and sugar and in the exports of cotton goods and seeds are chiefly responsible for the fall in the receipts. At Karachi the Port Trust has again reaped the benefit of a further expansion in trade and had a most successful financial year. During the past ten years the number of factories more than doubled and now stands at 798. Nearly 510 of these are engaged in textile industries.

One hundred and forty-three miles of new railway line were opened during the year. They consist in important extensions of the Ahmedabad Puntij and the Bhavnagar State Railways, a line from Mirpurkhas to Khadro, and in extensions of the Gekwat's Dhokri Railway.

The income-tax returns reflect, in so far as the demand figures are concerned, the prosperity of the preceding year since assessment is based on the previous year's income. Accordingly, we find the most noticeable increase amounting to about 70 per cent. in the tax assessed on traders in piece-goods, an increase which accounts for more than two fifths of the total increase in the gross circulation of currency notes in the presidency, but with no very striking expansion in trade. The increase is not very evident among notes of the lower denominations.

The agricultural department again laboured vigorously in the field of scientific research and not only were the results obtained interesting and valuable, but there were signs that the small agriculturist is beginning more rapidly to appreciate the benefits he will reap by taking full advantage of the department's experience. The year marks the opening of a new era in history of tagai. Famine conditions prevailed over three of the Gujarat districts, and yet not merely were famine relief works found unnecessary over a very large part of the area, but wages remained almost stationary, the death-rate declined, and starvation was unknown.

This salutary state of affairs is to no small extent due to the tagai policy of government. Loans were advanced on an unprecedented scale and it was found possible to do this on a secure basis only by taking full advantage of the 'joint-bond' season. Loans were advanced to whole villages on their joint security and in this way it was possible to reach the meanest individual. The excellent crop prospects for the current year in these districts are evidence that these measures have attained a success which no famine relief works could have done, and at the same time are earnest of the capability of the ryot to repay in full.

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MRS. PANKHURST.

The arrest of Mrs. Pankhurst in Knightsbridge on the afternoon of the 21st of February, while of course, creating no surprise, nevertheless occasioned a little mild sensation and served further to stimulate the already prolific discussion as to the policy which the Government should adopt in dealing with the outrageous conduct of the militant organisation.

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No. 3.

The Transformation of the Co-operative Movement.

BY THE HON. DIWAN RAHADUR
L. D. SWAMIKANNU PILLAI, M. A.

 All the movements initiated by the active benevolence of the Indian Government none has attained so much success in the past and none bears promise of so much fruit in the future, as the Co-operative Movement. By the end of the year 1911-12, that is, within eight years of the introduction of the first Co-operative Societies Act, X of 1904, there were, in all the provinces of British India 8177 societies, with a membership of 403,318, and a working capital of Rs. 33,574,162. Not a few of the individuals enumerated in the Co-operative Census look upon themselves as simply the recipients of loans advanced by the Sirkar at a cheap rate of interest, and not as persons bound to one another by mutual liabilities and obligations. Nevertheless, this array of figures, indicating happiness or relief to nearly two millions of human beings, would not have been possible but for an enormous output of labour and sacrifice, albeit for the most part unconscious, on the part of those thus joined together. In the first place, the work of the panchayats or committees of management in the vast majority of these societies is entirely gratuitous, and panchayats have ordinarily to meet at least once a month and, when they do not meet, to keep a sharp look-out on the doings of members and the use to which they put or intend to put the loans applied for or sanctioned. Secondly, the members undertake to conform to the bye-laws of their respective societies, which impose restrictions of various kinds such as the obligation to use the loans for productive or useful purposes,

to pay regularly the interest and instalment of principal as they fall due, and not to exceed the terms of loans without applying for extensions. Thirdly, even in regard to necessary expenses such as the purchase of stationery, payment of office rent, salaries of bill-collectors etc., the most rigid economy is practised and enforced in societies. Fourthly, the margin of profit to societies, which in this Presidency seldom exceeds two per cent. is carried at the end of every year to a reserve, the right to appropriation of the latter being relinquished by the majority of societies in favour of common good. Fifthly, members, through their societies, constantly pay contributions of various kinds for the expenses of unions, local and provincial conferences, common village needs, such as schools and dispensaries and public manifestations of loyalty. Last not least, the members of rural societies, which form the majority of co-operative societies in all provinces, undertake unlimited liability, that is, the rich become security for the poor and the poor for one another, in such a way that even those who do not expect or require to borrow a single rupee from their society pledge the whole of their property as a security for its liabilities, thereby undertaking, if not the risk of losing all their property, which indeed is seldom or never the case, at least an obligation to watch the doings of panchayats and members in their financial dealings. Any one of these restrictions and obligations would ordinarily be sufficient to deter people from the movement that sought to impose them, particularly where little or no individual gain to members was in prospect, and the idea of holding people together by means of restrictions collectively called co-operation seemed to many, at the inception of the movement, so preposterous that unmeasured ridicule was poured on the first proposals for co-operative societies in this Presidency. Nevertheless, the movement has come to pass, not merely as expected by the most sanguine of

its pioneers, but in a measure passing all expectation.

One reason may be assigned for the success of the co-operative movement, which may enable us at the same time to gauge the limitations of its success. Of all commodities purchasable in this country with money, none is so rare, economically speaking, as money itself. Food, clothing, lighting, means of locomotion, education, books, stationery and generally all articles included under the head of standard of comfort, may be purchased in this country at the same price as, and in many cases at prices much lower than, in most countries of Europe. For money alone we, Indians, pay double or treble the price, or rate of interest that obtains in Europe. However we may account for this state of things, it constitutes an anomaly in strange contrast with the excellent form of Government and the high security of life, person and property that we enjoy. The Government very early had their attention drawn to this anomaly and devised measure after measure to combat the evils of usury in India. The co-operative system was destined to be the last of these measures and it has certainly broken in upon the evil in question to an extent justifying an anticipation of its eventual and complete success. As yet, however, the impression made upon the state of the money market in India by co-operative credit is slight, sporadic and somewhat uncertain. The area of that credit will have to be expanded enormously in order to enable statesmen to base any definite conclusions as to its effect and tendencies. The main question that faces the co-operative system at present, is, therefore, how shall it expand in the near future, so as to realise this prospect.

To many observers it might seem that Government would not be doing the right thing by the new movement unless it set afloat a net-work of active propagandism all over the length and breadth of the country. Government might do this, or in the alternative they might allow the infant movement to feel its way slowly and acquire its faculties by a gradual process of self-education much in the same manner in which a human infant grows and attains to the fulness of youth and manly vigour. If Government have not yet definitely declared their future policy in regard to co-operative societies, it may be that they wait for the societies themselves to take their choice and decide for the better part.

Co-operative credit has no doubt achieved a good record so far as the past is concerned, but self-

help appears to be for the future its destined end or way. Instead of dogmatizing as to the directions in which societies should practise self-help, it would probably serve a more practically useful purpose if we examined the forces already working in this direction. In the first place, there are a certain number of societies, though as yet there are less than a hundred of them, which, not content with obtaining the bulk of their capital from central or District banks, raise it locally by means of shares, deposits and loans. There are other societies which raise sufficient local capital to be able to advance loans to other societies in their neighbourhood. Co-operative societies in towns, working on a limited liability basis belong to the class of self-helping societies and find their own capital. Five or more rural societies, working in the same neighbourhood employ at their own expense a common official called a group examiner, whose duty it is to go the round of the societies very frequently and keep them up to the standard of efficiency. When twenty to thirty rural societies are situated within a radius of seven to ten miles from the centre of the group, they form themselves into a union, which is registered as such under the Act, and whose functions are similar to those of the Registrar in that they comprise organization of new societies and control over all the societies in the union, exercised through the governing body of the union and the Union Supervisor, the latter being an official appointed by the union and paid out of contributions by member societies. The formation of a union marks in effect a definite stage in co-operative progress and is possible only when one at least of the affiliated societies has attained an advanced stage of co-operative knowledge so as to be able to lead the rest. There are at present four unions in this Presidency and there are likely to be more of them before long. They do not exercise financial powers, but they are generally entrusted with discretion to recommend loans to member societies. In other provinces of India unions are often central banks as well and supply the affiliated societies with money raised either direct in the union area or from a larger district or central bank.

The first district and central banks organised in this Presidency were purely and simply shareholder's societies, working for profit and dealing with borrowing societies as a creditor with his debtors, or rather as a joint stock bank with its customers. It was not long before societies felt the need for a closer connexion of solidarity between themselves and their district banks and

the two district banks last organized in this Presidency namely the Madura Ramnad Central Bank working at Madura and the Tanjore District Bank just started at Kumbakonam are built on what are called federal lines, that is, the bulk of the shares and eventually the whole of them will be held by the societies themselves, who, through their accredited representatives, will not only guide the affairs of the District Bank, but look after the inspection of societies and the organization of fresh ones. Future district banks in the presidency will as far as practicable, be organised on a federal basis, and existing shareholders' banks are also encouraged to throw open their shares to societies.

The above are a few of the directions in which the gradual transformation of the co-operative movement into an organization of self-help is being effected. Without such a transformation it is useless to hope for higher forms of co-operative activity, such as agricultural or industrial or productive co-operation. Already a few grain-banks and agricultural associations have been formed by certain societies on their own initiative and it is not unlikely that societies for co-operative purchase and sale may also be formed in due time. So long as these organizations owe their birth to ideas of help and co-operation evolved among the people themselves in consequence of their practical familiarity with the nature and requirements of co-operative credit, the new institutions will be healthy and capable of growth and further expansion. But it is unreasonable to look for the rapid development of business instincts among a people unaccustomed to business combinations or to apply any but the gentlest artificial stimuli towards the formation of trade and productive societies. In the district co-operative conferences, which are an annually recurring feature of co-operative life in many parts of the Presidency, in the Provincial co-operative conference, held for the first time in December 1912 and intended to be annually repeated and above all in the Provincial co-operative Union, a permanent organization designed to take in representatives of all societies and to cover the whole of the Presidency in its manifold activities, we have omens and stimuli of self-help, not few, and of the happiest augury for the future.

THE MEDICAL SERVICES.

BY

A MEDICAL OFFICER.

AS law and order are the mainstays of every civilised form of government the backbone of a country forms the backbone of its administration, and ranks as of first importance in every discussion of administrative problems. There is thus nothing unusual in its being taken up first by the Royal Commissioners entrusted with a real and impartial enquiry into the present condition of the public services in India. But it must not be supposed that the Civil Service by itself could by any means be of much good without the active and loyal co-operation of sister services; and when, sooner or later, the Commission takes them up in their turn for enquiry it will surely come to discover facts and grievances of a more serious import than mere amusing discussions in racial eugenics. The medical service of the country in all its grades is certainly one of them; and it must be said that not only has its claim to importance been systematically neglected in view of the undeniable fact that India is the home of almost all diseases, but that its peculiar and almost direct bearing on administration has been entirely lost sight of. Even at this distant date it is not difficult to recall how the East India Company—the predecessors of our present day Government—obtained their first charter to establish trading centres in Bengal from the Moghul Emperor Shah Jehan. It was given as a reward to Surgeon Gabriel Boughton who cured the Imperial princess. It was again another medical man—William Hamilton—who cured the Emperor Farrukh Seyer, but entirely disregarding the question of personal gain, acquired the lands of Calcutta for the same Company, and thus laid the foundation of British India. But the Indian Government has done too little for the advancement of the medical science to which it thus, practically owes its existence, and this indictment of indifference in the prosecution of the most necessary medical and sanitary reforms ever lies at its door, and hardly bears a testimony to its gratitude. It has surely made Calcutta and equipped it with all modern luxuries, its gay surroundings and the

round of state entertainments, attracted moneyed people from all parts, and the landed aristocracy of Bengal, in particular, who live there most of the year in luxurious indolence caring little for their miserable tenantry left to the mercy of malaria, cholera and plague. It has also bestowed the boon of local Self Government all round in haste to stifle the clamour of the political agitators, and thus failed to stipulate that its main function should be the preservation of the health of the people and sanitary improvements of their surroundings. Most of the local bodies under this regime have therefore not only failed to serve their purpose for want of this all-important guiding principle, but have actually degenerated into mere stepping-stones for honours and higher civic distinctions, and dumping grounds for intellectual imbeciles and undesirables of all description. Bengal, for instance, is a notoriously unhealthy part of the country, but did the Indian Government that had its home there over 150 years ever care to seriously enquire as to how many of these self-governing bodies which impose taxes ranging from 20 to 25 per cent on the rent valuation of dwelling houses entertained sanitary experts to advise them? Its efforts at sanitary improvements have always been spasmodic, and they have now culminated into holding periodic conferences that resulted lately in an announcement of a munificent gift of Rs. 50,000 to clear the rank vegetation and jungles of Bengal!

A peaceful development of a tropical country like India depends first and foremost upon the health of those sent out to direct its administration and natural resources, but surely next upon that of the population whose labour is required to make both successful. Thus it is not difficult to understand that every reduction in the incidence of disease and the rate of invaliding, and every life saved did not amount merely to so much human suffering averted, but it rendered more possible the agricultural and commercial development of the country which directly ensured a prosperous condition of both the state and nation's exchequer. Seeing again that only a healthy body can house a healthy mind the influence of a medical man who alleviates physical suffering and restores an individual to health must necessarily be great, for good or otherwise, not only over the mental condition of his patient, but that of those near and dear to him. But unfortunately the importance and efficiency of the agency of medical men in shaping the political ideas of the masses they frequently

come in contact with in psychological moments, have never been seriously considered from the point of view of administration. Assuredly such an agency is much more capable of doing enormous good to the state not only by imparting correct notions of peaceful citizenship and genuine loyalty, but also by rounding off mental obliquities and dispelling moral aberrations than all the pulpit exhortations, schoolroom discipline, and state resolutions put together. It is therefore not a little surprising that such an array of sensible corollaries derived from mere commonplace facts concerning the medical profession should have so long eluded the intelligent grasp of the broad and sympathetic statesmanship to which the Indian Government is establishing its ever-increasing claim. But, instead, the whole medical department has evidently been condemned as one of "no revenue" and made a victim of a policy of stringent economy, and thus its efficiency has been sacrificed to such an extent that as it now stands, seething with grave discontent throughout its ranks, it is hardly capable of doing much good by way of even ordinary relief, far less being fitted for such important possibilities. Yet estimable persons in authority pretend to be surprised at the fact that the benefits of the Western medical science, that has been in existence in this country about three quarters of a century have not come to be appreciated by the masses as well as they should; and with a seeming solicitude befitting their position of responsibility have now devised peripatetic dispensaries to wear down their so-called prejudices by reaching pills, tabloids, and aseptic surgery to their homes. But the analogy of the Egyptian flying columns for the cure of ophthalmia on which they have evidently been started is far from correct, in as much as Ram Bux, though illiterate, happens to be a much more intelligent individual than the African aborigines, or at any rate shrewd enough to know what is good for him. It would not be amiss to mention that a European medical officer practising in Southern India expressed himself not long ago to the effect that the unpopularity of the Western medical science, wherever it existed, did not really mean the presumed indolence and apathy of the populace or their inherent prejudices against it, but amounted to an admission of incapacity and inefficiency of the medical agency employed to disseminate its benefits; or else it would never have been possible for him to draw poor patients from distant Singapore and Penang who sometimes parted with their last possession to pay a passage to his clinic.

que. Again on the face of such a commonplace fact that the masses readily resort to distant law Courts to seek redress it is idle to hypothecate that long distances can stand in the way of their availing themselves of medical relief, if really efficacious. The philosophic statesmanship of Lord Morley conceived that the evil lay in the I. M. S. alone, and that it could be easily remedied by lopping it off to some extent and fostering an independent medical profession. But in the light of the difficult experiences of his lordship's able colleague—the Chancellor of the Exchequer—with the independent medical profession in connection with the National Insurance Act it is hoped that his lordship may have considerably modified his strong views about the latter, and has come to be convinced of the greater importance and necessity of a constituted medical service from an administrative standpoint. The canker of unpopularity cannot surely be attributed to any such extraneous and far-fetched causes, but, as has already been said, underlies the service agency itself; and the only chance of removing it effectually therefore lies in executing well considered reforms regarding the pay, prospects and status throughout its ranks, beginning specially at the bottom. There is also a loud cry all round that the Indian bar is getting swamped with a large number of lawyers every year, and that failures amongst them are swelling the band of discontented politicians. The reason of this ever-increasing congestion is obvious. The brilliant career of a fair number of them stimulates the aspiration of every intelligent young Indian, while on the contrary the miserable career of the medical men in general deters them from entering the so called noble profession. And a greater proof of the unpopularity of the Indian medical profession as a career will not be needed than the fact that not even five per cent. of the Indian medical men, and fewer still of the I. M. S. officers, ever think of advising their own children to enter it. The urgent need of reforms in the medical services thus derives an added weight and importance from the fact that it has now become a question of necessity to remove congestion in the other professional ranks and to correspondingly decrease the number of malcontents.

Before however formulating a scheme of reforms it is necessary to investigate the real causes that directly determine so urgent a demand for them. The first and foremost is the question of pay. While on the one hand the oft-repeated argument that the services were capable

of making a large addition to their income by private practice has lost all its force with the increasing growth of the independent profession and the more stringent conditions imposed upon them, on the other, the salaries fixed more than half a century ago are obviously inadequate to meet the increased cost of living. These are therefore the two correlated cardinal factors underlying the entire question which cannot surely be solved either by changing the designation of the poorly paid subordinates, or holding up before them the more remote benefits of a local registration act; devising a meagre time scale of pay, like that of the Government ministerial staff, for the Indian medical graduates; or even by conferring the privileges of a first class district officer on the Indian Civil Surgeons with prospects of a magnificent salary of Rs. 350 per month!

Now the next of the causes involves the equally important question of the present inefficient condition of the Service which is at once referable to a faulty and out-of-date organisation necessitating not only a separation of the civil from the military but also that of the medical from the sanitary services.

In the sequence of importance the health of the Indian Army surely heads the list. It should have a separate Military Medical Service of its own to be named the Indian Army Medical Corps—I. A. M. C., corresponding to the R. A. M. C., for the British army, under control of the P. M. O. to His Majesty's Indian Army, open to all natural born subjects of His Majesty, and recruited by competition in England. It should also have a reserve of not more than 15 per cent. of the total strength of its cadre to be accommodated in all the provincial jail departments as Superintendents of central prisons, for these are the only civil institutions to which a competent knowledge of military discipline and hygiene can have its most useful application. These jail appointments for the reserve I. A. M. C. should ordinarily be filled by officers comparatively junior in rank, with the exception of those of the Inspectors General of Prisons, to be held by senior officers of the same service. The scale of pay should be the same as that of the present military section of the I. M. S., but when transferred to the civil as reserve, should have, besides free-quarters, an additional allowance ranging from Rs. 200 to Rs. 400 as compensation for the staff and other military allowances. Besides introducing the proposed station Hospital System with a view to

afford a wider and better scope for professional work a central Military Medical School, attached to a large station hospital, should also be opened and manned entirely by the I. A. M. C. officers, who will thus not only be enabled to keep abreast of the latest advances in the medical science for purposes of teaching, but also have the advantage of training their own men (Military Sub-Assistant Surgeons) specially in Military discipline in which, as at present turned out of the several civil medical schools, they are found largely wanting.

Next a provision has also to be made for a reserve of the subordinates attached to the British Army hospitals in India (Military Assistant Surgeons—I. S. M. D.) and it can similarly be accommodated in the jail department as subordinates in medical charge of the big central prison hospitals instead of 2 or 3 unwilling civil Sub-Assistant Surgeons, as at present employed. They should also be junior in the warrant rank, and be given an additional allowance of Rs. 75 to Rs. 150 as compensation against the military hospital sub-charge allowance. The present arrangement of dignifying perforce these subordinates of the British Army Hospitals, who do not possess a registrable qualification, into Civil Surgeons besides being absurdly retrograde constitutes a serious grievance to the Indian Medical graduates who are made to serve under them, in spite of their possessing superior qualifications registrable under the British Medical Act. The General Medical Council of Great Britain having, so recently as 8th June 1912, declared their final refusal to recognise the qualifications of these military Assistant Surgeons, there appears no object in getting them registered under a local Medical Act, like the Sub-Assistant Surgeons, with a view to perpetuating the wrong. The British Medical Act has surely a value of its own, and it is indeed a little extraordinary that when there is a loud cry for a hallmark of British standard all round it should not be insisted upon in the case of such an important and responsible office as that of a district Medical Officer. Again the military section of the Indian University Medical Colleges besides causing a great overcrowding at once detrimental to efficient teaching, are admittedly a serious handicap for pursuing a more advanced course of scientific studies required by the Civil medical students preparing for the University degrees. They can with great advantage be amalgamated for the purpose of opening a Central Military Medical College attached to a large British station hospital, and manned by the R. A. M. C. officers,

who will surely welcome such a facility for training their own men, and greatly appreciate the excellent opportunity for specialisation thus afforded.

The Indian Medical Service—I. M. S.—should constitute a covenanted medical service, entirely civil, and analogous to the I. C. S., open to all natural born subjects of His Majesty and recruited for only two-thirds of the number of vacancies by a competitive examination held annually in England, followed by a year of satisfactory probation of the approved candidates as assistants in one of the London hospitals. The appointments open to the service will be two-thirds of all the Civil Surgeoncies; the Principalships and two-thirds of the Professorships of the University Medical Colleges, administrative charges of the Provincial and Presidency medical establishments and Directorship of the whole service under the Imperial Government. The scale of pay should be from Rs. 500 to Rs. 1,200 by a triennial increment of Rs. 100.

As Principal of Medical College	should have an additional allowance of	Rs. 400.
As Professor or a Specialist		Rs. 300.
As Inspector-General of the Provincial Medical establishments	consolidated pay of	Rs. 2,000.
As Deputy Director-General of the Presidency Medical establishment		Rs. 2,500.
As Director-General under the Imperial Government		Rs. 3,000.

The proposed scale of pay thus briefly outlined involves no drastic changes in the emoluments at present received by the I. M. S. officers in civil employ. The only departure contemplated is a divorce of the military title; and excepting perhaps purely sentimental reasons, it cannot surely mean a serious calamity either from a social or a professional point of view, seeing that neither the social status of the Indian Civil Servants, nor the enviable professional reputation of the "Misters" and "Doctors" of Harley Street and Cavendish Square, has so far suffered for want of a military rank.

An Uncovenanted Medical Service should comprise a certain number of listed appointments to be filled by judicious selection from amongst the Civil Assistant Surgeons of approved merits on completion of 15 years of service in the Provin-

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cial cadre. It is however important to note that in the absence of a direct recruitment to its ranks it bears no analogy either with the now extinct service of the same name, or with the Statutory Civil Service that has been generally condemned. Such listed appointments should include one-third of all the Civil Surgeoncies, as also a third of the professorships of the University Medical Colleges; and the Superintendentships of all the Civil Medical Schools to be converted into whole time appointments in the interest of medical education. The scale of pay should range from Rs. 500 to Rs. 700 by an annual increment of Rs. 50 beginning with the 16th year of service. As Professor of a medical college or Superintendent of a school an additional allowance of Rs. 300 should be given. The qualifying period for pension should be reduced to 25 years.

The Civil Assistant Surgeons having the same gazetted rank as the subordinate judges, munsiffs, and deputy collectors of the Provincial Civil Service should also have their service designated correspondingly the Provincial Medical Service. It should, as at present, be recruited from amongst the Indian Medical graduates according to the number of vacancies. The appointments open to them should also remain the same as at present, viz, the medical charges of the district and important subdivisional hospitals, as well as the Lecturerships of the medical schools and demonstratorships of the medical colleges. The scale of pay must however be substantially improved and should, in all fairness, range from Rs. 150 to Rs. 400 by a four-yearly increment of Rs. 50 without any professional test. The qualifying period of service for pensions should also be reduced to 25 years seeing that by far the majority of the incumbents have to enter it rather late in life necessitated by a longer and more arduous course of professional studies after attaining to a high standard in preliminary education, and that they have to work without any holidays throughout their career. Seeing again that they are trusted with amputation knives a foot long and the most deadly poisons that would kill half the district population in a few minutes it is not very evident why the Government should withhold from them the privilege of exemption from the Arms Act accorded to the gazetted officers of all other departments. The distinction thus being an invidious one, at once affecting their status as trusted servants of the Crown, should certainly be removed.

The Subordinate Medical Service should comprise the Sub-Assistant Surgeons in charge of the mufassil branch dispensaries. They are certainly the most deserving class of medical men with whom really rests the most important function of extending the benefits of the Western medical science to the masses. Their present pay and prospects being ridiculously low-scaled and hopelessly poor, the service fails to attract the right stamp of men, and consequently a large majority of them being always at pains to make a living are inclined, through sheer necessity, to play the role of amateur "Vaid" and "Hakims" even to the extent of condemning the Western medical science, and thus lowering its efficacy in popular estimation. Their scale of pay therefore is in urgent need of revision. To meet their legitimate aspirations and to attract a better class of men it should range from Rs. 40 to 150. The promotion should at first be regulated by a quinquennial increment of Rs. 20 up to a limit of Rs. 100 based on the results of periodic professional tests of a more practical nature than they are required to undergo at present; and beyond 20 years of service, by an annual increment of Rs. 10 determined by careful selection, to Rs. 150; such further advancement being however limited to only a fourth of the total strength of the service. The qualifying period for pension—30 years—needs however no change in their case, seeing that they can easily attain to the required standard of preliminary and professional education comparatively early in life.

If it be true that "Prevention is better than cure" then surely the Sanitation Department deserves a higher place in the Royal Commissioners' list than the lowest to which it has been relegated for purposes of an enquiry. As compared with the immense benefits that India has derived from a gradual introduction of all kinds of British institutions that of Local self-government has proved a dismal failure. Were it not for this unfortunate fact the country could not have been found so hopelessly unprepared against the appalling ravages of the plague. While it amounts to an extravagant expectation that the Imperial or the Provincial Government should extend its substantial support for combating every spell of epidemic diseases, ill advised attempts at charging it with negligence, or fastening a blame for high mortality are not infrequently made in the event of its failing to open the treasury doors sufficiently wide to redeem the senseless bankruptcy of the municipal bodies. The Local Self-government Act

is therefore in need of an urgent revision, seeing that by far the large majority of the municipal bodies have not only proved failures in respect of profitably husbanding their resources to the benefit of the people, but also that they have shown an amount of indifference to the subject of sanitation and public health that can easily be referred to a deplorable want of a correct appreciation of this most important item of civic responsibilities. The Act should be so modified as to make it incumbent on these local bodies a compulsory entertainment of qualified health officers and trained sanitary inspectors, and at the same time extending to them the privileges and status of executive officials whose expert advice, in matters concerning sanitation and prevention of disease, should be considered as final, and subject only to a revision by the administrative head of the sanitary departments, and not to that of the lay members constituting the boards. While again it is idle to expect that district medical officers who are already overwhelmed with heavy professional and multifarious other duties could satisfactorily discharge the important functions of sanitary advisors, it is equally unavailing to premise that the present uninviting prospects of temporary health appointments under lay control, and an utter absence of any towards earning a pension, could afford sufficient inducement to men of the right stamp in making a choice for them as a career. The need for a regular sanitary service must therefore be obvious, and it should be constituted as a separate entity in itself on the lines proposed for the medical service, the cost of which, excepting the pay of the administrative heads, should be borne by the local bodies. Besides its control should lie directly with the Government, and not as at present obtains, through a meaningless mediation of the Medical department. The departmental heads should at the same time be given seats in the Provincial councils so that they may thus be enabled to participate in their important legislative deliberations.

An Indian Sanitary Service I. S. S. should be covenanted service open to all natural born subjects of his Majesty possessing a British Diploma in Health, recruited annually by competition in England according to the number of vacancies, and followed by a period of six months' satisfactory probation of the approved candidates under the health department of the London County Council. The appointments open to them will be two thirds of all the Municipal Health Officerships, as also of the Deputy Sanitary Commis-

sionerships, the Sanitary Commissionerships of the Provincial sanitary establishments, the Deputy Director-Generalship of Sanitation of the Presidency establishment and Director-Generalship of Sanitation under the Imperial Government. The scale of pay should range from Rs. 600 to Rs. 1,301 by a triennial increment of Rs. 100.
As a Deputy Commissioner . . . Rs. 1,500.
As a Sanitary Commissioner . . . " 1,800.
As Deputy Director-General of Sanitation 2,000.
As Director-General of Sanitation . . . " 2,500.

An uncovenanted Sanitary Service should comprise a certain number of listed appointments including one-third of the Municipal Health Officerships as also a third of the Deputy Sanitary Commissionerships which should be filled by a selection from amongst the Assistant Health officers of approved merits after completion of ten years' service in the Provincial cadre. The scale of pay should range from Rs. 500 to Rs. 1,000 by annual increment of Rs. 50 beginning with the 11th year of service; and as Deputy Sanitary Commissioner Rs. 1,200, the period qualifying for pension being 25 years.

A Provincial Sanitary Service should include the Assistant Health Officers. It should be recruited from amongst the Indian Medical graduates possessing a Diploma of Health of one of the Indian Universities. They are to be attached to the less important Municipalities under control of the Deputy Sanitary Commissioners of respective circles. Their scale of pay should range from Rs. 250 to Rs. 500 by a four yearly increment of Rs. 50, the period qualifying for pension being 25 years.

A Subordinate Sanitary Service should include the appointments of the trained Sanitary Inspectors. Their course of training should extend over 2 years after passing the Matriculation test of an Indian University. They are to be employed in all Act XX towns and important urban areas under control of the Deputy Sanitary Commissioners besides being assistant to health officers of the bigger municipalities. Their scale of pay should range from Rs. 50 to Rs. 200. The promotion should at first be regulated by a quinquennial increment of Rs. 25 based on the results of periodic tests in practical hygiene up to Rs. 125 but further advancement by an annual increment of Rs. 200 should be determined by selection, and limited to one-fourth of the total strength of the service; the qualifying period for pension being 30 years.

THE CENTENARY OF DAVID LIVINGSTONE.

BY THE REV. ARTHUR R. SLATER.

THE toll demanded by the opening up of the great unexplored regions of the earth has been a great one and the recent tragedy in connection with the South Pole Expedition has brought home afresh the tremendous sacrifice involved in the great quest. The centenary of the birth of David Livingstone, March 19th, will be made the occasion of many tributes to this explorer, whose contribution to the knowledge of the great wide tracks of unexplored Africa was made as the result of long years of toil amid the most trying conditions, and sealed with his death. The name of Livingstone is one to conjure with, and even now, in spite of the fact that so many years have passed since his death, his memory is fragrant to-day among all classes, not merely on account of the wonderful discoveries he made but by reason of his unique character. Few men have been so lionised during lifetime as Livingstone, but, throughout it all, he remained the same modest, honest, God-fearing man. No student of his life can fail to be impressed by the personality of the man, and it is not difficult to understand, to some extent, the powerful hold he had over the affections of the natives with whom his explorations brought him into contact, and the faithfulness with which many of them served him even when service seemed fraught with the greatest dangers to their lives. The many instances recorded of his own faithfulness to his followers bear striking witness to his character, and afford some explanation of the devotedness of his servants who were confident of his sincere desire to be fair to them. The man stands out as one of the greatest of the last century and the value of his work must not be measured solely by his work as an explorer, a work which is becoming of almost infinite value, but by the influence of his character on the ideals of the nation. He began his work as a Christian missionary, and though later he carried on his explorations independent of any society, his great object in advancing to the interior, was to teach the Africans the Christian faith. Though little reference to this part of his work will be made in the course of this article, this aspect must not be overlooked, for he himself always said that the exploration was but a means to the higher end.

Scotland has turned out a great number of men who have, by their dauntlessness and intrepidity, gained a position of great influence. And many of these were sons of humble parents whose means were stretched to the utmost in order to afford their sons a sound education. Livingstone sprang from such a family and he was never ashamed to confess his parents were of lowly position. It was, however, at once his pride and boast, that not one of his ancestors had been known to do a dishonest deed, and he frequently urged his children to keep up the tradition by conforming to it. His father was a travelling agent for tea, and it was only by dint of great economy that it was at all possible to give David and his other children a grounding in education. Early David was obliged to work in the mill so as to assist his family. But the moments for self-improvement were not neglected, the story of how he used to place his book on the machine and read a line or two in the intervals the demands of the machines permitted is well-known. During the summer months he earned sufficient to enable him to attend the courses in the Glasgow University in winter where he soon showed his capacity as a student. He took a course of medicine, on the completion of which he offered himself as a missionary to the London Missionary Society. At first his mind was directed to China, but the opium war which was then at its height, was an obstacle, and forced his thoughts in another direction. Largely influenced by Robert Moffatt, whose daughter he afterwards married, he volunteered for Africa, with a special request that he might be permitted to do pioneer work. After a period of trial Livingstone was duly accepted, and departed for the field of his future successes in 1840. Few at that time discerned the remarkable vigour of intellect he possessed, which led Sir Bartle Frere to say of him,

Of his intellectual force and energy he has given such proof as few men could afford. Any five years of his life might in any other occupation have established a character and raised for him a fortune such as none but the most energetic of our race can realise.

His career in Africa has been given in detail in several books, and his written accounts of his travels are full of interest, written as they are, in simple, direct English. His missionary work led him among many uncivilised tribes, much of his travelling being done under conditions which may scarcely be called favourable. In a letter to a friend he writes of one of these journeys which he had to perform on ox-back,

this journey he came into close touch with the horrors of the slave trade and he determined to spare no pains in endeavouring to stamp out the curse. It was a great task but history tells how bravely he attempted it and with what success his efforts were attended. Again, as he travels over this district he is impressed with the possibilities that lie in the soil, and the great openings presented for commerce by means of the great lakes and rivers. He left Quilimane in the June of 1856, and reached England in the December of the same year.

England was almost wild with joy on the return of the now famous traveller and no honours were too great to be paid to this man. Truly he had accomplished a great work—he had seized every opportunity of describing the physical structure, geology and climatology of the countries traversed and had given definite information on many points relating to the geography of the great African plateau which had for long constituted a great problem. But great though his discoveries were, nothing had impressed the British public so much as his loyalty to the natives whom he had promised to see safely to their homes.

Rare fortitude and virtue must our medallist have possessed when, having struggled at the imminent risk of his life through such obstacles, and when, escaping from the interior, he had been received with true kindness, he nobly resolved to redeem his promise and retrace his steps to the interior of the vast continent.

It was a busy time but during the period he spent at home he contrived to write the story of his travels, which proved immensely popular, and is still widely read for it even now retains a freshness which is doubtless due to the plain, manly and unaffected style in which it is written. Tributes were paid by high and low, but the man was great enough to be unaffected by all this glory. In recollecting the visit of Livingstone to Cambridge the late Professor Seligwick said:—

He came among us without any long notes of preparation, without any pageant or eloquence to charm and captivate our senses. He stood before us, a plain, simple-minded man, somewhat attenuated by years of toil, and with a face tinged by the sun of Africa. While we listened to the tale he had to tell, there arose in the hearts of all the *hateless* a fervent hope that the hand of God which had so long upheld him would uphold him still, and help him to carry out the great work of Christian love that was still before him.

But Livingstone was glad once more to start out on his second voyage, this time as an accredited servant of the Government for he had been appointed Consul at Quilimane for the Eastern Coast

and Commander of the Expedition for exploring Eastern and Central Africa. He was accompanied by a staff of five, and though there were occasions on which the new method of labour created difficulties, the expedition was able to accomplish some good work, the results of which are being seen to-day. They were greatly handicapped by the defects of the steamers they used on the expedition and often Livingstone bemoans the sad waste of time incident on the delays caused by the rotten machinery of the vessel. But for the indomitable will of Livingstone, scarce a tithe of the completed work could have been done. At a time when he especially felt the chagrin resultant on disappointments, he wrote:—

My plan in this expedition was excellent, but it did not include provisions against hypocrisy and fraud, which have sorely crippled us, and, indeed, ruined us as a scientific expedition.

He was also delayed by giving some of the most precious weeks of the best season to establish the ill-fated Universities Mission. During this expedition he saw the horrors of the slave trade in an intensified form and these more than confirmed him on his resolve to wage war with the Portuguese authorities who countenanced the evil. His experiences of a journey were summed up in one terrible sentence.

"Wherever we took a walk, human skeletons were seen in every direction, and it was painfully interesting to observe the different postures in which the poor wretches had breathed their last. A whole heap had been thrown down a slope behind a village, where the fugitives often crossed the river from the east, and in one hut of the same village no fewer than twenty deaths had been collected, probably the ferryman's fees. Many had ended their misery under shady trees, others under projecting eaves in the huts, while others lay in their huts with closed doors, which when opened disclosed the mouldering corpses with the poor rags round the loins, the skull fallen off the pillow, the little skeleton of the child, that had perished first, rolled up in a mat between two large skeletons. The sight of this desert, but eighteen months ago a well-peopled valley, now literally strewn with human bones, forced the conviction upon us that the destruction of human life in the middle passage, however great, constitutes but a small portion of the waste, and made us feel that unless the slave-trade—that monster iniquity, which has so long brooded over Africa—is put down, lawful commerce cannot be established."

The death of his wife who had again joined him after a visit home was a sad blow but when he recovered from the shock he threw himself again into the work. The expedition was now recalled and Livingstone determined to cross to Bombay in order to sell the little vessel in which he had invested his savings. After completing

this perilous voyage and staying in Bombay several weeks, he set out for home where he arrived in 1864. His time was devoted to expounding his views on the Slave Trade, and there appears no doubt but that something was done in that brief period to stir up the public conscience. But Governments move slowly, and many years were to pass before any material steps were taken by the Portuguese Government to put an effective check on their foreign representatives. Livingstone was back in India in 1865 with the object of effecting the sale of his little vessel to enable him to obtain resources for his next projected trip. Alas, the money obtained was lost by the failure of the Bank shortly after he had deposited it. The Governor of Bombay, Sir Bartle Frere, rendered all the assistance possible to the explorer. A number of African boys were taken from the school at Nassick while his party was supplemented by a number of marine negroes who were supposed to be especially fitted for the kind of work the expedition was likely to encounter. Their total unfitness was soon apparent and Livingstone was obliged to send them back after but a few weeks of their service. In this third and last journey the horrors of the atrocious Slave Trade were vividly impressed on his mind, and as an interested public heard the very irregular news from him they saw the need for a more active propaganda. Several of his followers deserted him and to cover up their iniquity and to obtain payment of their salaries, circulated a report of Livingstone's death, a report shortly afterwards discredited by the successful expedition under Young who soon discovered his tracks. Livingstone continued to carry out his great plan of discovering the sources of the Nile, suffering great hardships as he tried to explore Bangweolo, Ujiji, Tanganyika, and was lost to the civilised world. Considerable interest was shown and anxiety felt for the man who had captivated the public, but it was left to the editor of an American newspaper to take the step which led to the wonderful journey of Stanley and the meeting of the two travellers. The story of that meeting is well known. It is questionable whether any man ever heard such a story as was poured into the ears of Stanley by the wearied and emaciated explorer. His efforts to persuade Livingstone to return were of no avail, and after several weeks of delightful companionship, the two parted, the one to renew his search, the other to relate his unique story to an anxious public. The limits of this article do not permit of any detailed account of the

wanderings of Livingstone, but reference must be made to the last days when, alone, so far as Europeans were concerned, he lay tossed by fever. To the last he played the part of a brave man but on April 29th his worn frame was at rest. In the night unattended—he had told his servants to rest—he passed away, and was found the following morning not in bed, but kneeling at the bedside, in the attitude of prayer. The story is not complete, for the most striking tribute was yet to be paid. His servants wrapped up the body of their leader and conveyed it, in spite of many difficulties, the overcoming of which required the use of many stratagems, to the sea-coast where it was handed to the British Consul. This last great act of the African is the highest tribute paid to the noble character of Livingstone. The public funeral in London was worthy of the great man who had acted before the public such a high ideal of conduct. His work as an explorer is thus summarised by Blaikie:—

He traversed 29,000 miles in Africa, and added to the known part of the globe about a million square miles. He discovered Lakes Ngami, Shirwa, Nyassa, Moero, and Bangweolo; the upper Zambesi, and many other rivers, made known the wonderful Victoria Falls, also the high ridges flanking the depressed basin of the central plateau. He was the first European to pass along the whole length of Lake Tanganyika, and to give it its true orientation: he traversed it much pain and sorrow the vast waterless near Lake Bangweolo, and through no fault of his own, just missed the information that would have set at rest all his surmises about the sources of the Nile.

Truly a great accomplishment. But greater still was that spotless name and bright Christian character which he has left as a priceless legacy to the Britisher and Indian alike.

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THE MEANING AND USE OF A MINT.

BY

THE HON. M. DE. P. WEBB, C. I. E.

"It is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant to us and to those in authority under us, strength to carry out these our wishes for the good of our people."—*Extract from the Proclamation of Queen Victoria, 1st November 1858.*

WHAT is the use of a Mint,—an Open, Free Mint? Ought India to have an Open, Free Mint? Has India a right to an Open, Free Mint? If so, why is India denied this Right?

A Mint is a Government manufactory at which the precious metals are tested, cut into pieces of convenient size for monetary purposes, and stamped with a Government mark. This enables the public to see at a glance that the precious metal in circulation as money is of good quality and proper weight.

Two and half centuries ago (in 1686) an Act was passed in Great Britain which enabled any person whatsoever,—“Native or Foreigner, Alien or Stranger”—to bring gold and silver to the English Mints to be coined. Any person presenting gold or silver in any form to the Mint authorities... “shall have the same assayed, melted down, and coined with all convenient speed, “without any defalcation, diminution, or charge for the assaying, coynage, or waste in coynage.” (18 Chas. II. C. V.) With the passing of this Act, the RIGHT of FREE COINAGE was established in England. That right exists to this day, although the free coinage of silver was suspended in 1788 in England, and finally abolished in 1816 when the present system of employing gold only as the chief monetary tool was introduced.

The RIGHT of FREE COINAGE existed in India till June 1893 when the Mints were closed to the free coinage of silver, with the object of advancing to gold exactly as had been done by England in 1816, and subsequently by all the most civilized and powerful nations in the world. In 1898 a Committee of experts (the “Fowler” Committee) recommended that the Indian Mints..

“should be thrown open to the unrestricted coinage of gold on terms and conditions such as govern the three Australian Branches of the Royal Mint.” (Section 54, Indian Currency Committee’s Report 1898-9.) That recommendation has not yet been carried out, and India’s RIGHT of FREE COINAGE has therefore not yet been restored. It is desirable that the result of this withdrawal of a most essential RIGHT should be clearly understood.

The vital importance of an Open, Free Mint at which full-value, legal-tender money can be coined and issued as required by the public, will be clearly appreciated when the true nature and functions of this essential State mechanism be considered. Just as every boiler is fitted with a safety valve, and every steam engine with an automatic governor (where steady, regular running is essential), so every good, modern currency system—British and Foreign—is equipped with an Open, Free Mint by aid of which trade pressure so far as money is concerned, is maintained within safe limits: movements in the foreign exchanges are enabled to take place automatically; and variations in price and discount levels are automatically adjusted with the least disturbance to the levels of neighbouring countries and to the natural trade requirements of the world generally. This perhaps requires a little explaining.

The general level of prices is admittedly related, though the relation now-a-days is greatly obscured by the magnitude of the credit resting on a small metallic basis, to the quantity of money in actual circulation. If, for example, large quantities of unmanufactured money, i.e., gold, are suddenly discovered in any given locality, then money in that locality becomes relatively cheap.—In other words, prices there become relatively high. This high level of prices attracts commodities from other parts of the world: with the result that goods flow in and gold flows out of the gold-producing district. As the precious metal flows into the country supplying the commodities, it tends by its relative abundance to raise the general level of prices in that country. What is the result? Relatively high prices in any country attract goods from other countries to the country of high prices, and gold has to be shipped in settlement of the balance due to the goods-supplying country. Here, very baldly and simply stated, we have the theory of the international exchanges, and the ultimate reason underlying the shipment of money from one country to

Hardinge of Penshurst, Sir Guy Fleetwood Wilson, and the other Members of Council, and published in India only recently the Government of India have pleaded strongly for the establishment of an Open Mint in India at which sovereigns could be freely coined as demanded by the public. A counter-proposal has been made by the India Office in London to issue a new Ten Rupee Gold Coin from the Indian Gold Mint. But as 40,000,000 of sovereigns are estimated to be already in circulation in India, and as the sovereign is well known not only in India, but all over the world, it will be far better to continue with the sovereign—if an English sovereign be impossible, then with a *distinctively Indian sovereign of exactly the same size, weight and value as the English sovereign*. Such a coin would prove very valuable and popular in India. It would do more. It would in time probably carry the name and fame of India to the remotest corners of the earth. No Indian patriot will object to this!

The Secretary of State's Despatch of the 18th October 1912 to the Government of India enquires what seignorage (Government commission)—if any—it is proposed to charge the public for coining gold at the Indian Gold Mint. There should be no charge at all. India's Gold Mint should be Open and Free to the public, exactly the same as Great Britain's Gold Mint is. Only in this way can India's currency system be properly developed.

STAR OF INDIA.

BY SAYANA SUMITRA.

Hail! ancient glory of the Eastern sky,
Concealed from view for weary ages past
Of death-like agony: but now at last
Thy image fair in every Indian's eye

Reflects new life, new visions from on high.
Herald divine of brighter days to come!
Be thou the Agnihotri of our home,
To bless us and to guide us ever sigh.

O teach us to be calm midst stormy days,
Midst gloom and darkness never to despair
Of India's high and holy destiny;
And as we wond'ring at thy beauty gaze
Unfold to us, the vision passing fair
Of union, through thy seven-fold unity.

WORTHIES OF ARABIA.

BY
MR. A. K. MAHOMED KALIM.

INTRODUCTION.

ARABIA has, in her own days of intellectual renaissance, produced poets and philosophers, mathematicians and scientists, engineers and doctors who have left an indelible impression on the civilisation of the world. I will confine myself, in this paper, to those Arabs whose names are associated with some special branch of learning.

CHEMISTRY.

The present chemistry owes its origin to Abu Musa Jafar Kufi. Subsequently the Arabs made wonderful progress in it and their keenness, labour and research have astonished the modern world.

MEDICINE.

The Arabs were great masters of the medical science and their enthusiasm led to the foundation of hospitals in almost every town, the expenses being defrayed by the Royal Exchequer. Big gardens were laid out in Baghdad and other important places for the study of Botany and doctors delivered lectures on the various aspects of the subject.

GEOGRAPHY AND TRAVEL.

This subject was taken up by the Arabs, most probably, in the beginning of the Ninth century and the distinguished names of Muslim Ibn Humair, Jafar Ibn Ahmad, Ibn Fazlan, Alberouni, Al Mokaddassi, and Idrisi are connected with it. Alberouni came to India, lived among the Hindus, learnt Sanskrit, acquired a first-rate knowledge of Hindu Philosophy and Literature, keenly watched their society and religion, enquired about the physical condition of India and on his return home wrote a book on India, enriching it with quotations from Homer, Plato and other Greek writers. Nasir Khusro—whose memory is still cherished by our Persian-reading students—began his travels in 1046 A. D. and after making an extensive tour in the Islamic countries went to Egypt and Russian Turkistan. It would be no exaggeration to say that no anecdote of a travel has been as interesting and at the same time instructive as that of Nasir Khusro. Masoodi was born in

Baghdad but his parents came from a family residing in the north of Arabia. In his youth he travelled throughout the Moslem world and the fertile plains of India; the Bharatvarsha could not escape his attention. In his first trip he came up to Multan and then went to Persia where he spent a number of years. He again returned to India and went as far as the Deccan. He then went to Ceylon and thence to China (though we do not possess any accurate information about his travels in China). From China he went to Central Asia as far as the Caspian Sea. He intended, it would appear, to settle in Tabriz but he remained there for a short time only and then left for Basra where his first composition, "Manawajuz Zuhd" was published. His roving spirit could not allow him to make any place his permanent abode and therefore he now started for Qaira where his two books "Kitabut Taubih" (A Book of Admonition) and "Mirat-uz Zaman" (A short History of the World) saw the light.

HISTORY.

Archæology and Biography then formed a part of History and were not regarded as separate subjects. Arabia is here also proud to furnish us with a list of her successful sons in this branch. Bakazi who died in 829 A. D. was born in Baghdad and spent his life there. His book "Fatahal-Baldan" (Conquest of Cities) is a work of extraordinary merit. Hamdani who made his appearance in the literary world in the beginning of the Ninth century wrote a history of Southern Arabia. The book contains an account of the various tribes inhabiting the Peninsula and is a faithful record of the causes that brought about their downfall. There is a history and geography of Zemen appended to it. The works of Masoodi, Tibri and Ibu-ul-Asir reflect a good deal of credit upon them. Besides being celebrated historians, they were also philosophers or mathematicians, scientists or physicians of no mean order. Tibri was a very able historian and his first work was published in 914 A. D. His death occurred in 922. Ibu-ul-Asir was a resident of Iraq but he spent a considerable part of his life in a village near Mosul where he owned a pretty little house. His place was the congregation of the then men of letters and his exhaustive work on History known as "Alkamil" was mostly written there. The book is in no way inferior to any of the best modern historical publications of Europe.

ASTROLOGY.

Masha Allah and Ahmad-bin-Mahammed were great astrologers in the reign of Caliph Mansoor.

The reign of Caliph Almamoon is no less important inasmuch as it witnessed the birth of Masnad Ibn Ali, Yahya Ibn Mansoor and Khadia Ibn Abdul Malik men of great reputation and wide fame in the rather somewhat difficult science of Astrology. This epoch is also specially significant on account of researches about the comet now popularly known as Halley's Comet—which gave rise to so much agitation last year in the scientific world. Mohammed Ibn Musa translated the Sanskrit work "Siddhanta", adding his own notes which made it all the more invaluable. Abu Musa made a life-long observation of the Planetary system and his diagram is very useful for the study of Astrology. Musa-Ibn Shkir was a great engineer in the reign of Caliph Harshid and his sons took to Astrology and made many discoveries in the Planetary system. Abul Hasan was the real inventor of a modern telescope. Abul-tani was a renowned astrologer and his works and diagrams have been translated into Latin. The names of Abul Wafa and Ibu Yunus were also conspicuous astrologers and mathematicians. Abul Hasan Ibu Husain was also a man of recognised merit in Astrology and he also earned high reputation as a specialist in eye-diseases. He is very well known in Europe for his works on eye-diseases and their treatment and one of them has been translated into almost all the European languages. It is a singular irony of fate that their descendants the present Mussalmans of India are the most backward people in mathematics among all the Indian races and it has passed into a common saying that the Mohammedans cannot be reconciled to Mathematics.

PHILOSOPHY.

The Arabs had as much taste in Philosophy and Ethics as they had in anything else. Farabi and Bu-Ali Sena are amongst the greatest of philosophers that the world has ever seen.

POETRY.

The soil of Arabia has been peculiarly fertile in the production of poets from very pre-historic days. The task of selection among the poets of Arabia is really a very difficult one, and I confess I am not equal to it. If England can be proud of a Shakespeare or a Milton, if India can boast of a Valmiki or a Kalidas, Arabia can bring to the fore many of her sons whose genius will far outshine those of the muster-role of English or Indian poets.

THE PROBLEM OF THE VERNACULARS.

BY MR. N. H. PANDIA, M.A., LL.B.

EARLY EDUCATIONAL SYSTEM.

THE problem of the vernaculars is peculiar to India and countries similarly situated and has arisen since the advent of the British rule which found an indigenous literature and a system of instruction existing among Indians closely connected with their religious institutions. For the lower castes village schools were scattered over the countryside in which a rudimentary education was given to the children of the trading class, the petty landholders and the cultivators. Schools of learning were formed in centres containing a considerable high-caste population, and Pandits gave instruction in Grammar, Logic, Philosophy and Law. The teachers were mostly maintained by gifts and grants of land from the rulers of the country and to a certain extent from private benefactors. Among the Mahomedans, schools were attached to mosques and supported by state grants in cash or land, or by private liberality. Persian was the medium of instruction there and letter-writing and penmanship were highly prized accomplishments. Instruction of a practical nature in arts and crafts was imparted to students under a system of apprenticeship.

EDUCATION AND THE EAST INDIA COMPANY.

Such was roughly the state of affairs when the sun of political supremacy rose in the West and Englishmen began to establish their footing in India. The Directors of the East India Company, devoted to the material advancement of trade, did little to supplement the indigenous system of education and literature existing in their territories. Their efforts were confined to the establishment of colleges for Oriental learning, such as the Calcutta Madrasa for Mahomedans in 1782 and the Bonares College for Hindus established in 1791. But in the Charter Act of 1813 a clause was inserted that one lakh of rupees should each year be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India. Again in 1854, Sir C. Wood (afterwards Lord Halifax) being the President of the

Board of Control, the Court of Directors decided that the Government should afford assistance to the more extended and systematic promotion of general education in India, and addressed the Governor-General in Council the memorable despatch, the principles laid down in which are supposed still to guide in the main, the efforts of Government for the better education of the people. The attention of Government was to be directed to the multiplication and development of vernacular schools and to placing the means of acquiring useful and practical knowledge within the reach of the great mass of the people "who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts." English which was to be taught where there was a demand for it, was to be the medium of instruction in the higher branches and the vernacular language in the lower. The despatch declared that it was neither the aim nor the desire of the British Government to "substitute English for the vernacular dialects of the country" and that "any acquaintance with improved European knowledge" could be conveyed to the great mass of the people only "through one or other of the vernacular languages." At this time however, a knowledge of English became a means of livelihood to the native population at the centres of Government and a great demand arose for English instruction in the Presidency towns. Early missionary efforts exercised also an important influence in fostering the demand for English education.

ENGLISH AND THE VERNACULARS.

I do not for a moment regret or deny the importance and value of a study of the English language and a liberal English education. Englishmen are now the rulers of India, the work of administration and of the courts of justice is carried on in English, higher education is imparted in English and English is the one language in which the people of the different provinces in India can communicate with one another and the wants and wishes of the ruled can become known to the rulers. Our best legal works must be composed in English, constitutional agitation and political work must be carried on in English and even scientific and historical researches must mainly be in English. I think it is essential for the uplifting of the masses, socially, politically and economically that the English language and all that it contains should become more and more familiar to our fellow-citizens. All our hopes for a bright future for India are bound up with the diffusing of true English education: but

my present purpose is to point out that it would be a grave mistake to encourage the study of English or any other subject at the cost of the vernaculars, as the vernaculars of the country will always remain the channel through which the quickening impulse of English education will reach the masses. My present purpose is to point out that hitherto Government has not done its whole duty towards the vernaculars of the country, having its attention, as I submit, too exclusively engrossed in other educational matters of more or less importance. I base my statement upon Vol. IV of the Imperial Gazetteer of India published under the authority of His Majesty's Secretary of State which contains the following at p. 417, —

The special obligation of the Government towards the vernacular education of the masses, which was declared by the Court of Directors in 1831, was endorsed by the Education Commission of 1882, and has been reaffirmed by the Government of India whenever it has reviewed the progress of education. *But the practice has fallen behind the precept.*

REVIEW OF PRESENT DAY EDUCATIONAL MECHANISM.

It may perhaps be useful to review shortly the educational mechanism constructed in India by Western genius for the enlightenment of the subject races. The policy of Government in regard to education has found illustration in three objects. Government maintains a few large colleges and schools to educate men for the various public services and the leading professions. It gives money in the shape of grants in aid to all persons or societies that are willing to help in the great work of education by opening and maintaining good schools and colleges by themselves. Thirdly, Government directs Local and Municipal Boards to keep up schools of their own and to aid private persons who maintain schools, just as Government does. We have accordingly the Primary School in which instruction is given in the vernacular; the Secondary School in which English is taught, and the College in which the students read for some University degree and where their education is completed. Primary schools are of two types, one of which teaches a course of 7 standards that aim at giving a complete vernacular education, while the other has a course of five simpler standards devised to meet the needs of the cultivating classes. In the 7th or highest stage, which terminates vernacular education in the Bombay Presidency, the subjects are Arithmetic, Euclid, Accounts, Grammar and Etymology, Manuscript reading, Writing, History, Geography and Hygiene and a reading book. The

teaching of vernaculars in these classes is unsatisfactory as what is called a reading book forms one of the many subjects of study. The transition to secondary education occurs after the 4th standard of the full vernacular course. The normal type of secondary education is a course of 7 standards, in all of which, except the first three, English is the leading subject studied. According to the revised regulations of 1912, in lieu of an examination in the vernacular, a certificate from the Principal of a recognised High School to the effect that a candidate has gone through a satisfactory course in this subject according to a scheme of study approved by the Senate, will be accepted in lieu of an examination by the University—a decision to be regretted as it materially lessens the dignity of the vernaculars in popular estimation in relation to the other branches of study. This course leads up to the University Matriculation or the School Final examination, the two courses bifurcating after the 5th standard. They differ in that for the School Final course a number of optional subjects is prescribed out of which two have to be taken, with compulsory English, a second language and arithmetic. The function of the University has hitherto been to ascertain by means of examination, the candidates coming from affiliated colleges who have acquired proficiency in different branches of literature, science or art, and to reward them by academical degrees as evidence of their respective attainments. Under the recent Universities Act, it will be able to provide for direct higher instruction and to exercise a closer supervision over its colleges. The first Government colleges were designed for the cultivation of the Oriental classics, but as the advantages of Western Education became recognised, the oriental aspect of collegiate education sank into the background, and colleges were founded and maintained for the purpose of giving an English education.

ESTIMATE OF THE RESULTS.

Now, what are the results achieved by this elaborate and costly mechanism? Notwithstanding the great increase in the numbers of scholars, the census of 1901 showed that in all India, the proportion of persons able to read and write to the total population was still only 98 per thousand in the case of males and 7 per thousand in the case of females. As regards vernacular education, only 27.3 per cent of the secondary school pupils attend vernacular middle schools. Having regard to the fact that the indigenous vernacular schools

were allowed to dwindle into poverty and insignificance while the subject of higher education was engrossing the attention of Government, the poorer ryots became habituated to living without instruction of any kind and became thoroughly indifferent to it. Secondly, Government entrusted the work of Primary education to Municipal and local bodies, but these were often hard pressed for funds. Thirdly, the efforts of the educated classes became more readily directed towards English than primary education. Fourthly, English education promised access to Government employment and lastly, officers of the Education Department did not always realise the importance of placing the advance of primary education in the forefront of their endeavours.

RURAL SCHOOLS.

The rural schools, under these circumstances, present a problem, the magnitude and difficulty of which is exceeded only by its importance. The mass of the peasantry are, owing to the foregoing reasons, still utterly illiterate. The ignorance of the cultivating class has become a serious disability and great danger, inasmuch as the Railways have revolutionised the conditions of village life. The cultivator is now beset by new temptations to extravagance and called on to deal with shrewd men with whom it is not possible for him to transact business on equal terms. Again it is difficult for schemes to introduce improved agricultural methods and to remove the insanitary conditions prevailing in Indian villages, to achieve success when applied to a population too ignorant to understand their meaning or appreciate their value. Agriculture forms one of the subjects of instruction in a number of industrial schools. Agricultural colleges or sections of colleges have been established in Madras, Bombay, the United Provinces and the Central Provinces. These collegiate institutions have not, however, found much favour in the eyes of the landholding class and are chiefly used as an avenue for entrance into Government service. The Government of India have suggested the establishment of special schools for the sons of landholders, in which the course should include practical training in subjects such as agriculture, land surveying and farm book-keeping. So long, however, as no organised and reasoned efforts are put forth to raise the vernaculars to the dignity that is their due, I cannot anticipate a bright future for the experiment in contemplation.

INDUSTRIAL SCHOOLS.

Again it is to the interest of the state and society that more and more people should begin to take interest in industrial schools. The system is said to have been most fully developed in the Madras Presidency "where a series of examinations is held for the encouragement of scientific and technical instruction, with special reference to manufactures and industries and generally to the necessities of the practical side of life." The usefulness of institutions like the Victoria Jubilee Technical Institute of Bombay must, however, be limited so long as instruction is given in a language foreign to the great mass of the population. It strikes me as rather absurd that the son of a carpenter, shoemaker or tailor should have to learn the English language before he can be taught the rudiments of his craft which he used to pick up formerly under a system of apprenticeship. I believe that purely elementary subjects like carpentry, smith's work, shoemaking, tailoring, metal work, weaving, carpet-making, masonry, candlemaking, cane work, gardening and various other humble but profitable trades, arts and crafts can be much more properly and advantageously, and more widely imparted and learnt in the student's own vernacular than in a foreign language obtained far away from home, at a loss of considerable time, energy and money. It is no wonder that under the present exotic and imperial system of technical education difficulty has been experienced in inducing any very large number of pupils to attend industrial schools. Poor parents are naturally disinclined to forego the native apprenticeship system for the problematic advantage of an 'industrial education' after a costly English education. The proper course is to start vernacular technical schools all over the country and to take steps to enrich the vernaculars with scientific treatises. So far back as 1869 Hon. Mr. J. B. Pielo had proposed that each town of the higher class should support an industrial school or instruction in science and art with the objects (1) of teaching practically the common trades and turning out skilled masons, carpenters and smiths and (2) teaching theoretically and practically, the application of science to the work of the builder and mechanic and to higher industries, with a view to the production of articles of luxury and export. For teachers in these schools in the Bombay Presidency one may look to the Engineering and Arts colleges and schools of Poona and Bombay, and the instruction to be given in these schools would necessarily be in the

vernacular. I cordially support the proposal above referred to and recommend it to the careful consideration of Government and the public.

DISCOURAGEMENT OF THE VERNACULARS.

What is the position of the Indian vernaculars to-day? It has been driven out of the College course; it occupies a secondary place in High Schools. No avenues of advancement worth the name are open to those who have received purely vernacular education as imparted to-day. Industrial and scientific education can be received only by those who have learnt English. With the spread of English culture, philosophy and the sciences have come within the category of public tuition and are learnt by an ever-increasing circle of students, but when they want to give expression to their ideas in their native tongue they become alive to its inadequacy. New ideas are daily imported from the West and are entering into the spirit of our literature, but in vain do we seek for expressions in vernaculars suited to such ideas. Such a state of affairs is creditable neither to the rulers or the ruled, particularly as the good intentions of Government cannot be fully carried into execution on account of the sheer illiteracy of the masses. The duty of Government under the circumstances is two-fold, viz., to take measures to popularise the study of vernaculars among the masses and to produce teachers who have received English education and have besides specialised in the vernaculars.

SIR BARTLE FRERE.

Sir Bartle Frere in one of his addresses to the graduates of the Bombay University said "Remember, I pray you, that what has been here taught is a sacred trust confided to you for the benefit of your countrymen. The learning which can be here imparted to a few hundreds or at most to a few thousands of scholars, must by you be made available through your own vernacular tongues to the many millions of Hindustan. The great majority of your countrymen can only learn through the language which is taught them at their mother's knee, and it must be through such language mainly that you can impart to them all that you would communicate of European learning and science." It was the opinion of Sir Bartle Frere that "a knowledge of the student's own vernacular language should be required as indispensable in any one who applies for admission to this University. It is one great security for the future prosperity as well as utility of the University." To the scholars before him he said.—

While I trust that we may henceforward look for profound scholars among the educated Hindus and Parsees, I trust that one of your great objects, will always be to enrich your own vernacular literature with the learning which you acquire in this university.

TEACHERS.

The key-stone of the educational arch rests on teachers. In them Government has at hand the best agency for carrying out its schemes of reforms. Government can, if it so desires, give a fillip to vernacular education if the teachers are first fully and properly trained in the vernaculars. Without good teachers, the best of regulations and courses will fail. The provision of an adequate training for the army of teachers required for the instruction of several million scholars is one of the most pressing of Indian educational problems. The despatch of 1854 referred to the deficiency of qualified schoolmasters and the imperfect methods of teaching which prevailed, and directed the establishment of training schools and classes for masters in each Presidency. The Education Commission of 1882 laid particular stress on the importance of these institutions and recommended that all Government teachers in Secondary schools should be required to pass a test in the principles and practice of teaching. Accordingly in the case of primary teachers and the vernacular masters of secondary schools the courses of study and examinations are organised by Local Governments, and central and district schools are maintained for their instruction. The Bombay Government maintains a Training College in each division and a Normal School at Dhulia and a private school at Ahmednagar. These training institutions for vernacular schoolmasters form an integral part of the educational system. Through these vernacular colleges the resources of the ancient languages of India may if desired be adapted to the diffusion of modern knowledge among the masses. Through them the dead languages of older times may be used to promote the purity and expressive vigour of the living dialects. But scant attention is given in these schools to imparting a scholarly knowledge of the vernacular while too much time is devoted to inculcating the principles of class management, etc. One hundred pages of prose and 1000 lines of poetry is all the vernacular literature that a teacher is required to study during his 2nd and 3rd years at College if we bar such subjects as grammar and etymology and analysis of sentences and composition. As a result I have known instances in which the so-called trained teachers misinterpreted vernacular passages while explaining them to their pupils. The way out of

the difficulty is obvious. The headmasters of these schools should be asked to pay special attention to developing a taste for vernacular literature among the teachers, and encouraging original research, and writing and oral composition in the vernaculars. Again as regards the professional teaching of headmasters and other principal masters of Secondary schools, a few institutions have been established for this more advanced instruction as in the Teachers' Colleges at Madras and Bombay. I would have the teachers under training at those institutions take up the method of teaching the vernacular as one of their subjects of study along with the other subjects prescribed.

But however vast the number of teachers may be, it can scarcely hope to reach and influence all the strata of Indian Society. That work must be left to graduates of Indian Universities and the press. As regards the former, a vernacular should be made a compulsory subject of study by college students. Time after time graduates have been reminded that they can hardly show their sense of the advantages derived from the liberality of the State in the matter of education in a better way than by endeavouring to enlighten the community to which they belonged, either by becoming teachers or otherwise. But how can the graduates possibly fulfil the great mission entrusted to them unless they have been well grounded in the vernaculars during their College life? In this connection, I am reminded of the words of Principal MacLachlan in the *Wilsonian* of April 1912 where he said: "No University course can include all the subjects with which it is necessary for an educated man to be conversant. It must select the most important, and these to the extent to which they can be efficiently taught and profitably learned." I believe that the suggestion made above as regards the inclusion of vernaculars in the College curriculum amply satisfies the strict conditions laid down by Principal MacLachlan.

Again, when I look at the present day vernacular press, I cannot conceive how the attention of Government has not been drawn in some practical manner to the immense power which the press must of nature wield over the masses and to the consequent necessity of improving it. The press is now-a-days the most powerful implement of civilisation. In India the vernacular press is the interpreter of the good intentions, deeds and aims of Government to the multitude. It is to the interest of Government, therefore, that the vernacular press should be able to carry out its

mission with intelligence, honesty and zeal. But how can the work of interpretation be satisfactorily performed if the language is poor and uninteresting? England desires to administer India as she would administer her own colonies, with an eye to the benefit of the dependency and with a strong assurance that whatever is truly good for the dependency must benefit the Empire at large. Towards the realisation of ideals of this kind, the various Universities of India can be a most valuable auxiliary, training minds to understand and appreciate and express and promote the great purpose of the ruling power. The graduates can be made the best exponents to the masses through the vernacular press of the policy of Government, and powerful coadjutors in adjusting that policy to the peculiarities of the native population. It sometimes occurs that the best intentions of Government, the best plans devised by it for the good of the people, are misunderstood and misrepresented. Graduates can do much to prevent this. They know well enough the utter groundlessness of the belief popularly entertained upon such matters, and if the graduates were to endeavour to combat these delusions and to place in their proper light the acts of Government, much immediate and permanent good would be the result. But what is the channel through which these ideals may even partially be realised? Clearly, the vernaculars. And yet, what has Government done to raise the standard of the vernaculars or to popularise their study by graduates? It is to the interest of both rulers and ruled that the medium of communication between them should be itself pure and should remain in proper hands. Again there is in Indian society and amongst the masses an under current of feeling and opinions about which the rulers know little or nothing. Partially and but partially, these feelings and opinions find expression through the medium of the native press, but owing to the illiteracy of the masses and the poverty of the language, the glimpses thus obtained are very far from satisfactory. In India public opinion has to be educated as well as represented: this makes the responsibility of the vernacular press all the greater, and consequently it is to be desired that it should be in the hands of those who have received a liberal English education. But will not the usefulness of the graduate writers be minimised and their interest in native journalism speedily wane, unless they are early impressed with a taste for and are made to acquire a sound knowledge of, the vernaculars.

What a commanding position the vernacular press occupies to-day! In 1872, there were four English and fifty-two vernacular newspapers. In 1904, there were 45 English and 257 vernacular newspapers with an estimated circulation of about 2,80,000. The above figures relate to the Bombay Presidency alone. In India, the annual output of newspapers is very considerable. During the years ending 1901, the number of registered printing presses increased from 1649 to 2193, the number of newspapers from 602 to 708; the number of periodical publications (other than newspapers) from 349 to 375; the number of books published in English from 768 to 1312, and the number of books published in Indian languages (vernacular and classical) from 5751 to 7081, i. e., about five and a half times as large as the number of books printed in English. As late as 1850, most of the vernacular newspapers were all religious or sectarian, but during the last half century the character of the press has undergone a profound change and the majority of newspapers owned by Indians devote themselves to current topics and political discussion. Bombay produces the largest number of vernacular newspapers and after it come Madras, the United Provinces and the Punjab. Of the 8400 books published in 1901-02, 1312 were in English; the rest were mainly in the vernacular languages. The latter deal largely with religious and social topics, a few being devoted to poetry, but having regard to the paucity of expressions in the vernaculars, the exact sciences are represented by a very small number of publications.

FEMALE EDUCATION, SANITATION, ETC.

Then again, those who are interested in the subject of female education should be the first to champion the cause of the vernaculars, as education will have to reach women through the vernacular which is the tongue of their home. The same remarks apply to those who desire to inculcate lessons in sanitation and hygiene to the masses and in short to all those who desire the moral, material and social elevation of the masses.

APPEAL TO TEACHERS.

To those who follow the honourable and influential profession of teachers, I have an appeal to make. Now-a-days a wide separation is taking place between that comparatively small section of the native community who have been educated through the medium of the English language and the masses of their countrymen; the former do not form that link which it was hoped they would

have constituted between the European Governors of the country and the great mass of the population. Whether there is agreement or not on the fact, that this is the case at the present time, it is clear that it must be so eventually if the learning of the West shall continue to be confined to those who are able to acquire it through or express it in, the medium of what must ever be an unknown tongue to the millions of this land. Surely then it is the bounden duty of every man who is interested in Indian progress to do what in him lies to stimulate the diffusion of sound learning through the medium of the vernaculars and help forward the creation of a pure vernacular literature. In this latter object the public, the University and the Government have a right to look for active co-operation from teachers; for if ever such a vernacular literature, as this country needs, is to be formed, it must be the work of men who combine solid attainments in English literature and science with a knowledge of the languages of India.

SUMMARY.

To sum up what I have stated in the foregoing pages, the measures that I suggest for Government to consider for the development of the vernacular languages of India, may be enumerated as follows:—

1. In the Secondary Teachers' Colleges, introduce a new subject of study viz., the art of teaching the vernaculars.
2. In the Training Colleges for vernacular teachers, make provision for advanced studies and research in vernacular literature and make fluency in vernacular writing and speech a prime test of efficiency.
3. Help to promote the pecuniary condition and literary skill of teachers referred to, by inviting them to compile encyclopædies and to write original and useful works of knowledge in the vernaculars, and paying amply for their trouble.
4. Start in all the smaller cities agricultural and industrial schools where the children of craftsmen and artisans may attend and where practical teaching may be imparted in the vernacular by graduates trained in the Higher Technical Institutes and Engineering Colleges belonging to Government.
5. Introduce vernaculars in the College course as a compulsory subject of study and have a University examination in them.

6. Make the study of the vernaculars compulsory and more thorough in English High Schools, Vernacular High Schools and the School Final.
7. In order to obtain access to Government employment carrying a salary of say above Rs. 20 per mensem, insist on a really sound knowledge of both English and a vernacular language.
8. Rouse the public servants of the Government from the apathy that marks many of them at present and make it distinctly known to them that they are expected to take and show an interest in the educational movements of their districts, by personal inspection of and encouragement to, teachers and students in the study of vernaculars.
9. Appoint in each Presidency a well-trained literary man, employed solely in collating and collecting manuscripts, forming careful "catalogue raisonné" of the authors in every vernacular, buying or obtaining copies of rare books, and making translations whenever necessary. His duty would be to put himself in touch with vernacular authors of repute and take steps to develop the native literature of the country.
10. Above all carefully examine at an early date the whole question of the vernaculars. To quote the words of Mr. Gokhale when moving his Education Bill, "one great end of the situation which I have ventured again and again to point out in this connection for several years past, is that the Government should enable us to feel that, though largely foreign in personnel, it is national in spirit and sentiment, and this it can only do by undertaking towards the people of India all those responsibilities which national Governments in other countries undertake towards their people." The first of such duties is the encouragement of the vernaculars which are so many vehicles of thought to the millions of India. Government should not rest satisfied with having secured a place for the vernaculars in the highest University examination: the vernaculars should occupy an important place in the course of study from the lowest rung right up to the top of the ladder. Primary education supplies materials for secondary education; the advancement of

secondary education reflects back energy upon primary education; secondary education leads up to higher education which again elevates the tone of everything below it and supplies the fittest instruments for all other sorts of instruction. Where the educational system is so closely knit together, it is unprofitable and unscientific to tuck on the vernaculars in one of the numerous University examinations. In the words of Sir Richard Temple "a new vernacular literature has to be created; and such a creation if it be fully completed under our auspices, will be among the most enduring monuments of British rule in India." This has been often declared before, but it should be declared again that Government desires that the study of the vernaculars should be fostered by every possible means. Heads of the Education Department should make it known to their subordinates that the standard of knowledge of the vernaculars among the pupils should be raised by all reasonable means. Suggestions should be called for from the subordinates for carrying the above object into effect, and the Department ought to adopt the most practical of them. Yearly reports should also be issued indicating what advance has been made in the cultivation of the vernaculars.

It is all very well to publish resolutions from time to time containing the pious wish that the vernaculars of India may be encouraged but so long as Government permits a state of things under which the District Durbars can be held in English and High Court Judges profess ignorance of the vernaculars of the country, thereby putting litigants to the unnecessary and unfair cost of official translations, and reminding them in an acute manner of the foreign nature of Government, the said resolutions are not entitled to much respect.

* **AGGRESSIVE HINDUISM.** By the late Sister Nivedita (Margaret E. Noble) of Ramakrishna-Vivekananda. In this little book she urges that Indian life must seek expression in Nationalism, must make itself strongly national before it can take its part in the full life of the world. Second Edition Price As. 4.
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AKBAR AND THE FINE ARTS.

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THE Mughal period witnessed the full bloom of the Fine Arts in India. To this period belong the splendid tombs and palaces of Fathpur-Sikri, Agra and elsewhere, and the finest specimens of chiselled marble work and of painting and decoration in colour. Architecture and the decorative arts form an important auxiliary to history. For art-products reveal not only the splendour and magnificence of the dynasties to which they owe their existence, but they are of high value as illustrating the foreign influences on Indian civilisation and the general conditions, social, religious and political, of the age to which they belong.

It is wrong, however, to suppose that the Art of the Mughal period was the result of the spiritual and moral forces of the age on or the keen artistic sense of the Mughal Sovereigns and their peaceful and prosperous rule. This view betrays an ignorance of the evolution of the Fine Arts and their history in various countries. As Prof. Rashdall remarks—

High excellence in Art involves such a long period of technical training that the greatest technical perfection of an Art-movement often comes long after the decline of the moral and intellectual forces that produced it.

Thus the period of excellence in Art is often one of decadence in politics. The glorious period of Athenian Art is the age of Pericles when the Athenian empire was already verging on its decline. Here in India, the Buddhistic period was a remarkable age of national activity when we see not only attempts at the national organisation of the greatest part of India, but spiritual and moral forces operating among the people. But the reflection of these forces in the age of empires is seen not at once, but in the period of political decadence that followed. As Mr. Havell puts it,

The Art of India up to the fourth century A.D. was purely eclectic and transitional. The spirit of Indian thought was struggling to find definite artistic expression in sculpture and in painting, but the form of expression was not artistically perfected until about the seventh or eighth century, when most of the great sculpture and painting of India was produced. From the 7th or 8th to the 14th century was the great period of Indian Art.

So too, the period of political disintegration in the 15th century was also a period of artistic vigour and architectural brilliance. Starting from the reign of Firoz the Builder in the 14th century who succeeded the Mud Philosopher on the throne of Delhi, we come across quite a host of royal builders in various parts of India in the 15th century. The Sharqi dynasty of Jaunpur has left a series of mosques, hardly surpassed for magnificence, and certainly unsurpassed for individuality of treatment. The richer and more varied styles of Malwa, and the picturesque edifices of Bengal also belong to the same period. The opening of the 16th century sees the country south of the Narmada covered with palaces and tombs, of which the Bijapur style stands unequalled for grandeur of conception and boldness in construction. Thus the Mughal buildings, those 'dreams in marble' planned by giants and finished by jewellers, represent but the final stage in the development of Indo Saracenic Art. The causes that gave birth to such a universal Art-movement must be sought partly in the spiritual and moral forces of reviving Hinduism, in the wealth of India and her abundance of building material, in the existence of separate castes of artisans and artists who always clung tenaciously to their ancestral profession, and in the political strength, religious zeal, and love of decoration and display of the Mussulman rulers.

The Mongol race is remarkable in history for its æsthetic sense and tomb building propensities and the Mughal rulers in India were no exception to this rule. The name of Shah Jehan has gone forth in history as the Palace-builder among princes; he should rather be styled the Prince among Palace-builders. Babar, the founder of the dynasty was certainly a great builder. He tells us in his 'Memoirs' that he employed 1491 stone-cutters every day,—as many as 680 on his palace at Agra alone. But his magnificent Baoli at Agra has shared the fate of his other works. Humayun's name is connected with many buildings at Agra and at Delhi. Ferishta mentions among them a palace of seven pavilions and a mosque on the Jumna. It is unfortunate that none of these buildings has yet been discovered and identified.

It was left to Akbar to apply on a large scale the Mongol principle of assimilating the artistic culture of the subject races. In this as in other departments his Afghan predecessors had shown him the way. They had picked up their masons and artificers from the ranks of Indian workmen, and from the demolished temples and edifices the

materials for their mosques and tombs. The Musalman mosques disclose the successful combination of the Saracenic arch and cupola with the Hindu horizontal construction and geometrical and floral ornament. It was no wonder that the Moghal rulers adopted the same policy, for the Mongol race has always been remarkable in history for assimilating the Art traditions of the conquered countries. The history of the Mongol conquest in China, Persia and India illustrates the general principle. But the combination of the Saracenic and the Indian Art produced the most wonderful effect.

All the great monuments of Saracenic Art in India surpass those of Arabia, Egypt, Turkey and Spain in the exact measure by which they were indebted to Hindu craftsmanship and inspired by Hindu idealism. The mosques of Cairo and Constantinople seem almost insignificant in design and feeble in construction compared with those of Bijapur, Delhi, Fathpur-Sikri, and Ahmadabad. The painted stucco and geometric ingenuity of the Alhambra are cold and monotonous beside the consummate craft and imagination of the Moghal palaces in India.

Akbar's ideal in Art was a product of the times in which he lived. The tomb of Humayun, planned in his own life-time, is marked by poverty of design as contrasted with the picturesqueness of the buildings of Akbar. In this as in most other respects Akbar the son of Humayun was the political heir of Sher Shah the Afghan. The kings of Gujarat in the 15th century had borrowed largely from the architecture of the Hindus and the Jains, and the richness of their style was in proportion to the Hindu details they introduced. It is possible that Sher Shah had learnt his lesson from Gujarat; we find the use of the Hindu bracket a characteristic feature of the decoration in his mosque of Purana Kila at Delhi. The bracket was extensively used by Akbar in his buildings of Fathpur-Sikri and Agra. Akbar's Red Palace in the Agra Fort marks the new style employed by him: Hindu ornamentation and horizontal style of construction superseded the Saracenic arches. But Ferguson claims undue effects for Akbar's artistic genius. The contemporary tomb of Muhammad Ghaus of Gwalior reveals considerable improvement in tomb-building after Sher Shah, and Ferguson ascribes this 'to the invigorating touch of Akbar's genius.' The disease of admiration could go no further. That view is certainly un-sound which would regard the Fine Arts as bursting into bloom at the magic touch of a magnetic personality. But Ferguson's statement is also historically wrong. For Muhammad Ghaus departed this world and his mortal

remains were interred in 1562, just six years after Akbar's accession to the throne. That Akbar had no artistic taste or genius in this period is sufficiently clear from his vandalism which razed the fine monuments of Chitor to the ground. The truth seems to us to lie just the other way. The times abounded in artists and patrons of art and the artistic vigour of the period was evident throughout India. Akbar's open mind and selective genius adopted what was best in the Fine Arts of his time. A nice blending of the building styles and decorative modes of the various sections of his friends and subjects was the artistic counterpart of his eclectic policy in the matter of religion.

Akbar's palace at Fathpur-Sikri has been elaborately described by E. W. Smith in his admirable survey and splendidly illustrated by photographs and architectural drawings. The original part of the building was poor in design and lacking in ornamentation. But the courts and pavilions subsequently added were elaborately curved and richly ornamented. The Diwan-i-Khas is probably that part of the building which served as the famous Hall of Audience where men of all religions held their disputations before the Emperor. Its central pillar is a piece of intricate stone-cutting, the outline being Hindu, and the carving Saracenic. The capital, which has a fringe of numerous brackets, supported Akbar's throne, and small galleries led from this to the corners of the hall, where the people sat. For we learn from Badauni that nobles were seated on the eastern side of the hall, the Sanyasis on the west, the Ulama on the south, and the Shaikhs on the north. Some are of opinion that in this hall Akbar conducted the business of the state with his four ministers who sat in the corner rooms, so that the Emperor might take their advice during an audience accorded to the applicant on the floor. But it were hard to tell who these ministers were or what was the work they did.

To the north of the main building is the Panchisi court where, it is said, Akbar played the game of Chauhan with living pieces—the slave-girls of his court. The next structure of note is the hospital divided into twelve separate wards, three or four of which are still standing. To the west were latrines and recreation grounds. Next we come to the Astrologer's Seat, evidently built for a Yogi, one of the class with which Akbar is reported to have held nightly meetings for the study of the occult sciences and arts. This we learn from a letter of the Jesuit Father, Pinheiro

who wrote in 1595, that Akbar followed 'the sect of the Verteeas who live together like monks into one body' and 'eat nothing that has had life.' Appropriately enough, the building is in the Jaina style of architecture, for the Yogis who taught Akbar were mostly Verteeas or Jains.

Far the richest of Akbar's buildings and the most beautiful and characteristic, are the palaces of his favourite queens. Miriam's Kothi was originally known as Sonbhra Makan ('Golden House') from the profuse gilding which embellished the walls. Some suppose Miriam to have been a Christian wife of Akbar's. There is hardly any doubt that Christian influences are visible in the architecture of Fatehpur-Sikri. It is enough to mention the Annunciation and Fall delineated at Fatehpur Sikri, the image of the Madonna and the figure of St. Ignatius at Sikandra, the marble statue of the Virgin, now in the portico of the Agra Bunk, and the pictures at Lahore of Christ and the Virgin, the Flood and the Baptism in Jordan. Colonel Kincaid (*Asiatic Quarterly Review*, 1887) and Mr. Panthome (*Reminiscences of Agra*, 1895) maintain that Miriam was a Christian wife of Akbar's, and that her sister Juliana was a doctor in his Zenana. The architecture of 'Miriam Kothi' does not seem to support this view. It is true that the numerous *Baolis* or reservoirs with flights of steps below the ground, found near Miriam's palace, and the special arrangements apparently made to cool her residence during the summer months, would suggest that the lady hailed from some cold clime or country in the West. But the frescoes in the Kotlu represent the events in the 'Shah Namah' of Ferdusi, and the garden is stone paved throughout, suggesting that the fair occupant was walking with her feet bare. The Jesuit records make no mention of Akbar's Christian wife or her sister, and the *argumentum ex silentio* gains strength from the evidence of archeology.

Within the Zenana quarters we have what is popularly called Buba's Daughter's Mahal. But Buba's Daughter is mentioned nowhere among Akbar's wives, and it seems certain that the building was occupied by Buba himself. Buba was a Brahman who assiduously studied the emperor's humour and disposition and was allowed nearer the Presence than any other friend or minister. It was owing to his suggestion that Akbar wore the frontal mark on his forehead and even invested himself with the Brahmanical thread in 1583. The Mahal is dated Samvat 1629 (A. D. 1573)—about the time when Akbar's reli-

gious innovations began to appear. It shows an ingenious combination of the Hindu bracket and the Mussulman arch. The name, certainly of a Hindu mason, is carved on the pillars in Hindi characters. The remarkable resemblance of some of the ornamentation to Chinese and Japanese work shows that Hindu masons assimilated foreign modes without giving up their own ideals.

The Turkish Sultana's House is popularly mis-called Jodh Bai's Palace, and is the most commodious of all the structures. It belonged to Akbar's first wife Sultana Ruqayyah Begum, a daughter of his uncle Hindal. It was supposed to be the palace of Jodh Bai, the daughter of Udaya Sinha of Jodhpur and wife of Jehangir, probably because of its Hindu architecture. After the universal custom of Zenana buildings, there are no windows or doors in the outer walls on the exterior side. But the interior side is broken up into deep recesses for architectural effect. The building shows the influence of Persian and perhaps of European styles. The walls are panelled after the Elizabethan fashion, and it is possible that some of Akbar's European gunners had some artistic taste and acquaintance with that style. The enamelled tiling was probably borrowed from Persia where the use of blue tiles was in vogue. The pillars are elaborately carved with geometrical patterns and floral devices. The pavilion is indeed a 'superb jewel casket,' in which hardly a square inch of masonry is left uncarved. On this and the two other pavilions noted above, Fergusson remarks as follows: 'It is impossible to conceive anything so picturesque in outline, or any building carved and ornamented to such an extent without the smallest approach to being overdone or in bad taste.'

A curious piece of work is the Panch Mahal, a five-storeyed building, the upper storey in each case having fewer chambers than the lower one. It resembles in design the Buddhist vihana (monastery), and was perhaps used for a diversion. From the uppermost storey could be obtained the cool evening breeze and a good view. The other terraces, open on all sides, were pleasant places of retreat at all times. Many of the pillars of the Mahal are similar in outline, but no two are similar in design, showing the variety and skill with which Indian workmen can treat similar outlines. No architectural interest attaches to the houses of Shikh Faizi and Abul Fazl or to the girls' school, a low unpretentious building consisting of two rooms and a verandah, on the N. W. angle of the Khas. Many of the Mughal Princesses were highly educated, and we

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have from one of them, the daughter of Emperor Bihār, interesting memoirs of his life and times.

The glory of Fathpur-Sikri is its mosque, one of the very best in all India. It measures 258 ft. by 66, and is crowned by three domes. Its courtyard is 359 ft. 10 in. by 438 ft. 9 in. Here stand the tombs of Shaikh Salim Chishti and of his grandson, Islam. To the former Akbar owed his eldest son, and with his family, according to Badaoni, Akbar was on terms of infamous intimacy. His tomb is wholly in white marble, and there is a Hindu feeling about it. It contains some of the finest specimens of perforated marble work and geometrical patterns of the most exquisite design. The design of some of the brackets is so elaborate as to appear almost fantastic. The mosque was designed to resemble the holy place in Mecca, and its magnificent gateway has a nobler appearance than any of its kind in the whole world. Here we have the solution of the great architectural problem of all countries—that of getting over the inconvenience of giving to a huge building a gateway proportional to its size. The Saracenic architects placed their portals at the back of a semi-dome, and its dimensions become those of the portal, irrespective of the size of the opening, provided at the base.

The palace at Agra best illustrates the contrast between the building style of Akbar and that of his successors. The red stone palace of Akbar with its rich sculpture and square Hindu construction, stands in marked contrast to the white marble Court of Shah Jahan's harem, with its feeble prettiness and peculiar elegance. Though the sub-structures of Akbar's palace are of red sandstone, its corridors, chambers and pavilions are mostly of white marble, wrought with mosaics and carvings of exquisite ornament. The pavilions are inlaid with rich patterns and topped with golden domes. Akbar's buildings at Lahore are also of profusely sculptured red sandstone, and are distinguished by features of Hindu architecture—such as brackets with figures of elephants and lions, and friezes of peacocks. The most beautiful of his buildings at Allahabad is the *Chalis Situn* or pavilion of forty pillars, 'as fine in style and rich in ornament as any in India.'

The most characteristic of Akbar's buildings is the tomb which he commenced to erect for himself at Sikandra. It is in the style of a Buddhist *stupa*, but the number and proportion of the storeys is the same as at Mamallapuram. And the pavilions that adorn the upper storeys of

Akbar's tomb appear distinct reminiscences of the cells that stand on the edge of each platform of the rock-cut temple. Amongst the flowers and plants portrayed here are the lily, the almond, and the dhalia; while among the floral paintings of the palace at Sikri we recognise the peony, poppy, tulip, rose and almond.

The inscriptions on the tomb are interesting. They recount Akbar's noble qualities, and were put in by Jahangir, when the tomb was completed. It is noteworthy that there is no mention anywhere of Akbar's return to Islam in the last days of his life. Such a tradition was perhaps set up by one of the Jesuit missionaries at the Court of Akbar. Father Botelho reported from Goa in 1607 that 'at the last (Akbar) died as he was born, a Muhammadan.' Sir T. Roe caught up the tradition. He wrote in 1616 that Akbar's defection from Islam did not go far, that a certain outward reverence for the religion detained him, and that he died in the formal profession of his sect. It is difficult to believe this, however, as an accurate statement of the exact position. Jahangir, at least in the beginning of his reign, was a pious Muhammadan, and he tells us in his 'Memoirs' that one of the chief reasons for his murder of Abul Fazl was that the latter had instigated Akbar's 'religious aberrations.' Since Jahangir did not approve of Akbar's religious innovations, it is almost certain that he would have mentioned Akbar's return to the Faith if it had been a real fact.

To come to the economic and artistic aspects of the architecture. It is clear that huge sums must have been employed in these structures. Local tradition has it that building materials were brought from far and near. Red sandstone was brought over from Bhartpur, coloured marble from Jaipur and Ajmer, and nummulitic lime-stone from Jessalmer. The earth for the grape-garden (Anguri Bhag) of Agra was brought from Kashmir. But it was not only materials but artisans that were imported from various places. Cost must have been no consideration to an Emperor who commanded unlimited resources and was endowed with a highly developed aesthetic sense. Skilled labour too seems to have been rather cheap in those days, the wages of a stone-mason being, according to Abul Fazl, 5 or 6 dams a day, of bricklayers 3 or 3½ dams, of sawyers 2 dams, of carpenters 2 to 7 dams and of lime-bakers 5 to 7 dams. (40 dams = one rupee). Lattice and wicker work, glass-cutting and tilemaking were paid for by piece-work. Materials too were had

cheaply—red sandstone costing 3 dams per maund, bricks 10 to 30 dams per thousand, and glass 28 dams per seer.

Materials abundant, labour far from dear, and the resources of the builder infinite, there was every facility for noble building in India. The consequence was that luxurious ornamentation and exquisite finish of style which is always associated with the Orient. There was an infinite variety of colouring employed, but the colours used nicely fitted one another and formed a harmonious whole. Foreign styles were freely introduced without impairing the spirit and character of the Indian. In nothing was the skill of the architect so much displayed as in the successful combination of Mussalman arch with the Hindu architrave construction, ornamental picturesqueness and elaboration of detail. And the architects of Akbar were by no means unaware of the exquisite style and finish of their performance. Among their inscriptions in Persian couplets are the following: 'Rizwan (the Janitor of Paradise) may make the floor of this dwelling his looking glass' 'The dust of its threshold may become the *Surma* of the black eyed Houri.'

It is easy to see how Akbar's Art bears the impress of the feelings and fashions of the age—an age of luxurious leisure, an atmosphere of unrestrained sensuality. We have shown how in its details also the Art of the age reflects the general conditions of the times. Akbar's eclecticism in religion is illustrated by the borrowings from various religious styles—Hindu, Jain, Buddhist and Christian. His love of variety and delight in things new are evident in the resemblance of parts of his work to the Elizabethan, Persian, Chinese and Japanese styles. Akbar's inventiveness is seen in his introduction of various coloured stones encrusted in marble, in the place of coloured tiles. We can see an illustration even of Hindu superstition in the structure. It is a well-known fact that the Indian artisan believes to this day that the Gods cannot bear the sight of a caparisoned building brought to completion. The artist leaves off before giving the finishing touch lest some sad calamity should befall him or the inhabitant of the building. This is the reason why a portion of the border is left unfinished in a carved panel in the Turkish Sultan's house.

RASA-VIDYA OR ALCHEMY.

BY

MR. RAMACHANDRA V. PATAVARDHAN, B.A., LL.B.

THE science of RASA-Vidya or Alchemy in our Intro-chemical philosophy is closely allied to the art of Pharmacy. For more than twelve centuries Europe and Western Asia had been set crazy after the Eldorado promised by alchemy and in spite of the drastic enactments passed in Europe by the Roman Church against witchcraft, magic and alchemy, audacious impostors were never wanting to swindle the poor victims by their frauds into utter penury and ruin. Tens of thousands of people could be found who had forsaken their homes in search of the mystic Azoth which was to shower blessings of joy upon them and convert their humble huts into princely palaces. The mania might appropriately be compared with the feverish passion for the ruinous betting that was recently carried on during the racing season at the Book-maker's ring. In the absence of honest experts and adepts, the few who could pounce upon scraps of writings purporting to give an inkling into the mysterious process fancied themselves to be in possession of a profound secret with the result that the subject assumed a character too abstruse and enigmatic to be seriously believed in by enlightened and sensible scientists. The object of alchemy being such as readily to excite the cupidity of man there can be no doubt that whatever grain of truth it had ever discovered must have been buried deep among the disgraceful frauds and discreditable trickeries which it itself had occasioned. When at last in the middle of the 17th century the dawn of modern experimental science broke forth, the extraordinary pretensions of Arabian and European alchemy began to be put to a severe test. As science and general education advanced these pretensions first came to be questioned, then they were exposed and, finally, so completely exploded that no scientific man of the 18th and 19th centuries could believe or be brought to believe in what was generally regarded as an absurd and mischievous myth.

The language of the alchemistical writings of the adepts is itself responsible for the monstrous beliefs it had given currency to and for the disastrous results it had wrought. For whatever the success, if any, these adepts were able to achieve, whatever the secrets of Nature they

had succeeded in penetrating, they thought fit to conceal their processes from the profane and their works are therefore full of practically insoluble enigmas and obscure symbolism. Their recipes are too vague and confused to be of any value and without a special guidance or some happy chance the uninitiated inquirer is always adrift for ever on a chaotic sea of symbols. Thus it is that thousands of unassisted investigators have operated upon ten thousand substances but have never even remotely approached the manufacture of the auriferous agent or the *prima materia* as it is called. At last exhausted by perpetual and signal failures the modern scientist has utterly repudiated the possibility of the transmutation of metals. On the other hand on perusal of the treatises of the celebrated adepts of Asia and Europe, one is astonished at their high moral standard, their pious contempt for worldly honors, their stern integrity and lofty spiritual purpose, and would wonder if such high-minded persons did deliberately lead the people astray. Again the adepts themselves have frequently asserted that the possession of the auriferous agent is the annihilation of covetousness and of every illicit desire. Hence it is opined by some occultists that the object of true alchemy was never material gold but the spiritual exaltation of man; or in other words the conscious union of the intellectual soul with the Deity and its "participation in the life of God." Mr. Hitchcock, an American spiritualist, is one of the ablest exponents of this mode of interpretation. He would explain every alchemical term and process in a psychic sense. To him and his followers alchemy is nothing but a theory propounding the doctrines of the spiritual perfection of man. Mr. Hitchcock bases his transcendental interpretation upon the fact that the adepts are unanimous in inculcating upon all students of alchemy the necessity of certain disciplinary exercises of a moral and spiritual kind. The canons of D'Espagnet make the following appeal: "Let him that is desirous of acquiring this knowledge clear his mind from all evil emotions; let him be frequent at prayers and be charitable and have little to do with the world." Basil Valentin requires prayers to God with a sincere heart pure from all ambition, hypocrisy, arrogance, oppression and other similar evils, all of which must be eradicated from the heart. "Seek first the Kingdom of God," says he, "and all other things shall be added unto you." Alfarabi, the Arabian adept, declares: "He who acts hastily is liable to hasty repentance." From passages such as these the transcendental inter-

preters have argued that the real goal of alchemy was psychical, that its process was simply spiritual and that the allegorical form of writing was indispensable in the days of the Inquisition and the stake.

It must be pointed out, however, that these interpreters have been entirely carried away in their zeal and predilection for occultism. None of the above cited passages or for the matter of that any other similar passages are at all inconsistent with the object of alchemy being the manufacture of material gold; and not only this but that other passages from the same writers might be quoted which would unmistakably go to prove that the true object of alchemy had been gold pure and simple. D'Espagnet remarks: "A man pure of heart and mightily devoted to God may even though ignorant of chemistry enter with confidence the high-way of Nature." Alipini says "God layeth open his treasures of wealth which is locked up in the abyss of Nature to those who devotedly worship Him." Sendivogius asserts: "To philosophers God revealed that a composition of incorruptible elements was in gold only, and neither in animals nor in vegetables." So also Basil observes: "Every thing may be made to give for the good or evil, venom or medicine latent in it." These passages clearly indicate that something material or objective was meant and that something could not be anything else but gold.

All alchemical operations directly bearing on the manufacture of gold or its primordial agent the *philosopher's stone* are embedded in hopeless obscurity. But it will be interesting to see if we can form a general conception of the qualities of the "Stone" or at any rate a vague idea of its composition. Now when we come to compare the European or Arabian alchemical system with the Indian we come across certain striking resemblances as well as differences. European alchemy is wholly borrowed from that of the Arabs and is therefore identical with it. But any comparison between the Indian and the Arabian system will not be intelligible without a clear comprehension of the common fundamental principle upon which hinges the whole alchemical philosophy. The basal principle of alchemy both Indian and European or Arabian, is the assumption of the "Identity" of component ingredients for all metals whatsoever. Alchemists believe that not only metals alone but every material substance contains undeveloped resources and latent potentialities, and can therefore be brought to absolute

perfection. They applied their theory first to the development of metals, then to perfecting the medicinal qualities in drugs and finally to elevating the psychic side in man. They imagined with a show of reason within, that the elements which enter into the composition of metals was the same for all of them, the distinction between one kind of metal and another being solely due to a difference in proportion and purity of the elements of which they are composed. They further thought that the object of Nature was invariably to produce gold, and the formation of the baser metals was an accident or the result of unfavourable environment. By an analogous reasoning they held that by the same process by which the gross and impure metals could be transmuted into gold, they should be able to prepare a universal medicine—the *Panacea* or the *Elixir of life*—calculated to confer on man perfect and perpetual health. So far the Indian and Arabian or European alchemists have held the same view, but now comes a divergence in opinions, which in the light of recent researches bids fair to be of a far-reaching character. The theory of Arabian alchemy assumes that nothing but the metalline will dwell with metals, and lays down that transmutation can be effected of all metals with one and the same composition variously called the “Sun and Moon,” the “philosopher’s stone,” the “crystal fountain,” and so on. In their opinion those who would endeavour to prepare the secret “stone,” should not hope to prepare it from a “strange material subject.” The author of the *Marrow of Alchemy* says “gold is the subject of our art alone since by it we seek gold.” It is obvious, therefore, that the Arabian and European alchemists prepared the *prima materia* by subjecting gold to a process presumably chemical for bringing it to what they called “putrefaction.”

According to George Starky “Gold needs to be unloosened, and to be tempered with its own humidity, when by a retrograde motion, it tends to resolution.” This appears to be what the Arabian alchemists called “Lixing Mercury,” but from the mass of numerous contradictory descriptions only a general idea of that chemical preparation can be gathered. The *prima materia* is the combination of the male and female seeds which beget gold and silver. Cosmopolite assures us that the “stone” is “a natural compound of certain substances from one root and of one kind forming together one whole complete homogeneity. According to Baro Urbiger, it is only a “vapour impregnated with metallic seed,” and Philalethes

declares that it is “a substance of a metallic species, and its visible form is said to be very dirty, but its components to be a most pure and tender Mercury and a dry incoherent Sulphur binds it and restrains fluxation. It is not malleable although metallic, and its colour is sable with veins of glittering argent,” and all philosophers have insisted on its character of being poisonous. This crude compound of the primordial material was then subjected to calcination and six other further processes, and when these were successfully accomplished the mystic stone had passed through three distinct stages that were marked and signified by different colours, viz., black, white and red respectively; and when this last red compound was projected on mercury that metal could be absolutely transmuted into pure gold. Such is the simple but general description that can with difficulty be gleaned from the enigmatic and obscure writings of most of the adepts, and its salient points may, therefore, be thus summarised:—

- (1) All metals were believed to be composed of the same elements as gold.
- (2) Transmutation of any metal could only be effected through the philosopher’s stone.
- (3) The components of the stone were gold only or mercury and sulphur in every case without exception.
- (4) The preparation of the stone was carried out in a particular vessel and in no other.
- (5) And lastly the “stone” retained its metallic character throughout all the stages of its purification.

INDIAN ALCHEMY.

In India Nagujuna is regarded as the earliest historic personage whose treatises on Alchemy are still extant. But more celebrated than Nagujuna was the Bairagi alchemist Goraksha or Gorakh Nath, the disciple of the founder of the Nath sect. It was owing to the wandering Sadhus of this Nath sect, that the process of both alchemical transmutation and medicines, came to be extensively studied and cultivated. Gorakh Nath is the author of the *Goraksha-Kimayagar* and of numerous aphoristical couplets or *Dohas* that formed the floating alchemical literature. Many of these *Dohas* are handed down to us, which besides being highly enigmatical are clothed in a language which is a mixture of several dialects of Hindi. Although there can be no guarantee that the couplets have not been either perverted or tampered with, there is no doubt that sufficient remains of them to enable us to form an idea of the principles and methods of

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SPECIAL ASPECTS OF SPELLING REFORM.

BY

MR SYDNEY WALTON, B.A., B.LITT.

Indian Alchemy also. Indian Alchemists or the *Rasa Siddhas* as they are called, also believed that any baser metal could be transmuted into gold but there the point of agreement between the Indian and Arabian systems ends. The *Rasa Siddhas* recognise no one auriferous agent in particular; or in other words there is not one philosopher's stone but several. The *prima materia* is formed by calcination or other processes, not from mercury and sulphur alone, but also from lead, copper or even arsenic, and in almost all cases the calcination was performed by the substances being first treated with the juices of certain herbs. No mystic vessel of a particular kind was required, and the most important point of all is that the auriferous agent made according to Indian process left no metallic trace in its ultimate composition. It appears to be a peculiar transformation which by its catalytic character was capable of producing action not wholly chemical. The writer has actually seen with his eyes liquid mercury having been permanently solidified in about half an hour by the action of the juice of a particular herb; and such an action can never be called chemical. The dictum of *Pura Tol*—that is the metal to be calcined neither loses nor gains in weight even after calcination—has much credence among the Indian alchemists, and although the dictum may not be altogether accurate, there is reason to believe that the action of herbs induces intra-atomic changes which are not entirely chemical; while Western-Asian Alchemy, call it Arabian, Egyptian, European or what you will, was as would be evident from what has been said before, solely a chemical process in each and all cases save the very few exceptional cases in which it is said to have been successful. Modern Chemistry has indisputably proved that gold and silver are chemically elements, that is to say, there is no chemical action or a chemical re-agent which can resolve gold into something which is not gold or combine two or more things so as to produce it—such a dream is hopeless and false. Failure was writ large upon the alchemical operations of the Middle Ages simply because they were purely chemical. But after all that is said, it must be confessed that Alchemy is a subject which should be re-examined by experts and if the dream grandly painted by the alchemists should ever be realised, the chances are that it would be more than anything else with the enormous possibilities afforded by electricity and radio-activity.

PERHAPS the most interesting feature of the propagandum of the Simplified Spelling Society is its Imperial aspect. Significant light is thrown on the problem of English spelling reform by the situation in South Africa. There in recent years a simplified spelling of Dutch has been universally adopted in the schools. Mr. Lub, Teacher of Languages at Transvaal University College in Johannesburg, says:—"Dutch children now learn to read with great ease and rapidity; but the facility of learning to read is not benefited by the crowning glory of the new method. They now acquire rapidly and easily an art which, under the old style, was a long and tedious or acrobatic feat, the art of composing and writing a letter. A child no longer troubles his head with deciding whether a particular word is to be spelt with *wun* or with *tu* or with *wun* or *tu*; for it is *wun* or the *nyu* rule that the first double letter shall be the end of its own syllable and the second the beginning of a new word. Indeed, the child does not even have to think about letters at all; and his mind, being entirely released from the mere mechanics of spelling, is free to concentrate its full power upon the ideas which he wishes to express. Dutch teachers are enthusiastic, for their efficiency is greatly increased. They are enabled to impart a much greater amount of education for the time which was hitherto devoted to the drudgery of spelling is now available for teaching the bytut or their language to their pupils and for illuminating their minds with the best of other knowledge."

While the Dutch schools in South Africa are becoming more efficient, the English schools are degenerating and that degeneration is especially marked in the teaching of English. The School Inspectors are particularly insistent in their complaints about bad spelling. This is a point of which spelling reformers would not be disposed to lay much stress. They might say the worse pupils spell the better we are pleased, as the obvious and easy remedy is the introduction of a national system of spelling by sound. A much more serious matter is the slovenly way in which English is pronounced by

the boys and girls in the South African schools. In the opinion of competent educational experts English in South Africa is rapidly degenerating into an unintelligible lingo, and fears are seriously entertained that within two or three generations English as it is spoken in South Africa will not be understood in England. In the interest of clear English speech many of the British Colonists are strongly in favour of spelling reform. Alarm is also naturally felt at the progress which Dutch is making at the expense of English. It is true that while men in South Africa are, as a rule, less or more bilingual, English is taught as a lesson in all Dutch schools though Dutch is the medium of tuition, and in the English schools Dutch is taught as a lesson, English being the medium of tuition. For reasons that seem sufficiently obvious, South Africans of Dutch descent, as a rule speak English better than South Africans of British descent speak Dutch. The struggle between English and Dutch in South Africa is as to which shall be the predominating tongue in the homeland, as obviously both Boer and Briton will at least find it advantageous to use the best standard English that they can command in their communications with the outside world. English is the natural second language of the Boer, and feeling the advantage of simplified spelling in his own language he is strongly in favour of English spelling being reformed on similar lines so that his children may be able to acquire English more easily.

In Australia and in New Zealand there are similar complaints about the weakness of spelling in the schools, and about the sloven articulation of English, and a growing disposition is shown in favour of spelling reform as a step towards clearer English speech. A moderate measure of spelling reform has already secured the approval of some of the educational authorities in Australia, and it is expected that others will follow at no distant date.

Public opinion in all parts of Canada, where there is sufficient leisure to attend to such matters, is strongly in favour of spelling reform. One of the most recent indications of this is the formation of an influential branch of the Simplified Spelling Society in Ontario. Out West where towns are springing up with startling rapidity on the prairies the people all act on Principal Sir James Donaldson's advice to the British Association and spell as they please. Naturally they have no time to trouble with dictionaries or grammars, and they are quite satisfied with any

spelling no matter how ugly it looks, if it has the one redeeming feature of being intelligible. I do not suggest that the men in their shirt sleeves, who are making the Wild West arable and fertile, are necessarily the best judges of delicate issues in old-world culture, but I think it perfectly safe to assume that they would almost to a man support the Oxford and Cambridge dons of the Simplified Spelling Society in their demand that English should be spelt by sound and not by sight.

The bearing of English spelling reform on the position of India is by far the greater part of the Imperial aspects of the problem. India is not a nation but a great aggregation of natives with hundreds of diverse languages and religions. The only point that all the races and religions represented in the hundreds of millions of our fellow-subjects in India have in common is that they, like us, are under the benign sway of His Majesty George V. It is obviously desirable that there should be some bond of union among these vast and diverse populations such as might be found in the universal use of English as a second language. Everywhere in India where the intelligence of the native races has been roused there is a keen and growing desire to learn something of Western ways and Western culture, and the natural medium for conveying such knowledge is the English language. Natives of India are learning English in greatly increased numbers, but they find our system of spelling a serious obstacle. The educated natives of India are often most enthusiastic spelling reformers. One of them writing recently in a Madras paper says—"Perhaps the reason why the average man loves the absurd English spelling is that it costs him many tears to acquire. No one likes to give up a hard-earned object, so the average man sticks to the absurd English spelling driven into him by raps on his knuckles and other parts of his body." This gentleman, who has lectured on English literature with acceptance in high-class schools and colleges in India, confesses that even now when writing English he has to keep the Concise Oxford Dictionary at his elbow, and has occasion to consult it frequently to make sure of the fashionable spelling. This, however, hardly touches the main issue, which is that thousands of natives of India, who are exceedingly anxious to learn English are deterred from making the attempt by the difficulty of mastering our chaotic system of spelling, which acts as an impassable barrier to our otherwise easy language.



THE LATE V. KRISHNASWAMY IYER, C.S.I.

The Late Mr. V. Krishnaswami Iyer, C. S. I.*

MODERN India has produced many men and women, of whom she may be justly proud. Whether in the political or in the social sphere of action, whether in the Service of Government or in the non-official walks of life, she has to her credit men who have done good and substantial work to advance her interests. Amongst these must be counted the Hon. Mr. Venkataramana Krishnaswami Iyer, C. S. I., whose premature death will long be mourned. Whether for brilliancy of parts or versatility of talents, he stood unique in Southern India during the past few years. His was a life devoted, amidst the distractions of a busy professional career, to the good of the country at large, to which he gave his wealth as abundantly as he earned it. The life of such a man ought to prove of exceptional interest to all true sons of India, at a time when self-sacrifice should take a practical turn and help the forward march of society in this country.

EARLY LIFE.

Mr. Krishnaswami Iyer was born of orthodox Brahmin parents at Thiruvadamardur, in Tanjore District, in June 1863. His father, Mr. Venkataramana Iyer, commenced his career in the mofussil Judicial Department, in which, by dint of hard work, he rose to be a District Munsiff. He married twice and had in all six sons, four by his first wife (of whom two younger than Mr. V. Krishnaswami Iyer died young) and two by his second. Mr. Swaminatha Iyer, the eldest of the sons, graduated in due course in Arts and Law and entering the Madras Judicial Service rose to be a Sub-Judge. Mr. Krishnaswami Iyer first learned English at the Tiruvadamardur School, and when seven years old, he was entered a student at the S. P. G. School, at Tanjore, then in the hey-day of its fame under the Principalship of the late Dr. Marsh. Young Krishnaswami appears to have been much impressed by the ideals of that worthy South Indian educationist, and later the worthy and grateful pupil was chiefly instrumental in founding a scholarship in his name to mark his indebtedness to him. Just as he was reaching the Matriculation standard, Mr. Krishnaswami

was transferred to the Kumbakonam College, then shining in the Educational firmament a star of the first magnitude, under the fostering care of those renowned educationists, Messrs. Porter and Gopala Rao. To the latter of these must be traced the love that Mr. Krishnaswami Iyer ever bore to classical English literature. Having matriculated in 1877, he passed on in 1878 to the Junior F. A. Class, and in the succeeding year he joined the senior F. A., at the Presidency College, which was then under the guidance of that well-remembered worthy, Mr. Edmund Thompson. He graduated a B. A. in Logic and Moral Philosophy in 1882, in which year he took several prizes for proficiency in English, Sanskrit and Philosophy. A taste for science made him join the Science section of the B. A. classes, and this continued for some time until his legal studies compelled him to lay aside permanently his pursuit of knowledge in this direction. He took the B.L. degree in 1884, after a course of two years, with the Hon. Mr. P. S. Sivaswami Iyer, now the Indian member of the Madras Executive Council.

CAREER AT THE BAR.

Mr. Krishnaswami apprenticed himself to the late Mr. R. Balaji Rao, then a leading Vakil of the High Court at Madras. He was enrolled as a Vakil early in 1885, but like other great men had to wait for briefs. There are grounds for believing that they were so late in coming that at one time he thought of migrating to some mofussil centre where a living could be made more easily. This, however, luckily never came to pass, and Mr. Krishnaswami had no cause to repent for his final resolution to give Madras more trial. About this time, he was introduced to Mr. (now Sir) S. Subramania Iyer, then a leader of the Indian section of the Madras bar, and Mr. Krishnaswami got at last an opportunity to show the stuff he was made of. Sir S. Subramania Iyer has thus described the exact circumstances under which he came into contact with him:—

My acquaintance with Mr. Krishnaswami Iyer began more than 25 years ago. I first met him with our common friend, Mr. Justice Sundara Iyer, who had then become my apprentice in view to his enrolment as a member of the local bar. Ever since for a period of ten years there was scarcely a morning that we did not meet. Those meetings I never could forget. They were full of advantage and profit to me. We used to discuss many subjects, including, of course, law, and it is no exaggeration to say that at least in regard to the last-mentioned subject I learnt more from them than I had learnt during my fairly long previous practice in the

* Abridged from a sketch published in Messrs G. A. Natesan & Co.'s "Biographies of Eminent Indians" Series.

profession. From the very first I found that the keynote to Mr. Krishnaswami Iyer's nature was service to others, to his fellow-men, to his country.

Once the opportunity came, it was not long before his hard work, quick comprehension of detail, and easy application of authorities to knotty questions of law produced an excellent impression on the great lawyer. Years of co-operation with him only strengthened the first impression made on him, and if to-day Sir S. Subramania Iyer is one of his warmest admirers, it is because of the worship that talent exacts from its votaries. In 1890, he joined three other lawyers in founding the *Madras Law Journal*, one of the best professional Journals of its kind in all India, and did excellent work for it. His contributions to it as Joint Editor for over eighteen years were characterised by profundity of learning, critical spirit, and a knowledge of first principles. It is for these traits that this *Journal* has been noted, and it has owed its pre-eminence in its line as much to Mr. Krishnaswami as to any of his colleagues at the start or afterwards. His increasing fame as a lawyer brought him soon to the notice of the authorities, and it was not long before he was appointed a lecturer on Law at the Madras Law College. Here he taught that medley of Indian law known as the "Civil Procedure Code"—which in recent years has been made to yield to the combined talents and industry of a Ghose, a Jenkins, a Maclean and a Richards—and the manner in which he made that branch of law yield to his analytical skill, only those who had the pleasure of hearing him as learners could adequately describe. He had the Code at his finger tips, and the manner in which he quoted the sections one upon another and made them yield what he aimed at was truly marvellous. Another strong point about him as a lawyer was the sound first hand knowledge he had of the Hindu law and its text-writers. An excellent Sanskrit scholar, he lived his home life, as it were, in the company of trained Pandits and Scholasts. Between 1892 and 1895, his practice had grown to such dimensions that he found it impossible to continue as a Law Lecturer in the Madras Law College. He therefore resigned that situation in 1895, to devote his whole time to his professional work.

PREPARATION OF BRIEFS.

He was a perfect master in the art of getting up a case; often, while yet a junior he was solely engaged to get up a single point of law and this he did invariably well. One who has closely

watched him both as a student and as a junior hits him off rightly when he says that "his method of preparing cases for presentation in court was at once thorough and exhaustive, one peculiar feature being the certainty with which he could anticipate what his opponents would say. He spent as much thought in anticipating how his adversary could present the case against him as in finding out how best he could present his own client's case, with the result that Mr. V. Krishnaswami Iyer was rarely, if ever, taken by surprise and had his reply ready on all points that might be urged against him." He was highly resourceful and could as easily sling a retort at his adversary across the table as quote a 'sacred text' to silence a sceptical-minded Judge on the bench. "When the case took an unexpected turn," says the writer already quoted from, "owing to production of some new piece of evidence, or when the Judge started a new line of enquiry, or when owing to pressure of work and paucity of time he was not able to give as much attention to his brief as was his wont, Mr. Krishnaswami Iyer was the man to stand up and face the situation. Undaunted by the difficulty of the task before him, his fertile brain would suggest some device, some answer, some tactical move, which for the nonce at least silenced his opponent, and covered Mr. V. Krishnaswami Iyer with glory."

Mr. Krishnaswami Iyer was ever zealous in protecting his client's interests and did not allow his personal feelings to influence him when owing to his absence in the moffussil he had to entrust to some other Vakil important cases in the Madras High Court, in which he had been engaged. Thus it happened that a Vakil, no personal friend of his but one who carried his enmity towards him even beyond the grave, not often used to get briefs in important cases transferred to him by Mr. V. Krishnaswami Iyer, of course, with correspondingly heavy fees. Asked by an intimate friend the cause of this rather unusual behaviour on his part, he vouchsafed the characteristic reply that, in matters where his client's interests were concerned he was bound to consult first and last only those interests and that, as he felt that they were safer with that Vakil than with any other, he had to engage him, without allowing his personal feelings to influence his judgment.

AS JUDGE.

Mr. Krishnaswami Iyer was raised to the Bench in 1910, and even those who had never shown themselves over-friendly to him, acknowledged his elevation as well-deserved.

His career as a Judge was all too brief. But in the short time he sat on the Bench, he instilled a greater reverence for professional honour towards which end he induced the High Court to institute a course of lectures on professional conduct to apprentices-at-law. A few disputed questions of law, too, he was instrumental in settling by his learned judgments. These were, by the way; always lucid and pointed and without recalcitration.

AS A PUBLIC MAN.

As a young man, Mr. V. Krishnaswami Iyer showed his organising capacity by the part he took in founding the Madras Vakils' Association, a flourishing body, of which he was, until his translation to the Bench, the Secretary. He wielded a facile pen, and quite early in life contributed to the columns of a well-known Madras Indian Daily. He was early attracted to the work of the Indian National Congress. He was for long a member of the Madras Mahajana Sabha and was one of the first members of the Madras Provincial Congress Committee at its organisation in 1908. He attended the well-known Bombay Session of 1889 which was attended by the late Mr. Bradlaugh, as also the Calcutta Session of 1890, when he made his maiden speech on the Congress platform. The resolution he had to move was that relating to the expansion and reform of the Legislative Councils, and he had a highly critical audience to combat with. But he hit off nicely and well, and the debating qualities that were latent in him were fully brought into play.

He took a prominent part in the work of the Session of 1894, and again in that of 1898. The resolution he had to propose was that relating to an additional member of the Executive Councils of Madras and Bombay. After tracing the history of the progress of the Council, he concluded his speech in these weighty words:—

The addition of a native member to the Executive Councils is, as I have told you already, of very great importance. You speak of the Press as the interpreter between the governors and the governed. You speak of the Congress itself as one of the great interpreters that you can organise between the governors and the governed. We are here to tell the Government what we want, we are here to tell the people outside what the intentions of the Government are. Can you have a better interpreter of the wants and aspirations of India than the person who has got the confidence of the people but who at the same time possesses the confidence of Government and who will be able to explain to them our feelings, who will tell them that even when we seem to go astray we are not going astray by reason of any improper impulse and who will tell us even when the Government is acting wrongly it is not acting

wrongly from bad motives, and therefore a person who will be able to cement the governors and the governed and will bring about a harmonious relation quite as much as any agency that has been at work in this country? Therefore I ask you, Gentlemen, to give your adherence to this proposition.

Mr. Krishnaswami was elected Secretary to the Reception Committee of the Madras Session of 1903, and the energetic work he did on that occasion, despite the difficulties caused by heavy rain, won general admiration.

At the Congress of 1905 he spoke on two subjects and delivered telling speeches. The first of these dealt with Parliamentary control over Indian affairs, and his speech was a closely argued one. He said:—

The periodical enquiry to which the administration of this country was subjected at the hands of Parliament under the dictates of the people who were a zealous body of monopolists has ceased to be made, and because that enquiry has not been made, the British people, the great British nation, is not aware of the real situation of the various problems that are agitating the minds of the people of the country (hear hear). We are not asking for any particular boon from the British people or the British Parliament (hear hear). We want them to understand our position. We want them to enquire into our condition; we want them to study the problems that are engaging the attention of the people and the administrators of India; and with the knowledge so acquired we want them to govern this country with wisdom.

TINNEVELLY CONFERENCE.

His popularity was at its height about 1906; in the June of that year he was chosen to preside over the deliberations of the 14th Madras Provincial Conference that met at Tinnevely. The address he delivered on that occasion has been highly praised by competent critics and is an excellent resume of the Indian position on several matters of high political interest. At every step it shows how carefully Mr. Krishnaswami Iyer had studied public questions, and how well he had posted himself in the literature relating to them. He appears to have spared neither energy nor trouble in mastering details, and how well this method ensured the soundness of the generalisations arrived at by him will be apparent to all who read this great speech of his.

He reviewed every phase of our national activity and concluded the remarkable address with the following thrilling peroration:—

But, gentlemen, when that day will be will depend mostly upon ourselves. The Englishman and Indian represent two streams of life which may not mingle and coalesce, though flowing between the same banks. Social customs divide us even more than colour. If we join hands and soon be realized. But for us public life must be purified and even spiritualized. Public spirit is sometimes

a cloak for personal advancement. If, however, we are true to ourselves and true to our country and sacrifice ourselves, if necessary, at the call of duty, mountains of difficulties may be overcome and we shall be within sight of the promised land. We are strong in numbers. We are great in the inheritance of an ancient civilization. We have the example in our history of heroes and martyrs, of ages and saints, who have sacrificed themselves for the nation's good. If only some spark of the ancient fire may light our hearts, we may in our day dispel the surrounding gloom and pass to our successors a brighter and more glorious future. (Loud and prolonged cheers and shouts of *Bande Materam*.)

UNIVERSITY WORK.

As a public man, Mr. Krishnaswami Iyer did not confine his attention entirely to Congresses and Conferences. He took considerable interest in education, and his presence on the Senate during the year that followed 1903, when the regulations under the new Universities Act were framed, was of great benefit both to the University of Madras and the general Indian public. He took great pains to study the rules and regulations of other Universities and in the debates in the Senate he usually carried all before him. His work was widely appreciated by both Indians and Europeans, and he was returned, at the next opportunity, as the University representative to the Madras Legislative Council. He was a great friend of female education, and evinced great interest in its spread in Southern India. He was for the establishment of a caste Hindu Girls' School in Madras worked entirely by well trained women teachers. He was also for teaching crafts and professions to youths together with the three R's at all Government aided and private schools. In the Senate he stood out strongly for the recognition of Oriental learning, and as a member of the Syndicate he did much good work.

LEGISLATIVE COUNCIL.

In the Legislative Council he represented the University. But he worked hard to make himself felt in general legislative work. For this he was eminently fitted by his training, debating qualities, legal acumen, and general resourcefulness. He contributed to the amending of that most contentious piece of Madras Legislation, the Estates Land Act, regarding which the Zamindars and the Government held antagonistic views. His work, though all too brief, impressed members of Government and notably Sir Arthur Lawley, late Governor of Madras, and made them see what stuff he was made of. His selecting him a couple of years later to a seat in his Executive Council was to no small extent due to the favourable impression he had created on him during these prolonged debates.

IN THE EXECUTIVE COUNCIL.

In 1911 he was chosen by Sir Arthur Lawley to succeed the Maharajah of Bobbili on the Madras Executive Council. His appointment was received with a general feeling of satisfaction all over India.

The following verdict of an esteemed Calcutta Journal *The Calcutta Weekly Notes*, may be taken as fairly representative of the general tone of Indian opinion in the matter :—

The appointment of Mr. Krishnaswami Iyer to the Executive Council of the Governor of Madras is perhaps the best appointment that has been made since the institution of the Reforms of Lord Morley. We feel that the success of the Reforms is assured if only men like him are invariably appointed in the Cabinet Councils of Government.

The esteem in which he was held was seen in the spontaneity with which all Madras united in giving him an entertainment (31st March 1910) on his elevation to the Executive Council. A very large number of the most distinguished persons of all communities and creeds was present on the occasion, including Sir Arthur and Lady Lawley, his former colleagues on the bench, the two other members of the Executive Council and most of the Madras members of the Legislative Council.

WORK IN COUNCIL.

His work in Council is best described in the words of one of his colleagues. The Hon. Mr. (now Sir John) Atkinson in his speech at the memorial meeting, said :—

To me too it has been given to feel the fire of brain and glow of heart that gave to Mr. Krishnaswami Iyer so strong and so winning a personality. It was, of course, mainly in official paths that we were brought together. He had had no administrative experience when he joined the Government. As he himself said to me a day or two after that event he was at first only a learner. But what a learner! It was astonishing how rapidly he mastered not only the methods of Secretariat procedure, but the substance and intricacies of all the many complicated questions submitted to him. It was in consonance with his character that he should be rapid in making up his mind, tenacious of his opinion, and forceful in supporting it. Yet he was always ready to hear, most anxious to look at every aspect of a question, and incapable of taking a narrow or one-sided view—a man “that executed judgment, and that sought the truth.” It is not necessary for me to speak at length regarding his work as member of the Executive Council. It was its high quality that makes our loss to day so great. We have lost a colleague, who combined in himself all the qualities that make for administrative success, who could all be spared, and whose place it will indeed be hard to fill.

HIS CHARITIES.

As a lawyer, he was in receipt of a large income by his practice, which he utilised for

public good in a most liberal spirit. He munificently supported the Central Hindu College at Benares and was known to be highly in favour of the establishment of a similar institution in Southern India. He was responsible along with his friend Mr. (now Justice) P. R. Sundara Iyer for a very large collection from the Nattu Kottai Chettis for the Benares College. He founded the Venkataramana Dispensary and endowed it with about Rs. 30,000 besides the site and building which cost about Rs. 15,000, and the Medical School at Mylapore, Madras, in 1905, which he endowed by a grant of Rs. 25,000 in cash, besides constructing, at a cost of Rs. 12,500, a fine building for it. He also liberally endowed the Mylapore Sanskrit College with the sum of Rs. 40,000 besides site and building costing about Rs. 20,000. For the first two or three years he was advancing Rs. 4,000 a year to meet the current expenses of the college till it became self-supporting from outside endowments. Recently he induced the Madras University to adopt measures to save the Pandit class from the destruction that has long stared it in the face. He was interested in the Industrial regeneration of India and consequently took an abiding interest in the Indian Industrial Association of Madras which has for one of its objects the sending out of promising young men to England to learn new handicrafts, trades and industries. He contributed a large sum (Rs. 10,000) to the Servants of India Society, Poona. He was one of the founders of the Indian Bank at Madras, a purely indigenous concern run on modern European lines. He was, besides, a keen but judicious reformer of social abuses. He was for a radical change in the present system of managing religious endowments, and was not infrequently heard at the Bar inveighing against the utter inefficiency of the laws relating to them as they at present stand. He was one of the founders of the Dharmarakshana Sabha. The Ranade Library and Hall owe no little to his munificence. Many poor students and learned Brahmans had generous aid from him. He started the Poor Boys' Fund and Boarding House in Mylapore and was subscribing Rs. 600 a year towards its maintenance. It may be truly said of him that what his right hand gave his left hand did not know. He had no faith in making charities after one's death. He used to say, charities must be done in one's lifetime and one must see how they thrive.

It is stated on good authority that his net earnings totalled at his death about seven lakhs

of rupees of which it has been computed he gave away to charities fully fifty per cent. Speaking on this aspect of his character Sir S. Subramania Iyer remarked at the Madras Memorial meeting:—

None within my knowledge was more eager to spend his money on charities. Down to the last day of his life he was ever alert on finding suitable objects for the exercise of his liberality. From a memorandum furnished to me by one who has the means of accurate information on the subject I find that during the decade immediately preceding his death Mr. Krishnaswami Iyer's benefactions and donations came up to no less than a sum of two lakhs of rupees. This is, as I happen to know, still not quite complete even with reference to the period which it covers. It was such munificence of his that elicited from Sir Arthur Lawley in presenting the Kaiser-i-Hind medal, the eulogy that Krishnaswami Iyer was moderate in everything except in the use of his well-gotten wealth in promoting the interests of the public.

HIS LOVE OF LEARNING.

Mr. Krishnaswami Iyer was a true student all through his life, and learning of every kind appealed to him most powerfully. He spent his leisure hours in the study or discussion of abstruse questions of religion or philosophy with men possessing first hand knowledge of them. Often he worsted them in argument; and they said and appreciated that they had an opponent worthy of their mettle. He often drew out quickly what was in a Pandit or a scholar and his respect or regard for men varied directly with their talents, intellectual grip and conversational powers. Not that he was intolerant of mediocres, but that he was sharp in getting to know for himself what was best in a man speaking or arguing with him. He respected every variety of opinion and did not fight shy of opponents, whether in the Council Chamber or in the Senate. His fine grasp of the educational problem and his great love of learning were the causes that induced Sir Arthur Lawley to request him to deliver the last University Convocation Address. That address shows not only his comprehensive knowledge but also his constructive powers of thought and the uncommon dialectical skill he possessed. Holding up for admiration and emulation the ancient ideal of learned poverty, he said:—

The goddess of learning, wife of the Creator in the Divine Trinity, has an annual festival in her honour, observed by all Hindu castes and communities. "Knowledge for knowing's sake and not for the gain it has been held aloft as the highest end and aim of education. Let not modern conditions of life darken the splendour of the ancient ideal of learned poverty, before which even the diadems of kings have rolled in the dust.

He then pointed out the directions in which the University needs expansion, deplored the want of adequate funds for endowing lectureships as in the English and American Universities and asked permission of the authorities of the University to make a humble beginning in that direction by endowing a lectureship of the annual value of Rs. 250 in the honoured name of Sir S. Subramaniya Iyer, the only Indian on whom the University has conferred the degree of Doctor of Laws for eminent services to the country. That was quite characteristic of the man. He was eminently practical in his views, and always ready to show that he would first do what he would commend to others.

DESTINY OF THE INDIAN RACE.

He did not believe in the intellectual barrenness of his race. He said in his great Convocation speech:—

The curse of intellectual barrenness is not upon us. But you cannot seek repose on faded laurels. The land that has produced in the realms of poetry, Valmiki, Vyasa, Kalidasa, Tulsidas and Kamban, to name only a few; in the region of abstract thought Kapila, and Kanada, Sarakara and Ramanuja, and in the practical sciences Panini and Patanjali, Charaka and Susruta, Aryabhatta and Bhaskara, the land on whose breast have walked the blessed feet of Krishna and Buddha and a host of lesser saints and sages has no need to fear comparison with any quarter of the earth's surface. The illustrious roll is not exhausted. The fruitful womb may yet bring forth children of genius, the stalwarts of coming generations. The mighty stream of master-minds which filled the land with plenty may in a season of drought have thinned to a tiny channel, but signs are not wanting that it may swell again to a flood.

This fine address was destined to be his last great public utterance. For, not long after, he repaired with many Indian and European friends to pay his homage to Their Majesties on the occasion of the last Coronation Durbar at Delhi. He was unhappily taken ill on Durbar day, and was compelled to return to Madras. After a short illness, during which the best medical aid and the most solicitous care were given, he peacefully passed away on the morning of 28th December, 1911.

The great esteem in which he was held was indicated by the hundreds who came to see him during his last moments and till he was laid to final rest. These included His Excellency the Governor, and the members of Council, the Lord Bishop of Madras and many of the Hon'ble Judges of the Madras High Court. In the High Court touching references were made to his sad death, the Court room being

packed to the full with practitioners and others, and all their Lordships of the High Court sitting on the Bench. The Honourable Mr. P. S. Sivaswami Iyer, the then Advocate General, said:—

It is with feelings of profound sorrow that I have to announce to Your Lordships the sad news. Whatever movement there was in this country that had a chance of contributing to the welfare of the people enlisted his sympathies. Whether it was the cause of Sanskrit learning, or whether it was the cause of oriental medicine, or whether it was the cause of the Hindu University, or whether it was an economic movement, every movement that had any likelihood or bore any promise of contributing to the prosperity of the people found in him a generous supporter. In private life he was a warm hearted friend, and exceedingly generous. Of his generosity there are ample proofs and those institutions which owe their existence to his generosity and philanthropy, will continue to be enduring monuments of his philanthropy, generosity, and sound judgment. My Lords, by his death the country has lost a patriotic and public spirited citizen of high aims and earnest endeavour. The Government has lost one of its most valuable Councillors. The cause of learning has lost a munificent patron. To his innumerable friends all over the Presidency his death will be a cause of deep sorrow, and it will be difficult to fill his place again.

His Lordship the Chief Justice, who was visibly moved, then said:—

We have all lost a great friend, we have lost a man of very unusual intellectual powers, and of great gifts, and a man who devoted all his strength, and all his energy to the service of the profession, of which he was to long an ornament, and after he ceased to be a member of that profession to the service of the state.

REFERENCE AT THE CONGRESS.

The same day the Indian National Congress began its proceedings under shadow of great sorrow and depression, owing to the sad and untimely death of the Hon'ble Mr. Krishnaswami Iyer. The President at the opening of the meeting eulogized the services of the late Mr. Krishnaswami Iyer to India, and his high place among Indians of to-day. He said:—

Before we proceed with the business, to-day, it is my sad duty to convey to you the news of the death of the Hon'ble Mr. V. Krishnaswami Iyer, which took place at Madras at 6 this morning. He was, as you are aware, one of our best men. In his death not only his Presidency, but all India has suffered an irreparable loss. Until he was appointed to be a High Court Judge, we have known him as one of the staunchest supporters of the Congress, and ever since his appointment he has taken a deep and genuine interest in all that concerns the welfare of his countrymen. He was a man of great ability, steady patriotism, and of great capacity, a man who was honoured, not only in his Presidency but wherever he was known. In him we have lost a great friend and a great patriot. It is right and proper that this Congress should express the sorrow that the whole country feels over his death, and for this I beg that the Congress will authorize me to send a message

of sympathy and sorrow to the bereaved family over the calamity which has befallen them.

The following "Fort St. George Gazette Extraordinary" was issued the same day, with the wonted marks of mourning:—

His Excellency the Governor in Council desires to express his sense of the great loss which his Government and the Presidency have suffered and to place on record his high appreciation of the wide-knowledge, conspicuous ability and sound judgment which the late Mr. Krishnaswami Iyer throughout his all too short career was ever willing to place at the service of his colleagues in the loyal discharge of the duties of his high office.

SERVICE HIS WATCHWORD.

His watchword was service to his country, efficient service. On this aspect of his character, Sir S. Subramania Iyer spoke quite feelingly:

I should not fail to add that in another respect also this want of moderation was observable in his case. In spite of delicate health for four years he never would spare himself in the assiduous discharge of his incessant duties in connection with his many-sided activities. He was in truth as prodigal of his strength that he possessed as he was with his money in the promotion of public interests as I have just said. I feel therefore no hesitation in saying that none of my contemporaries among my countrymen has deserved better that signal honour which the proposition moved recommends be shown to Mr. Krishnaswami Iyer.

"ARYA CHARITRAM."

It was this spirit that led him to publish the only book he has left us. The circumstances under which this work with stories of Ancient India was undertaken are set out by the author in these words in the preface to it:—

The idea of making such a collection as this was first suggested by the now famous conversation speech of Lord Curzon wherein he challenged the ideals of the Indian people glorified in the literature of their country, scattered in volumes of enormous bulk, some of them even unprinted and practically inaccessible to most even of those who have a knowledge of the sacred language of India. They could not easily be quoted in refutation of His Excellency's strictures. Many of his hearers and most of his readers felt that the attack was undeserved, but could make no effective reply except an indignant repudiation of what they felt to be a piece of gross injustice. It is not pretended that the collection is exhaustive. But its purpose will have been achieved if it brings home to Indians and foreigners alike that the country has no need to be ashamed of ideals of life and conduct held up to the admiration of the people by the literary genius of its greatest men.

HONOURS

A man so gifted cannot but be widely admired and loved. His own countrymen, with rare exceptions, loved him dearly and fully appreciated his great qualities of head and heart. They had unbounded confidence in him and this confidence

he never betrayed. The part he took in the cancellations of the proceedings adopted by Government against Mr. G. Subramania Iyer, formerly editor of the *Hindu*, showed that he possessed great influence with Government. Government, eager to find and utilise talent wherever found in this country, honoured him a couple of years ago by the bestowal of the First Class Kaisar-i-Hind Medal. He was, on Durbars day, made a C. S. I. by His Majesty the King-Emperor.

DEVOTION TO RELIGION.

To the last, Mr. Krishnaswami Iyer was a true Hindu. But his conception of the Hindu religion, while it took account of the daily routine laid down to the class he was born in, did not end with it. It included high ideals of personal piety, social service, and honouring the learned and the pure-hearted. Though a good student of Indian philosophy, he was no wild dreamer, but a thorough-going practical man. This, perhaps, he owed as much to his intellectual vigour as to his training as a matter-of-fact lawyer. His attachment to doctrinal Hinduism was so great that anybody that was known to be an exponent of it received at his hands all the help that he wanted. That was how the great Swami Vivekananda and his work in America appealed to him. He was never tired of speaking in terms of highest praise of the great Swami, and the Vedantic mission had always his warm and sympathetic support.

His religion, however, did not prevent his making warm friends of those who were not themselves Hindus. He was catholic, it should be remarked, in his tastes. His unbounded admiration of Vivekananda was only equalled by his fraternal love for Mr. Gokhale, both of whom testify in different spheres to what he loved best himself—service to the country and those in it. His catholicity knew no difference either in religion or in colour. Amongst his best friends of later years were many, most of them dignified officials and non-official Europeans of Madras. The Lord Bishop of Madras brought out this feature of his character prominently at a memorial meeting and it is well worthy of being quoted here. He said:—

"There were greater qualities than any I have mentioned, which formed the basis of Mr. Krishnaswami's life both in private and in public. He was animated by a deep moral enthusiasm and was profoundly religious. It might have been thought that his religious earnestness as a Hindu would have formed a barrier between him and a Bishop of the Christian Church. And, no doubt, it is true, that we should have been even more closely united in the bonds of friendship than we were, if we could have seen eye to eye in matters of religious belief.

But even as it was, his religious and moral enthusiasm were great bonds of union between us. It inspired confidence and respect to know that he was profoundly in earnest about the greater things of life. Whatever things were pure, whatever things were honourable, whatever things were just, whatever things were kind and lovable found in him a ready and devoted champion. And amid all the varied interests of his life religion always took the first place. He felt and believed profoundly that the welfare and happiness of individual man and women, of States and Empires, and of the whole human race depended mainly on the reality and depth of their religious faith. It was this earnestness about religion and morality that made him a loyal and true-hearted friend. And it was the secret of his power and influence in public life. Men trusted him and followed him because they knew that he did not skim lightly over the surface of a changing world, but his life and principles were founded deep upon the infinite and the eternal.

AS A PUBLIC SPEAKER.

No man was in greater demand as a public speaker in Southern India for well over a decade than the late Mr. Krishnaswami Iyer. He was a ready debater in the Legislative Council, and often his retorts were stinging. As an adversary he was relentless, his repartee being severe and unflinching. He tore an ill-prepared speech to pieces, and this unfortunately was often mistaken by some of his colleagues as want of charity towards an opponent and what not. Captious critics, too, set down his criticism to changed views due to official promotion and at times even twisted and tortured passages out of his previous non-official utterances to illustrate their moral. But few who had known him and his transparent sincerity of purpose could have mistaken his intentions, and there we might well leave this unsavoury subject.

MEMORIAL MEETING.

A memorial meeting convened by the Sheriff of Madras, was held on 16th January 1912 at the Banqueting Hall, His Excellency the Governor presiding. The audience was a most distinguished one, including the members of Council, the Judges of the High Court, the Members of Legislative Council, the Bishop of Madras, and representative members of the Chamber of Commerce and the Indian Mercantile Community of Southern India. At the meeting it was resolved to erect a statue in his honor. His Excellency Lord Carmichael, though he had known Mr. Krishnaswami Iyer only for a short time, hit off rightly his chief merits in a few sentences which are worthy of quotation here. He said :—

I found that he was always willing to talk to me in a most free and straight-forward manner about subjects which interested him and which I felt ought to interest me. He was perfectly willing to tell me his own views and he was perfectly willing to listen to my views and

point out to me where I was wrong. He did that on several occasions, and I was very glad to argue with him on points where I differed from him; generally looking at things and investigating things that he thought I ought to investigate. In that way I got to know him; and as I did not know any other Indian gentleman, I look upon him as the first friend among the Indian community. I am sorry that our friendship lasted only for such a short time.

Mr. A. E. Lawson, Editor of the *Madras Mail*, who knew Mr. Krishnaswami Iyer personally, said :—

For my own part, I would like to say that I think that what endured as much as anything to his popularity amongst all classes was his selflessness, his clarity and integrity, his stern sense of duty and his transparent honesty and sincerity.

Sir Murray Hammick who spoke in feeling terms and was listened to with rapt attention remarked of the departed worthy :—

In all my constant association with Mr. Krishnaswami Iyer, during the last year of his life, I never heard him refer to his conversation and talk to any acts of generosity on his part. He never once, I think, mentioned to me any of the numerous charitable acts that he did. I did learn however to appreciate and admire his zeal, his great attainments, his indefatigable energy, his high principle, his extraordinary kindness, his freedom from all ostentation, and his singleness of purpose.

The secret of his great popularity with a very large section of his countrymen in spite of certain minor and obvious defects of temper and speech—which, by the way, were mostly due, in the words of Sir Arnold White, the Chief Justice of the High Court of Madras who had abundant opportunities of knowing Mr. Krishnaswami Aiyar, to his unwillingness to suffer fools gladly—is truly and faithfully explained by Mr. G. A. Natesan, an intimate friend of his who had exceptional facilities for observing Mr. Krishnaswami Aiyar's public and private life. In an impassioned communication to the press shortly after the demise of his illustrious friend, Mr. Natesan paid him the following well-merited tribute :—

In whatever he did he stood for a principle, fought for a principle, and his numerous friends, admirers and followers all throughout the Presidency, ay, in distant parts of this vast country stood by him through thick and thin, because, great, noble, unselfish and fearless was the path of righteous public duty which he trod in his short-lived public career.

MR. V. KRISHNASWAMI AIYAR, C. S. I.
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MARCH 1913.]

THE INDIAN FINANCIAL STATEMENT.

The Hon'ble Sir Guy Fleetwood Wilson, the Financial Member introduced the Financial Statement for 1913-14 in the Imperial Legislative Council on the 1st of March. In doing so he said:—

INTRODUCTORY.

I rise to present the Financial Statement for 1913-14. The Budget in its final form will be presented on the 20th and the final debate will begin on the 24th March. This is the fifth occasion on which the duty has fallen on me of reviewing the finances of India, and it is my good fortune that for a third time I am in a position to bear witness to the material well-being of this country. The year that is drawing to a close has proved to be one of prosperity and of plenty, the results of which have easily outrun anticipations consistent with the principle of caution which I have suggested as necessary in our financial prognostications. But there is a shadow in the financial sunshine. While contemplating the general prospects a year ago as excellent, I said the uncertainties of the opium revenue still hung over us. The difficulties which I had then in mind have since then become acute, and we are faced with a loss of revenue which affects materially our financial arrangements in the coming year.

The year opened well, for the winter rains, beginning in January, had been normal and timely, and the only thorn on the harvest rose was the distress in Kathiawar and some parts of Bombay, where famine, due to insufficient rainfall in the preceding year, had been declared. In the hot weather the auguries were unfavourable. For India as a whole the rainfall was little below normal and, what is of more importance it was well distributed, no tract showing a very large deficiency. For the winter season we may now anticipate an auspicious close. December, January and two weeks in February, went by with scarcely a cloud, and we were beginning to despond when the atmospheric conditions changed and the rain was sent to us, welcome all the more because it had been so long delayed.

From the cause, in the seasons, we may turn to the effect in the harvests. The wheat crop of 1911 constituted a record which it would be difficult to equal; but the crop of 1912, if inferior to its predecessor, was in respect both of area and output very greatly better than the normal; in the United Provinces, one of the two chief wheat-producing provinces, the output indeed exceeded even the harvest of 1911. Rice had also been good; whilst of the other export staples, cotton had on the whole a favourable season except in parts of the Bombay Presidency and Hyderabad, and its total output was estimated at no less than 40 per cent. better than in the preceding year. The area under sugarcane has increased and the output is expected to be good; whilst jute has also shown considerable improvement. This year's rice crop has been not unfavourable and the output is expected to be good; whilst jute has also shown considerable improvement. This year's rice crop has suffer-

ed to some extent in parts of Bengal and the United Provinces, but elsewhere the season has been not unfavourable and the output, though not up to that of 1911-12, should be considerably above the normal average of preceding years.

The value of our exports, I said last year, had been the highest on record, but the merchandise we have sent abroad between April and December, 1912, exceeded in value by Rs. 17½ crores, the corresponding exports of 1911. There was a considerable falling off in the case of linseed and raw cotton, but a great trade was done in grain, wheat, rice and barley; the exports of jute increased by Rs. 3 crores, and of hides and skins by Rs. 1½ crores. Nor was the improvement only in raw material: there was a very substantial advance in jute fabrics, in cotton twist and yarn and in tea. How the balance of trade was adjusted I shall show later on. At present I am concerned with merchandise, and under this head I note that our imports also in nine months have exceeded those of the previous year by Rs. 14½ crores. In 1911-12 imports were active in April and May, and then eased off in the ensuing four months, as if waiting, I said, upon the monsoon. In 1912-13 the same general tendency is observable; but the activity of April and May was greater and the comparative slackness in the following months less marked than in the preceding year. In the commodities for which we indented on other countries in exchange for our exports, half the increase roughly consisted of textile materials and fabrics generally, and piece-goods in particular; but there have been large increases also of sugar, hardware, machinery, iron and steel and railway plant. Combining both the inward and outward currents of trade, the value of our total seaborne commerce in merchandise during the first nine months of the year amounted to some Rs. 296 crores as against Rs. 284 crores in the preceding record year. The range of prices has doubtless been high, but I do not know that it is higher than in the preceding year, or consequently that the comparison I have drawn is misleading as an indication of the volume of trade. We know at any rate that railway traffic has been extremely active and on every side there are plain indications of a continuance of the progress and prosperity of the country.

REVISED ESTIMATE OF 1912-13.

The effect of the conditions I have outlined is written large across our figures. The Budget for the current year was prepared for a revenue, Imperial and Provincial together, of £ 79½ millions; according to the latest revision of the estimate we now anticipate that we shall receive £ 87 millions, an improvement of £ 7½ millions, of which £ 5 millions will be secured from opium and railways. The aggregate expenditure, we think, will exceed by only £ 171,000 that provided in the Budget. Of the net improvement, as will appear even from the figure I have just given for opium and railways, the great bulk has accrued in the Imperial account. Out of our revenues however we have distributed large grants to Provinces. After allowing for these grants, the surplus we retain is £ 3,552,000 as against a surplus anticipated in the Budget of £ 1,478,000.

OPIMUM REVENUE.

The trade with China in Indian opium is governed by the agreement of 28th May, 1911, the object of which was to assist the suppression of opium smoking in China by cutting off gradually the Indian supply. The trade,

It was contemplated, would cease in 1917; but provision was made for its earlier termination on proof of the extinction of production in China of the indigenous drug. The taxation of foreign and native opium was to be equalised. All restriction on the wholesale trade in our opium were to be withdrawn, but the stipulations of the Treaty were not to derogate from the force of any ordinances then existing, or which the Chinese Government might in future pass to regulate the retail trade or suppress opium smoking. The Manchú Government gave convincing proof of its sincerity and of its ability to enforce anti-opium measures, and several of the Chinese Provinces were under the terms of the Treaty closed to Indian opium. With the revolution there was undoubtedly a recurrence of poppy cultivation and an unwarranted interference with the trade in Indian opium. Presently, however, the central Government asserted itself. Not only were Presidential decrees issued enacting the severest penalties against opium cultivation, but it was ordained that opium smoking was to cease entirely by a given date. The campaign against cultivation had extended to a campaign against consumption.

The policy of the Government of India has throughout been correct and simple. We had in our agreement with China a programme of sales from year to year and we have adhered to it. Yet we have had strong inducements to vary our course. The operations of the Chinese authorities would frequently have justified us in denouncing the Treaty or declining to make the further reductions of sales for which the Treaty provided. We were sincerely anxious, however, to help China towards a great reform. We have not insisted on the letter of the law. None the less we have steadily resisted pressure which from time to time has been brought to bear on us to effect reductions in our sale programme which would have been arbitrary and premature. Applications for the suspension of sales are no new feature in the opium trade. We were familiar with them before any restrictions were placed on exports to China, and their object was obviously to confer the advantages of a strict monopoly on those who happened at the time to be in the possession of opium. This we have properly and consistently refused to do. The action of the Republican Government in China however created an entirely new situation. It stopped the outlet for Indian opium. As soon as the situation declared itself, I went to Bombay and met the opium merchants, whose frank and forcible presentation of their case I wish to acknowledge. I made myself thoroughly acquainted with the whole outlook. The representations of the merchants were confirmed by the course which events had taken. In Shanghai and Hongkong which are the markets of our opium in China trade was reported to be at a standstill. There were no sales or deliveries, and in India at the December auction the price of Malwa opium had dropped to Rs. 722 a chest as against Rs. 1,066 obtained in November and Rs. 2,143 in August. The situation was radically different from any with which we had as yet been called on to deal, and the Government of India took prompt action. With the sanction of the Secretary of State we did four things. The sales of opium for China could not be stopped immediately, as a variation in the programme of the year cannot be made without three months' notice, but we suspended sales from the earliest date which the condition allows. Meanwhile we imposed an upset price which practically resulted in an immediate suspension of such sales. We reduced the quantity of opium to be sold in 1913 for export to non-

China markets with the desire to reduce smuggling into China. And, lastly, though we had no obligation in the matter, we agreed to buy from the Malwa States the amount of opium by which their exports to China in 1913 may in consequence of this decision fall short of the number of chests which had been assigned to them in our programme.

For the future neither I nor anyone else can prophesy, but we cannot conceal from ourselves that China has set herself a task which experience proves to be one of the greatest difficulty—the enforcement of a morality possibly too advanced for popular acceptance. We have dealt generously with China and we have a claim on her for fair treatment. Her reputation for probity stands high among the nations. The Chinaman's word, it is said, is his bond. The new Republican Government, which has yet to establish its position in its own country and in the world at large, will doubtless be jealous in a peculiar degree of its honour, and will be actuated by the same spirit of equity and fair dealing which has characterised the policy of the Government of India.

In the current year the effect of these events on our revenues has been comparatively small. In the case of Malwa opium I may explain that our receipts consist of a share, first of a fixed pass duty, and secondly of the amounts bid at the auctions for the right of export. For the payment of these bids the merchants are allowed three months' grace so that the proceeds of sale subsequent to December would in any case have been credited in the coming financial year. As far as the current year is concerned, the revenue from sales of certified opium in January-March would not have exceeded £400,000. On the other hand, as I have said, in earlier months prices were exceedingly high, and the results for the year as a whole are accordingly much above the Budget estimate. The improvement in fact under Bengal opium has been £1,231,000 and under Malwa opium £224,000. This portion of our revenues we propose to treat exactly as in previous years. To enable us to deal systematically with our opium windfalls we fixed in advance some time ago a series of standard figures to represent year by year the revenue which we might expect from our diminishing trade under normal conditions; so much was to be treated as current revenue, while the surplus revenue received, if any, was to be specially treated. For the current year the standard figure is £3,000,000. Our actual revenue is likely to be £5,063,000 so that there is an excess of £1,463,000. Of this sum two-thirds will be retained in our surplus for the discharge of temporary sterling debt. The discharge of India Bills of which £1½ millions were still outstanding at the time of the last Financial Statement has been completed; but we have to pay off next year £1½ millions railway debentures and meet an instalment of £500,000 for the discharge of short term bonds. The remaining third which amounts to about £160,000, we propose to distribute in grants for hostels and universities.

ORDINARY REVENUE.

Excluding opium, the improvement shown on a comparison with the Budget is £6,191,000 the great bulk of which has been contributed by our railways. In making my estimate under this head, I was cautious and it would ill-befit, in my judgment, a Finance Minister in this country to be otherwise; but I think the most irresponsible critic would have hesitated to predict that the development of traffic would prove so enormous as to

constitute a crisis in railway management. The gross earnings have been almost £17 millions above the estimate. The net improvement is less, because, we have had, of course, to distribute more in the shape of surplus profits paid to Companies, and because working expenses have naturally increased. Against the £1½ millions growth in earnings however, the increase in working expenses has not been more than £800,000. The percentage of working expenses has been brought down to 19½, which is a lower figure than has been shown for the last five years. The net receipts are £2½ millions better than the Budget. Apart from railways, therefore, I have to account for an improvement of £2½ millions. Over a million of this improvement has been secured under the purely Imperial heads of Customs, Mint, Post Office and Telegraph, and Exchange. Under Customs, I find that out of a total increase of £526,000, £351,000 are accounted for under cotton manufactures, manufactured articles and export duties; the first two heads showing the influence of a prosperous year, while under the third the rise in revenue was due to a large demand for rice from other countries, which led to exports not only from Burma but from Bengal. Silver, the imports of which were heavy throughout the year, brought us about £100,000 more than we had anticipated and the revenue derived from sugar was also high. Of a large increase of £736,000 under Mint, the greater part is due to the resumption of rupee coinage, which could not be allowed for in the Budget. Before the profits on coinage are transferred to the Gold Standard Reserve, a charge is made for manufacture, which is credited to the Mint, and the sum thus shown in the current year is £211,000. Finally, so far as these Imperial heads are concerned, the Post Office and Telegraph Department has given us £118,000 more than our forecast, as the result no doubt of active trade and general prosperity, and the same general conditions have credited us with £100,000 under the head of Exchange. Under the shared heads of Stamps and Excise, we have divided with the Provinces an increased revenue of nearly £150,000 and Irrigation receipts also have been better in the aggregate by £111,000.

The distribution of my surplus has given me much anxious thought. I have a large sum of money to dispose of; we are unlikely to have again, for some time, a margin anything like so large as in the present year, and it is all the more necessary to be careful in the distribution of what is in our hands. I state the principle of our decisions very briefly. There are certain relatively small requirements which we intend to meet; but the bulk of the money will go in grants to secure a steady progress in education and sanitation, an object which has the support of both official and non-official opinion. We propose to make the following distribution of funds:—
2½ crores for non-recurring expenditure on education, 1½ crores for urban sanitation, 20 lakhs to Burma for communications, 20 lakhs to Assam for development, 1 crore in aid of general provincial resources.

The last mentioned grant will be distributed at the rate of 12 lakhs to each of the larger Provinces, and 8 lakhs each for the smaller Administrations, and will not be earmarked for any one purpose. It will be devoted to such schemes as each Local Government may deem to be most necessary in view of varying and special requirements. Our ability to make these grant secure important advantages. From the Imperial point of view, they are an anticipation of future liabilities. We have

these demands; we might in ordinary course meet them over a more extended period, but we may well doubt whether in the next few years we shall have funds available for distribution, and we take the opportunity, which fortunately presents itself, of paying our contribution in advance. From the point of view of the Provinces, there is a great gain in stability; they are secured in the prosecution of improvements of the most important kind against the fluctuations of Imperial finance. They are, we are assured, ready for the distribution. The great attention which has been paid in recent years to the needs of sanitation and education has led to a systematic review of requirements and preparation of projects generally. So long as there is uncertainty as to the amount that will be available from year to year, progress must be fitful and uneconomical. But now, when they find themselves secured in the possession of substantial sums, the Provinces will be able to make out and adhere to well-considered programmes of development and the systematic application of funds which will thus be possible will certainly make for economy and efficiency.

EXPENDITURE.

Provinces have spent £71,000 less than they anticipated, but there is an increase of £342,000 in Imperial charges. The Provincial decrease is accounted for by the inability of Local Governments to spend the full amounts provided. In the Imperial section the important variations are increases of £338,000 under Civil Works and £570,000 under military services. The rise in Civil Works charges is accounted for by the debt to the revenue head, of the construction of temporary accommodation for the Government of India at Delhi. In the military estimates, the additions have been of an obligatory nature; for instance, the increased outlay on food supplies caused by higher prices, the cost of surveys on the North-East Frontier, larger expenditure on the arms traffic operations in the Persian Gulf and similar items. On the other hand the special allotment made for protective irrigation works outside the Famine Insurance Grant has not been used and there is a large decrease of £140,000 shown under the Education head. This decrease, however, is nominal. In the Budget a reserve of £328,000 was entered under this head for subsequent distribution. As the distribution has proceeded, grants have been made by assignments diminishing Imperial revenue, and Imperial expenditure has been correspondingly reduced.

DELHI EXPENDITURE.

In the discussion which took place in the Council last year, I gave an undertaking that this expenditure would be separately and carefully accounted for, and I own to a feeling of surprise and some indignation that suggestions should subsequently have been made, and they have been made, that the Government of India would countenance a departure from the pledge then given. It is evident that all expenditure of whatever kind connected with the transfer of the Imperial capital to Delhi, could not conveniently or properly be brought under a single head in our accounts. There is, for instance, the administrative expenditure of the new Imperial Province which must be accounted for in appropriate sections as on account of Police, Law and justice, and so on. Again we have to build a new cantonment, the cost of which can with propriety be shown only in the Military Estimates. Similarly if a diversion of a railway line is found necessary, it must be charged to Railways. The cost of our temporary buildings further, as I have already

mentioned, we have charged, under the advice of Comptroller-General, to the revenue expenditure head, Civil Works, and not to the new head of capital expenditure which we have opened for the new Imperial City. I make this explanation because I am anxious that there should be no possibility of misconception on the subject, and I would add that, while the expenditure has of necessity been entered under more than one head in the accounts, care has been taken to make it readily available by prescribing that in each case it should be kept apart under a sub head of its own. I have arranged further, for the convenience of Hon'ble Members, that all the relevant items of expenditure should be brought together in a comprehensive *pro-forma* account, and this arrangement will be continued year by year so long as it may be necessary. The form of this account and details regarding it will be found in the memorandum by the Financial Secretary, and I need only mention that the cost of temporary Delhi in the current year will probably be just under 50 lakhs. The discussion of the numerous questions of the first importance involved in the inception of a task of such magnitude has delayed the beginning of the permanent city, and the amount charged to the capital head in the current year is only £155,000, which represents for the most part the cost of land acquisition. We shall soon be in a position, however, to proceed with the work energetically, and Hon'ble Members will find that a provision of 2 crores has been made in the capital account of this purpose in the ensuing year.

BUDGET ESTIMATE FOR 1913-14

I now come to a new page in our financial history and open the Budget for the year 1913-14. It will be clear that in one matter of grave importance our position has been weakened since I had to undertake the same task a year ago, I referred on that occasion to the uncertainties of our opium revenue; but now we are face to face with a calculation of actual loss. As regards our other sources of revenue I do not propose to depart from the principle, which I consider to be the right one, of cautious estimating. Indeed it might be said that with every year of prosperity the probability of an approaching reversal of fortune, of unfavourable seasons and trade depression, increases, and that the need for caution is greater therefore now than on previous occasions when I have laid my Budget before the Council. At the same time I have no intention whatever of letting my estimates be influenced by vague forebodings. I hold to what I said two years ago, namely, that in Indian budgeting the only reasonable rule of conduct is to assume that a period of prosperity, once it is established, will continue until we have some clear warning of impending change. At present, apart from opium our prospects are bright, and in making my estimates I have given full weight to this consideration. Proceeding with these principles in my mind, the calculations I have made give for next year a probable revenue in the aggregate, Imperial and Provincial, of £82,322,000. The aggregate expenditure for which provision is made is £83,850,000. There is thus a difference of £1,528,000, which is distributed in this manner; there will according to our anticipations be an Imperial surplus of £1,311,000 but a deficit of £2,839,000 in Provincial Budgets.

REVENUE.

Circumstanced as we are to-day, it would be out of the question to build on any anticipations of revenue from certified opium in the coming year. I will not despair of a revival in the opium trade which would restore to us in

whole or in part the loss which at present face us; but it would be wrong, as matters stand, to take into account and make available for expenditure any revenue the receipt of which is so problematical. Further the sales of uncertified opium in the present calendar year have been reduced from 13,200 to 9,000 chests. Accordingly all that I can budget for under the opium heads is the value of 9,000 chests of uncertified opium at the moderate price of Rs. 1,500 per chest or £1,340,000 plus £365,000 for excise and miscellaneous receipts, or a total of £1,445,000. The decrease, as compared with the probable receipts of the present year, is no less than £3,618,000.

In the next place, as one of the dominant factors in our Imperial finance, I turn to railways. We are increasing the working expenses next year by £1 million in view of a larger Railway programme, which involves some addition to revenue as well as to capital expenditure, but against this increase on the expenditure side has to be set a decrease of a quarter of a million under payments of surplus profits, which is the result chiefly of the adoption of the financial in place of the calendar year for the distribution. As regards Railway revenue, my estimate is possibly optimistic; it is that the gross receipts in 1913-14 will be £37,751,000 as against £37,067,000 which we hope to obtain in the current year. In arriving at this estimate I have attempted to hold the balance even between two sets of considerations. No doubt if the present wave of prosperity lifts us a little higher, my estimate will be exceeded. On the other hand the net railway revenue of the current year, according to our estimates, will be £1½ millions above the revenue of 1911-12; there was an improvement of £2 millions in 1911-12; as compared with 1910-11, and the figure of 1910-11 was nearly £2½ millions higher than the figure of 1909-10. We may well ask whether the curve is going any higher. When a time of depression comes, there will be a very different tale to tell. In 1907-08 there was a drop of about £½ million, in 1904-05 a drop of £2½ millions. It is easy to be wise after the event, and should fortune once more favour us you may say I was unduly cautious. But I claim to be judged by present prospects, and on the facts I have put before you I am of opinion that no prudent Minister would frame an estimate higher than that which I have indicated.

An item which requires special mention is the abolition of the appropriations at present made from the land cess in certain provinces. The matter is one which I shall have to explain in some detail but for the moment, dealing within the revenue account I note that the effect will be that the receipts in 1913-14 under provincial rates and contributions from District Boards will be £557,000 less than in the current year.

Apart from Opium and Railways, and the appropriations just mentioned, the improvement in revenue which I anticipate is £105,000. The amount would be larger, but for certain reductions which are forced upon me, I cannot arrange for our capital expenditure without a large reduction of our balances, and the estimate of interest receipts in consequence is diminished by £177,000. Again the Mint receipts go down in my forecast by £293,000 because I cannot repeat the item which appears in the accounts of the current year for seigniorage on coinage of rupees. Under Customs also I am bound to take into consideration the rise in the price of silver as likely to affect imports and guided by the

experience of years when the price was equally high, I must reduce the estimate of receipts from the duty on silver by £160,000. The exports of rice further in the current year have been very large, and a normal estimate for 1913-14 gives a decrease of £102,000 under export duties. Under other heads however I have raised the estimate of customs receipts by £140,000 which is as much as the advance in revenue in the last two years will justify. In other departments also, I take recent experience as my guide, and I advance the revenue from Post Office and Telegraph by £151,000, from Excise by £243,000 and from Stamps by £136,000. Land Revenue also is likely to give about £155,000 more in the aggregate, in consequence chiefly of better collections in Bombay. The result of these and other less important variations is an improvement of £248,000 in the Provincial account and a deterioration of £143,000 in the Imperial account. But we propose from Imperial revenues to make grants, which I shall presently describe, to Provinces amounting to £1,198,000. This compares with non-recurring grants we are making this year of £1,545,000. Thus to sum up, the Imperial revenue account will be £3,818,000 worse under opium, £594,000 worse under Railways; and £143,000 worse under other heads; while alterations of revenue will be £3,347,000 less. On the whole there is a deterioration of about one million.

EXPENDITURE.

The aggregate expenditure I advance from £79,804,000 in 1912-13 to £83,850,000 in 1913-14. The Provinces anticipate that they will spend £3,203,000 more than in the current year the great bulk of the increase being accounted for under education and sanitation and public works. In the Imperial section there appears an increase of £1,043,000. More than half of this increase is accounted for by the expenditure of £360,000 which we propose to incur for the purchase of Malwa opium. Under Civil Departments we have added £132,000 for so much of the grants which we are making for education and other beneficial objects as we need for Imperial outlay in minor administrations or as a reserve for subsequent distribution. A sum of £109,000 has been allotted for Protective Irrigation works outside the Famose Insurance grant. There is an increased provision of £131,000 under Post Office and Telegraph which is due for the most part to the requirements of wireless stations. The administration of the Province of Delhi will, we think, involve an increased expenditure of £60,000. In view of various urgent projects we have agreed to raise the grant for Imperial Civil works by £189,000, but there is a decrease of £300,000 under temporary buildings for Delhi.

GRANTS TO PROVINCES.

I have framed my Budget on the basis of a Rs. 2 crore Imperial surplus. In spite of the loss of opium revenue I find it is possible not only to avoid the imposition of new taxation, not only to maintain the present standard of expenditure but to provide a substantial contribution to meet the ever-growing needs of the country. These needs are multifarious; none are conspicuous and urgent. Education and Sanitation are twins of a phenomenal development. There is agriculture. There is the question of medical attendance and relief. Last but not least, unless we ignore the political organisation of the country there is the development of local self government. For these interests, we have made due provision. We allot Rs. 1 crore for recurring expenditure on education and

sanitation, distributing Rs. 85 lakhs to the major Provinces, assigning Rs. 7 lakhs as Imperial expenditure and retaining a reserve of Rs. 8 lakhs. We add Rs. 10 lakhs to the provision for agricultural expenditure; we allot Rs. 10 lakhs for medical relief, 15½ out of these Rs. 20 lakhs being distributed among the major Provinces. These grants require no explanation, and I would only say that the recurring grant for education supplements and adds to the value of the large non-recurring grant for the same purpose which we are giving in the current year.

Finally we propose to make assignments to Local Governments to enable them to forego the amounts which at present are appropriated for Provincial use from the cess on land. The cess I have mentioned is levied in all Provinces generally at the rate of 5 or 6½ per cent, on annual value. In Bombay, Madras and the Central Provinces the entire proceeds go to Local Boards. In Bengal and Bihar, however, a one anna cess is divided into two half anna portions and while one of these, the "road cess" goes to District Boards the other, the "public works cess" is credited to Government. In the Punjab and the North-West Frontier Province, District Boards have to make a contribution of nearly 20 per cent, of the land cess to provincial revenues for "General services." In the United Provinces also there are large appropriations though they have a different form in the two portions of the Province. In Agra there is a land cess of 6 per cent, of which about a third is taken by the Local Government to cover the cost of rural Police; in Oudh the general cess which goes to District Boards is at the rate of 2½ per cent, only on the annual value while a rate of 3 per cent, is levied separately on account of the cost of village Police. The Council will remember that last year a Resolution was moved by the Hon'ble Mr. Gokhale recommending the appointment of a Committee to enquire into the resources of Local Bodies. I had to oppose that Resolution because the appointment of a Committee did not appear to be necessary or desirable; but I made it plain that the object of the Resolution was one with which Government were in accord. The development and encouragement of Local Self-Government is indeed an object as to the desirability of which all are agreed, and it is with this object in view that we desire to increase their resources by abolishing the appropriations which I have mentioned. The consequence, however, of this abolition will be a loss to Provincial revenues which Local Governments cannot themselves sustain and I, therefore, will make them assignments. The manner in which we proceed is as follows. The Local Governments while they take with the one hand appropriations from Local Boards as I have described with the other hand give them certain subventions. Certain of these subventions such as those made out of the Imperial grant for Primary education will continue to be made to the Boards; others of a general nature which are at present required to provide a sufficient income for certain Boards will be resumed. In Oudh a special adjustment will be necessary; the 3 per cent, village Police cess will be abolished and a general cess of 5 per cent, imposed at the same rate as in Agra. Allowing for this modification the net loss to provinces and consequently the amount we have to make good to them will be in Bengal Rs. 2½ lakhs, in Bihar Rs. 23 lakhs, in the United Provinces Rs. 23½ lakhs and in the Punjab Rs. 2 lakhs a total of nearly 73½ lakhs or £30,000. In deciding on the measure which I have now detailed to the Council we

have, I consider, given a very substantial proof of our interest in Local Self-Government.

MILITARY SERVICES.	The expenditure for five years is shown in the following table:—					
	Gross.					Net.
	Army.	Marine.	Military Works.	Special Defences.	Total.	All Military Heads.
	£	£	£	£	£	£
1909-10	18,901,181	401,157	89,342	28,604	20,210,284	19,112,322
1910-11	19,131,780	413,667	900,437	7,187	20,483,071	19,253,012
1911-12	19,586,546	450,728	903,637	4,703	20,951,613	19,538,884
1912-13 (Budget)	19,084,700	447,100	890,500	20,200	20,412,500	19,091,400
1912-13 (Revised)	19,609,700	476,500	880,000	15,500	20,982,000	19,635,400
1913-14 (Budget)	19,553,900	473,200	949,100	21,500	21,007,800	19,616,900

As stated last year, the Military expenditure of 1912-13 as originally estimated was fixed at a figure below that of any year since 1903-04. After the estimates were closed, it became essential to place an order in England for a large number of rifles which has led to an additional payment of £155,000 during the current year. The National Insurance Act involved a payment, not in the estimate, of about £15,000 on account of the British soldiers serving in India. The demand for working parties of troops in connection with the survey operations in progress on the North-East Frontier entailed unforeseen expenditure amounting to £51,000. The Arms Traffic operations proved more costly by £15,000 than was expected. The prices of food and forage have risen in spite of the favourable harvests of the year, and account for an increase of roundly £171,000. In view of the favourable financial conditions of the year, additional funds to the extent of about £127,000 were also given to place the army transport on a more satisfactory footing; to allow of the commencement of a reserve of fodder; and for advancing works in progress and for the purchase of stores. The aggregate excess expected in £510,000, the bulk of which has arisen from unforeseen demands and the rise in rates of food and forage.

In the coming year there will again be a heavy bill for special services. Provision is made for the continuance of the Arms Traffic operations at a cost of £166,700. The winding up charges connected with the working parties

employed on the North-East Frontier are expected to amount to £33,300. On the other hand, the expected retention of Indian troops in China and Persia will continue to effect a saving.

Apart from all this, it has been necessary, in framing the military estimates of 1913-14, to take into account the fact that the temporary economies in ordinary expenditure amounting to £161,000, effected in the current year, cannot be repeated next year; and that the National Insurance Act introduces a new annual charge of £21,500. A larger provision of £166,000 for ordinary home stores has been found necessary, owing to surplus stocks having been largely worked off, higher prices ruling for metals, and to the advance purchases of such stores in 1911-12 not being repeated in the current year.

The Schedule grant for 1913-14, amounting to £737,700, shows an increase of £217,600 as compared with the figure adopted in the current year, but it includes £119,000 to meet the final payments on account of the extra rifles which had to be ordered this year, and £106,700 for the acquisition of land and the commencement of building operations in connection with the new military Cantonment at Delhi. The balance of the grant will be applied mainly to meeting the primary requirements of the army in the matter of guns, bayonets, swords and accoutrements, and to the continuance in building works in progress, notably in the direction of improving the accommodation of Indian troops. Provision is made on a modest scale for the inspection of military aviation in India.

In respect of the permanent economies mentioned last year, a further saving have been effected by the disbandment of the Deoli and Erinpura Cavalry Squadrons. The question of Army expenditure generally has been under the consideration of the Army in India Committee, presided over by Field-Marshal Lord Nicholson. Their Report, which is expected shortly, will deal with the possibility of effecting further economies in military expenditure. The Report of the Committee which examined the question of marine expenditure is still under consideration. The final result is an increase of the net Military Budget by £552,300, as compared with the current year's Budget.

RAILWAYS.

I have already given in the revenue account some of the more important Railway figures. The results of the present year are remarkable. In 1912-13 we expect the return on the capital charge to be 5.89 per cent. against 4.48, which was the percentage in 1909-10. If we take the Railway revenue account as a whole and set the interest charges, the annuities, sinking fund payments and minor debts, such as cost of land and surveys, against the net earnings, we show a surplus of £5,616,000, the highest in the history of our Indian Railways.

INDIAN MILITARY EXPENDITURE.—An Exhaustive and Comprehensive treatment of the question. Full of facts and figures by Mr. Dinshaw Edulji Wacha. Crown 8vo. 54 pages, As. 4.

INDIAN RAILWAY FINANCE.—By Dinshaw Edulji Wacha. Price As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

What I am now especially concerned with is the railway capital account, and I give, therefore, the figures of railway capital expenditure during the last five years and compare them with the estimate for next year:—

	1913-14, Budget.	1912-13, Revised.	1911-12.	1910-11.	1909-10.	1908-09.	
	£	£	£	£	£	£	
	10,124,000	7,362,500	5,058,900	5,002,813	6,532,441	8,532,741	Open lines including rolling stock ...
	1,875,400	2,781,400	2,354,000	2,035,294	1,484,902	1,360,200	Lines under construction—
	...	60,900	452,150	357,821	363,201	140,130	(a) Started in previous years ...
	12,000,000	10,214,100	7,865,206	7,445,928	8,384,694	10,045,071	(b) Started in current year ...

The figures to which I invite special attention are these. The expenditure on capital amount in the three years 1909-10 to 1911-12 averaged rather less than £5 millions. In the current year we budgeted originally for a railway programme of £9 millions. In the course of the year, however, we were able to increase the provision to £10 millions out of an increase in our balances and other improvements. For the coming year I propose to draw somewhat heavily on our ample balances and am in consequence able to advance the Railway programme for 1913-14 to £12 millions. This proves, I think, that I am not unsympathetic on the question of railways. I recognise fully their immense significance as an instrument of general progress, their necessity for the development of trade, their growing and indeed momentous importance to the finances of India; but in this, my last Financial Statement, I cannot refrain from a word of warning. In spite of the reckless utterances

of obviously interested critics, I continue to deprecate any departure from a policy of the utmost caution in the matter of *Railway Finance*? We are paying in the London market very nearly 4 per cent. for what we borrow. I bear in mind that in the current year the railways have paid us 5·89 per cent. But last year the return was 4·99 per cent., in 1910-11 it was 4·66 per cent., in 1909-10 it was 4·18 per cent. Even in good years in the present state of the money market the margin is a narrow one. Let me remind you that so recently as in 1908-09 our railway system was worked at a net loss to the State. I said at that time that we must never allow our railways to become again, even temporarily, a net burden on the general tax-payer. I repeat that assertion. As matters stand we have in our railways a splendid asset. Let us safeguard that asset. Any admission of doubtful schemes, or failure to count in each case the full cost, any disregard of financial considerations will surely lead to deterioration of a most serious character. I urge that nothing be agreed to in the future which may weaken a position which is essential to the financial prosperity of India and to all the interests which that prosperity serves.

On the 31st March, 1912, 58,534 miles of main and branch canals and distributaries had been constructed, and by the end of the current year a mileage of 59,000 is expected, commanding over 483 million acres of culturable land of which probably 23 million acres will actually be irrigated within the year. The net profit, according to our anticipations on productive works, will be £1,793,300, the net return on capital outlay being 8·81 per cent., or if works still under construction are excluded 10·27 per cent. In addition to the canals in operation there are 59 projects which are either under construction, or are awaiting sanction being examined by the professional advisers of the Government. Of these six are Minor Works. The Major Works of which 28 are productive and 25 protective, are designed to irrigate nearly 13 million acres at a total capital cost of about £45 millions, the yield anticipated on the productive works being 7·17 per cent. Of the projects brought forward from the preceding year, I may first refer to the Punjab triple project. The progress of this great work is stated to be satisfactory. The Upper Chenab Canal was opened for irrigation by H. E. the Viceroy on the 12th April, 1912. The Lower Bari Doab Canal will be ready for opening in April next, and it is expected to open the Upper Jhelum Canal by the autumn of 1914. It is hoped that the Upper Swat River Canal will be ready by April, 1914. Two other projects mentioned last year in my Financial Statement, the Sukkur Barrage and the Rohri Canal, have been submitted for the sanction of the Secretary of State, while progress in the case of the Cauvery Reservoir and Sarda-Ganges-Jumna feeder, which have been very favourably reviewed by the technical advisers of the Government of India, is delayed by the necessity of considering the interests of certain Native States which are affected by these undertakings. During the year the Nira Right Bank Canal has also been sanctioned by the Secretary of State at a cost of about Rs. 260 lakhs. It is designed to protect an area of 100,000 acres in the Sholapur District, which above almost all others in India stands in need of protection from drought and famine, and it is the most important project of the protective class which has been undertaken in this country.

IRRIGATION.

Particulars.	1909-10.	1910-11.	1911-12.	1912-13. (Revised).	1913-14 (Budget).
<i>Productive Works.</i>	£	£	£	£	£
Capital outlay to end of the year	29,145,119	30,355,971	31,923,238	33,439,738	34,918,738
Direct receipts	2,219,011	2,236,089	2,319,176	2,511,200	2,512,600
Land Revenue due to Irrigation	1,111,158	1,170,065	1,313,135	1,485,200	1,516,600
Total Receipts	3,330,169	3,406,154	3,632,311	4,036,400	4,061,400
Working expenses	1,065,481	1,080,104	1,103,180	1,090,700	1,108,400
Interest on debt	960,829	1,001,680	1,059,619	1,152,100	1,207,000
Total Working Expenses	2,026,310	2,081,784	2,162,829	2,242,800	2,315,400
Net Profit	1,333,859	1,324,370	1,469,482	1,793,600	1,746,000
<i>Protective Works.</i>					
Capital outlay to end of the year	3,112,121	3,111,204	3,603,816	4,207,016	4,778,016
Direct Receipts	58,066	51,061	62,356	64,500	70,900
Land Revenue due to Irrigation	6,239	7,910	8,339	10,800	10,900
Total Receipts	64,296	58,971	70,695	75,300	81,800
Working Expenses	28,730	29,217	41,923	51,600	51,200
Interest on debt	97,882	110,730	123,218	136,500	152,800
Total Working Expenses	126,612	139,947	165,141	188,100	207,000
Net Loss	62,316	80,976	94,446	112,800	119,200
<i>Minor Works and Navigation.</i>					
Direct Receipts	235,691	228,465	217,054	251,200	254,700
Expenditure	889,435	877,728	836,467	871,800	921,300
Net Loss	653,744	649,263	619,413	620,600	666,600

Of the projects under consideration which have not previously been mentioned the most important are the Kistna reservoir in Madras, the extension of the Gokak Canal in Bombay, the Sutlej Valley Canals and the Jamna dam project in the Punjab. The Kistna project contemplates the construction of a dam at a cost of Rs. 8½ crores to hold up a reservoir with a gross capacity of 163,526 million cubic feet of water. The work if constructed will be the largest of its kind in the world exceeding in magnitude the Assuan dam on the Nile which, as now enlarged, has a gross capacity of 81,224 cubic feet. The Gokak Canal extension, which is classed as protective, is to cost nearly Rs. 2 crores. The Sutlej Valley project aims at the utilization of the surplus supply of the Sutlej and Beas Rivers and it will besides improving the water supply of the several inundation canals now dependent on the Sutlej, extend the benefit of irrigation into the great desert south of the river. It will probably cost Rs. 9 crores, while the Jamna dam project, the estimate of which is over Rs. 5 crores, provides for the construction of a dam at Koch

in the Nahau State to ensure a fuller supply to areas commanded but insufficiently watered by the Western Jamna Canal and extend the irrigation from that canal to some precarious tracts in the Umballa and Karnal Districts.

PROVINCIAL FINANCE.

It is not so long ago that the Provincial authorities took a most gloomy view of their financial prospects. I remember well the spirited attack which was made on the Government of India on the subject of the Punjab settlements, and no year passes in which we do not hear the patriotic pleadings of the Hon'ble Pandit Madan Mohan Malaviya and others on behalf of the United Provinces. To all such representations I may have been held to be unsympathetic, but especially in India time brings the answer. The financial position of the Punjab and the United Provinces is very different now from their position even two or three years ago, and in general the Provinces have built up such substantial balances and have a margin between revenue and expenditure so adequate that

they are not only well-to-do for the present but are well protected for the future. I must deal, however, in some detail with the case of the two Provinces, Assam and Burma, to which it is proposed to give special grants. Financially the conditions in these two Provinces are different. Assam at present has only a temporary settlement and in another two years it will be necessary to revise the terms of our agreement on a more permanent basis. Burma already has its permanent contract, and I am satisfied that the contract is essentially a sound one, for it secures to the Province a substantial growth of revenue which will presently supply it with ample funds for its requirements. At the moment, however, it cannot be denied that the Province is in poor circumstances and that in spite of the exercise of due economy it finds a difficulty in squaring resources with requirements. But from another point of view there is a strong resemblance between the conditions in these two Provinces. The equipment of both, in the matter more particularly of communications, is far behind that of the rest of India, and their development is a matter for serious consideration. The question is no doubt what rate of progress is desirable, for ultimately both Provinces will find a sufficiency for their requirements in their own resources. But it is clear that unless we come to the assistance of Burma, progress in that Province will be injuriously delayed. The case of Assam is somewhat different because it was given a substantial grant with which to start its existing settlement; but here again it was recognised that the Province might spend this grant during the period of settlement and it would in the usual course be given a second grant at the beginning of the permanent settlement, the terms of which will shortly have to be considered. The reasons for the grants we propose will now be evident. By making these grants we assist the earlier development of Provinces which are extremely backward. We anticipate in the case of Assam a liability which might come on us when unfavourable seasons might make difficult for us to meet it. And since the improvement of communications must make for an improvement of revenue in which the Imperial Government have a share, it may be added that these grants are in the nature of an investment in the business of the firm by the senior partner, namely the Government of India.

WAYS AND MEANS.

In the current year our programme provided for capital expenditure of nearly £11½ millions, of which £9 millions were for railways, £1,416,000 for irrigation, and £1,333,000 for Imperial Delhi. We had to meet railway debentures which fell due to the extent of nearly £1½ millions, and the ordinary drawings of India bonds of £½ a million, and we arranged to repay the whole of the outstanding India bills of £½ millions. The great bulk of these obligations and requirements we proposed to meet by drawing on our balances; but we decided to raise a loan of Rs. 3 crores (£2 millions) in India and another of £3 millions in England, and we hoped to obtain £1,810,000 through Railway Companies apart from the money which they were to raise for the discharge of debentures. In the last item we have been disappointed, for the capital raised by Railway Companies has been only £1,050,000. In other respects our assets have increased very greatly above our anticipations. The greater part of the improvement has taken place in the revenue account with which I have already dealt in detail. This improvement shows itself first in

the rise of the Imperial surplus from £1,478,000 to £3,362,000, and, secondly, in the banking account of the Provinces. Originally we had to estimate for a large net withdrawal by provinces; but they have not been able to work up fully to the scale of expenditure for which they had made provision in the Budget. Their own revenues have been better, and they have received larger grants from us, the result of all these changes being that the aggregate provincial account shows now instead of a withdrawal of £1,553,000, a deposit of £1,013,000. On the debit side of our transactions, the most interesting item is the discharge of our India bills. This has now been carried through in accordance with the programme, and it is a matter of very great satisfaction to me that our account has been entirely cleared of these liabilities; our position has by these liquidations been greatly strengthened against the possibility of financial troubles in the future. The capital expenditure on Delhi, as I have already noticed, has been small. On the other hand, canals have taken a little more money than we provided for them in the budget, and we have been able in the course of the year to make the substantial addition of £1½ millions to the railway programme.

In 1913-14 we repeat the provision of £1,333,000 for the new city at Delhi, and we increase the irrigation allotment to £1,467,000. The most prominent feature of the year is, however, the raising of the provision for the railway programme to no less than £12 millions. The total capital outlay is estimated at £14,800,000. The only other important debits will be, first, the discharge of debt amounting to £1,620,000, chiefly on account of railway debentures which fall due in the course of the year and of the repayment of another £½ a million India bonds; secondly the deficit which is estimated at £2,539,000 in the provincial account. Altogether we have to find about £19½ millions and this we propose to do mainly by utilising our balances. We propose to work to a closing balance of about £17 millions, and on that basis we think we can find £11 millions out of balances. Our revenue surplus will give us £1½ millions. We propose to raise a loan of Rs. 3 crores (2 millions) in India. The Secretary of State will not himself issue any sterling loan, but it is hoped that the capital raised by Railway Companies will give us £3 millions. We depend to the extent of £1½ millions on our unfunded debt transactions, mainly Savings Banks, which we think will result in a net receipt of that amount, and we draw as usual on the grant for the redemption or avoidance of debt. The distribution of the closing balance at which we aim is that we should hold £12,420,000 in India and £1,442,000 in the Home Treasury. To work to these results after providing for the year's requirements, we estimate that the Secretary of State will sell Council Bills and Telegraphic Transfers on us to the extent of £21,200,000; but in addition he will as usual sell additional bills on India so far as our resources may permit if there is a sufficient demand for them. It will be understood that all my announcements about loans and drawings are subject to the usual reservations; the Secretary of State and the Government of India retaining full discretion to vary the amounts I have mentioned, in any way and to any extent that may be thought advisable.

EXCHANGE.

From the description of trade conditions which I gave at the beginning of my speech it will be at once surmised that there has been no exchange difficulty in

the current year. Taking the value of merchandise dealt with on private account the value of Indian exports between April and December Rs. 1912, exceeded the value of imports by Rs. 61½ crores, the excess being about 2½ crores greater than in the previous year. The outstanding feature of the year is that since the 1st April last, the rate of exchange has never fallen below par and this is a new thing in our experience. In 1909-10 a rate below 16 pence continued for the first six months of the year. In 1910-11 it lasted from the middle of May to the middle of August. In 1911-12 it held only for two weeks in June and this year it has disappeared. I do not wish to make too much of this feature; but while I remember that there was little employment for money, last rains and my friends the bankers will point to the high rates of interest that have recently prevailed. I think a tendency is shown in the facts I have stated, as well as in our figures of rupee absorption and in the traffic returns of railways, to a diminution in the duration and intensity of the slack season and a more even distribution of trade throughout the year which would be very welcome.

The balance of trade in our favour, I have said, in nine months has been Rs. 61½ crores. I need not attempt to explain how the whole difference has been equated, but I can account at once for Rs. 56½ crores, for in the settlement of our claims on other countries we imported Rs. 12 crores in gold and silver bullion, Rs. 18½ crores in sovereigns and accepted Rs. 20½ crores in Council Bills. The sovereigns, I need hardly say, are not imported necessarily for use as coin, but in order to obtain currency in any form that is desired and they are largely turned into rupees. The absorption of gold, it is true, has continued to increase; in the first six months of 1912-13 it was a million pounds more than in the first six months of 1911-12. But that is only one element in the situation. The financing of the wheat trade which I have said was unusually active took Rs. 2 crores more from us than in the previous year. Jute, so far as currency is concerned, was a record crop, for the demands on our Calcutta Office in four months amounted to Rs. 12 crores a sum exceeding even the previous record of 1906 and far above the requirements of any intermediate year. This leads me to the question of the coinage of rupees. We have not added to the rupees in circulation for the last five years. In November 1907, when coinage stopped we had Rs. 28 crores in hand. Then came the scarcity and the commercial crisis of 1907 and 1908 during which, instead of an absorption there was a return of rupees from circulation. By September 1909, we had in our possession no less than Rs. 48 crores. Since then there has been a steady absorption. It has proceeded at a rate considerably slower than many anticipated though much as I personally expected, but it has gone on year after year and at the end of last April, we had no more than Rs. 15 crores in hand. It was certain that in the next few months rupees would return; but it was equally certain that the resumption of coinage could not be avoided. The Secretary of State accordingly began to purchase silver in May last. Since then he has purchased £7,000,000 worth. The silver has yielded Rs. 15½ crores. Rs. 10½ crores passed into our ordinary balances in substitution for the gold used in the purchase, while the remainder, less cost of manufacture representing the profit on coinage, has been credited to the Gold Standard Reserve.

CURRENCY.

We are familiar with the view that a gold standard is impossible without a gold currency. On the other side it is suggested that the currency in the hands of the people is not to any great extent available when coin has to be sent out of the country in settlement of foreign demands. There is also strong opinion in favour of the view that the support which at times becomes necessary not only in this country but elsewhere against an unfavourable balance of trade can best be found not in the currency in circulation but in strong reserves. I do not intend to enter on a discussion of these rival creeds. I would merely like to say that here in India we have made a great experiment in currency, that the experiment has been successful, and that we are satisfied with our system as at present developed. I recognise, however, that we must always be ready to strengthen and adjust it as the need arises, and that in carrying out such re-enforcements and adjustments we must attend to experience as well as theory and bear in mind that the conditions in India may in certain particulars be special and stand in need of exceptional treatment. This is the principle which should guide us in considering both the matters which I now lay before the Council. I take first the question of the Gold Standard Reserve. That Reserve has already reached the large figure of £22 millions including £4 millions held in rupees in India. But we have never forgotten that in the troubles of 1907-09 we lost in little more than a year no less than £15 millions and though we have generally other gold resources on which we could draw, I have always been anxious that the Reserve which is specially earmarked for the support of exchange should be strengthened. I have at the same time felt that it would be an advantage if a larger proportion of this Reserve were held in liquid gold instead of in securities. On these points we have had, I think, the unanimous support of Indian opinion, but the Secretary of State has not always seen eye to eye with us, and the Council may remember that a year ago I was not sanguine that we should succeed in converting him to our view. We have, however, succeeded. The Secretary of State has agreed to raise the sterling assets of the Gold Standard Reserve in London to £25 millions and to hold £5 millions of this amount in gold, and his decision is gratifying to me as strengthening our defences against the fall in exchange of which there is always a danger in times of adverse trade conditions.

GOLD COINING.

In regard to the coinage of gold I may say that the initial selection of any one coin would not in fact definitely exclude another, for while recommending to the Secretary of State the coinage of sovereigns, the Government of India referred to the future possibility, should it be considered advisable, of introducing some other smaller coin such as a ten-rupee piece. The sovereign introduces questions of control which as between ourselves and the Royal Mint are difficult of solution. For this or for any other reason, the final decision may be, to begin with, a special Indian coin, but the experience we should gain in coining an Indian piece may show that it would be worth our while to undertake the additional trouble and expense which would be involved in the coining of sovereigns.

There are those who seem to regard an institution of a gold mint as a cardinal point in currency policy and

expect from it sudden and surprising results. Some are indifferent, regarding a gold mint merely as unnecessary, because they say we already get as much gold coin as we need from abroad while there are others whose attitude is one of mistrust and condemnation, because they suspect that the establishment of a gold mint implies a radical change in the currency policy of the Government, or because they fear what is called the drain of gold to India. The first, to my mind, exaggerates the importance of the scheme and are unduly sanguine in forecasting its results. The last I am confident, are unduly apprehensive.

We have no idea of converting our currency into gold. We are not going to buy gold bars in order to coin them. We cannot force a currency on the people, nor do we wish to do so. All we proposed is that if anyone who has gold wishes to have it coined he should be able to do so. The position is that in this country both gold and silver are established as legal tender currency. But while we can turn silver into coin, we have not so far been able to coin gold. The argument that, in point of fact, we can get by importation as much gold as we can use is true, but it is incomplete. For one thing India itself produces an amount of gold which is not inconsiderable. At present this goes to London, and it may continue to do so, but it is reasonable and it may prove economical that facilities should be given for coining it in this country if at any time the producers find their advantage in that alternative. Again there is a large quantity of gold bullion in the country. Assuming that the necessity arises of converting it into coin, why should it have to be sent 7,000 miles for the purpose? Or who is to say that it may not on occasion be more profitable or convenient to import and coin gold bullion rather than to import sovereigns? On questions of this kind I strongly deprecate an *a priori* judgment. How any facilities for coining bullion which we give can increase the flow of gold to India I am unable to see. In one form or another, India will get precisely the amount of gold which she wants and which she is able to pay for. It may be urged that the use of gold as currency at any rate is for this country a superfluity. But what does this argument assume? It assumes that for India not gold but some other form of currency is the best. On the other hand some authorities assume that a gold currency is always preferable. I make neither assumption. I leave it to the people to decide what suits them best, and all I say is that if they find they prefer gold they are just as much entitled to it as any other people in the world.

Now when we are considering Indian currency we can no longer, as was the case not many years ago, think only of rupees. Out of the total additions to the currency in the three years ending March, 1912, amounting to Rs. 65 crores, accounted for only Rs. 28 crores. The habits of the people in fact are changing. The last Currency Report of the Comptroller-General shows clearly that gold has to an increasing extent established itself in ordinary circulation, while the expansion of our note issues gives evidence of a desire for a handier currency than silver and a readiness to use a higher unit than the rupee. While, therefore, we do not pretend to know to what extent the facilities for coining gold will be used, we think that there are substantial facts to support the sentiment which has frequently been expressed in this country in favour of our having a gold Mint of our own. And even without such support I make bold to say that sentiment is not a thing to be disregarded. I cannot, of course, anti-

cipate the decision that may be reached regarding the denomination of the coin which we should issue, but personally I say that the sentiment which favours a special Indian coin is to me easily intelligible. And I hope that our Mints will continue to be Indian in the sense of being free from external control. Our Mints may not be the best in the world, but I know of none better. This battle of the Mints has now lasted for fifteen years. I do not for a moment say that throughout this period the issue have remained the same. The combatants have frequently changed their positions. The composition of the opposing forces has varied, as parties which at one time found themselves in one camp, transferred their allegiance presently to the other. But on the whole, India has fought for a gold Mint all these years, and personally I am glad that at a time when my association with the government of this great country draws to a close, the question is being brought to an issue.

The Council will appreciate that all I have said in regard to exchange currency and the coining of gold is subject to a reservation. I refer of course to the statement made in the House of Commons by the Prime Minister. Mr. Asquith has stated that in the opinion of the Home Government the time has come for an enquiry into (*inter alia*) questions of currency and finance relating to India by an expert body and preferably by a Royal Commission. I myself believe that our system of currency and finance in India rests on a sufficiently solid foundation. I recognize, however, that it is the subject of many misunderstandings and of much misconception. A Commission of Inquiry will clear the air and by increasing knowledge, it will diminish criticism. I believe that it will be educative rather than destructive. Holding this belief, I await with confidence the result of its deliberations on the currency conditions which I have described and which will now have to be submitted to its judgment.

RETROSPECT.

This is my last year of office, and it is permissible that I should review the administration of the Department, the control of which I am about to surrender.

When I assumed charge towards the end of 1908, the country, after a decade of remarkable prosperity, had just passed through a period of distressful scarcity. The relapse was one of a kind to which, by reason of its climatic conditions, India has always been subject; but on this occasion its severity was accentuated by a financial stress that dislocated the world's greatest markets. The gravity of the situation is explained in a word when I say that the year 1908-09 ended not with an anticipated surplus but with a deficit of no less than £37 millions. From an agricultural point of view, the next year was favourable; but trade was slow in reviving and, as I said when I presented my second Financial Statement the air of hopefulness, which pervaded the country as soon as a good monsoon had assured the agricultural position, was slow in penetrating the Finance Department. I remember well the difficulties which we encountered that year, the necessity we were under of explaining the situation to the large spending Departments and Local Governments and calling on them to exercise all possible economies in view of our diminished resources, and their loyal response. In addition, when I came to sum up the experiences of the year and forecast the requirements of the next I found myself faced with a great drop in opium revenue and the necessity of revising at considerable cost our settlement with Eng-

CONCLUSION.

A Financial Statement, the forerunner of the Budget, has to-day been presented for the first time, in Delhi restored to her pride of place as India's Imperial city. Through centuries Kings of every race have fought to win or keep her: the blood of men and the tears of women have been freely shed to cement the Empires over which her owners have held sway. But I prefer to think of Delhi, not as the prize of conquest, or the home of conquerors, but as the capital of a contented empire, the abode of peace and prosperity, of wise and prudent counsels. Such I hope she may ever be. Glorious though she has been, may Delhi rise to glories still greater; the glories—to quote the words of the Viceroy's speech which it devolved on me to read to you in the Diwan-i-Am—of "the peace, happiness and contentment of the millions over whom the King-Emperor exercises sway, the trust and confidence which England has been able to repose on their loyalty, the generous share which she has been able to give to the sons of India in sharing her councils and in shaping the destiny of this great and wonderful country." It rests largely with you and your successors in this Council to bring our hopes to fruition. This is my last Budget, and this day practically ends my career in India. I shall sever my connection with India with profound sorrow; but I rejoice exceedingly that I shall leave her loyal and prosperous.

THE JAPANESE CHARACTER.

[LETTER OF A JAPANESE TO AN ENGLISH FRIEND]

EDITED BY MR. V. B. MEHTA.

MY DEAR WILSON,

IN this letter, I shall try to give you an idea of some of the qualities which are prominent in our character as individuals and as a nation. The Spirit of Change, which we represent by the symbolic Dragon (a species quite different from yours) seized us from the appearance of the American Perry in our waters. The thunder of foreign guns was enough to rally us together round a central standard. Feudalism, an admirable but a decentralizing system, which had existed for many centuries in Japan, disappeared like night-vapours before the advance of the morning light. The spirit of patriotism brought out some of our highest qualities. Patriotism is a part of our religion. The Shogun moved by this sentiment resigned voluntarily. The greatest of our men humiliated themselves in order to learn the secret of material success from foreign countries. Some Europeans ask us how we managed to 'enlighten' even the lower classes in our country in such a short time! The truth is that even our

poorest people were stirred by the new spirit, and as they had been fed on solid, ethical ideas from their very birth, we found it comparatively easy to organize them in a short period.

I do not think, any nation in Ancient, Mediaeval or Modern history has ever displayed the kind of passionate patriotism that we displayed in our last war. Even Rome did not produce so many death-defying patriots as our country has done. The Arabs and Turks, though heroes of a hundred fights, were never inspired like us by love of their fatherland. Almost every Japanese soldier is a Hirose who, when on the point of death wished to be born seven times in order to fight against the enemies of his country.

It has been said by a Western observer, that the Orientals possess only—what he calls—unprogressive virtues, like kindness of disposition, affection, patience and the power of bearing misfortunes with dignity. From my point of view, we possess, both the 'progressive' and the 'unprogressive' virtues as much as or rather in a greater degree than, the Western races. We know the value of patience in life. We do not boast and become arrogant when we are successful. When wiring the news of the battle of Tushima, Admiral Togo attributed his overwhelming victory to the influence of the spirits of the imperial ancestors of the Mikado. It was the same spirit of self-effacement and dignified humility which made the great Moorish leader write to the Caliph of the Moslems at Damascus, after the battle of the Guadalete (which brought Spain at his feet) "O, Commander of the Faithful! these are not human deeds. They are due to the will of Allah."

With these great virtues, we possess energy, moral and physical courage, alertness and the spirit of self-sacrifice. We can love and die for an idea. The idea of our country's good would nerve a million men to face the most horrible and excruciating tortures. We can work steadily, fight splendidly and die brilliantly. We mature our plans in silence,—for, silence is necessary for the proper development of all deep ideas. As we understand the spiritual significance of silence, we do not sing praises of our Mikados in our newspapers, nor do we tirelessly applaud the valour of our soldiers and sailors. We are a highly passionate but a deeply taciturn race, hating all unnecessary emotional exhibitions.

Yours sincerely,

J. OKAKURA.

JOURNALISTIC SECTION

BY "A JOURNALIST."

EDITORIAL DUTY.

The enquiry into the British Marconi Contract has been full of interest to journalists. In one case, it has revealed the unpleasant fact that a capable and well-known writer on financial questions—Mr W. R. Lawson—allowed himself to build up a great indictment or nothing better than gossip. It would be superfluous to moralise over that, or to indicate the lessons it provides for journalists in this country. But the case of Mr. Maxse, of the *National Review*, deserves discussion, for he raised a principle of great importance to journalists when he declined to name his informants on the grounds that the communications were confidential and that, ordinary considerations of honour apart, it would be impossible for an Editor to discharge his public duty if his informants could not be sure that the sources of confidential information would be kept secret.

Almost the whole London Press has supported Mr. Maxse in this matter of principle, but it has been argued in some quarters that if an Editor is in possession of information the sources of which he is not prepared to reveal, he is precluded from using it. This latter argument seems to the present writer absurd. True, an Editor should publish nothing for which he is not prepared to accept responsibility, but if he declines to name his sources of information he is so far from evading responsibility that he is assuming it when he might in some measure shift it on to those who informed him. The practice of using information which has been given in confidence does not make for less but for more Editorial responsibility.

But let us look into the matter more closely. The term confidential information has been very loosely used in the controversy over Mr. Maxse's refusal to satisfy the Marconi Committee. There is information which is in itself confidential. This, of course, no honorable Editor will make public, but it is often very useful, for it colours opinion. People in general are apt to conclude that newspaper opinion on any public matter is based simply on such information as it uses to back up the public expression of its views. The other day, however, the new President of the United States, in a speech to

journalists, said no more than the truth when he declared that the Press used but a small part of its information. Often it is what is known but cannot be said that determines a newspaper's opinion. Of course, when a paper has very great resources of its own, confidential information may be sometimes a hindrance as well as a help. Delane, the greatest of the Editors of the *Times*, shrank from receiving it as a rule, because he was nearly always sure to receive it, though perhaps not quite so soon or in such detail, from his paper's correspondents, without any stipulation of secrecy. Even he, however, was at times glad of it, and lesser men welcome it nearly always.

But there is another kind of information in regard to which there is no stipulation or reason against use but the source of which must not be disclosed. It was this that Mr. Maxse says he received and used. Suppose he had been so weak and so dishonourable as to give away the name of his informants. In future, who would have confided in him? The lay public has little idea whence some of the information it finds in the papers is derived. An Editor need not be a Delane to have the occasional confidence of very important public men. It is for him to judge how far he is justified in using them with or without indication that he has them from authoritative sources. The anonymity of his informants does but increase his responsibility. If use entails difficulties for the Editor, he cannot, in common decency or without irretrievable damage to all prospects of future confidences, disclose whence his information came. In this country, of course, important information is almost found to come from semi-official sources, and here we have no Party Cabinets to be discredited without much real damage to authority but a permanent body of officials. It would be doubly wrong in India for an Editor to disregard the principle set up by Mr. Maxse. At the same time the Editor of the *National Review* cannot be held up as a model. If he made use of allegations such as he put forward, it should have been only after an independent enquiry had yielded him better grounds for presuming their truth than he was able to produce before the Marconi Committee.

THE BOMBAY CHRONICLE.

The *Bombay Chronicle* after an unfortunate breakdown in its mechanical department, has made its appearance. The early issues are promising, and there is doubtless ample room for a daily more or less liberal in British politics and more or less expressive of Congress views on Indian

affairs. The co-operation of Indian capital and European workers on the editorial side is in many ways interesting. Technically, it must be admitted the new paper leaves something to be desired. Its size is convenient, and its printing very fairly good; but the make-up is still short of ideals which Sub-Editors cherish rather than expect to attain in India. The trick of continuing matter in unexpected places is not commendable. A narrow column and large type interfere with good captions to telegrams. In one or two cases also, printers' directions find their way into the paper. These things will doubtless improve, and the new journal gives evidence of a desire to be bright and alert. There are no noteworthy innovations in form and style. The leader page and telegram page face each other, as in most papers in this country, where the *Indian Daily News* and the *Bengalee* alone put telegrams on the first or outside page and where no journal has yet imitated the *London Globe* in using the two outside pages for telegrams and editorials respectively.

STUDY POLITICAL HISTORY.

"I should advise young journalists to study political history," says Sir W. R. Nicoll in the *British Weekly*. "Let them read the great and dreary biographies of dead politicians who were something in their day. Let them master the history of Parliaments. Whatever knowledge they acquire in this kind they will find an opportunity of using—often a very sudden opportunity. The political journalists of this country were put to a stringent test the other week when the Government was accidentally defeated. What was a leader-writer to do who had to pen his article within a few hours of the catastrophe? The master journalist would know immediately where to find precedents for such a defeat."

MR. SYDNEY BUXTON ON MODERN NEWSPAPERS.

The Right Hon. Sydney Buxton, M. P. (President of the Board of Trade), was the guest of the British International Association of Journalists at the annual dinner, held recently at the Trocadero Restaurant, London. In 1894 the Association was founded with the object of linking British journalists with the great organization of the Associations of the Press, in which is comprised 17,000 members, representative of twenty-four countries. Sir James Yoxall M. P., presided.

Mr. Sydney Buxton, replying for "The Guests," proposed by the chairman, said the profession of journalism had a beneficial influence on public life, public opinion, and on the Government

of the country. But it was a somewhat solemn thought that, while there was a certain amount of brains connected with it—(laughter) and a great deal of enterprise, after all the great and bottom basis of it was wood-pulp. (Laughter.) To sum it up, he might say that forests must fall that journalists might dine. (Laughter.) Remarkable changes had taken place in journalism, because the public demanded shorter leaders and more news, also more sensational headings. In these days of motor cars the public expected excitement, and something in the nature of sensations. He was not sure whether it was the newspapers that made the sensations, or the sensations that made the newspapers. (Laughter.) They played into each other's hands, and were in league more or less against the public.

The decrease of anonymity was another remarkable feature in journalism. It had its advantages, and also its disadvantages. There was more descriptive writing of a very interesting character, but perhaps rather more personal than it used to be, and occasionally he was not sure whether descriptive writing was not carried to excess. Instead of reports of speeches in politics, they had now descriptive accounts. From a House of Commons' point of view, he wished that journalists would never report long speeches, and would only report the short ones. (Laughter.) Then they would get what was desired—get rid of speakers who used fifty words where one would do.

Undoubtedly the Press to day had an influence far greater than it ever before enjoyed. He did not think it had a great influence on party opinion in politics but certainly it had in times of crisis, national or party, and in times of international strife. In England and he believed abroad, they had been impressed with the commendable self-restraint that the British Press had shown during the troublesome times they had been lately experiencing. It was the greatest compliment that could be paid to England, in which the Press shared, that the great nations thought the atmosphere of London would be more calm, impartial, and fair for the peace negotiations than that of any other capital in the world. (Cheers.) He alluded to the great improvement in the Press from a literary point of view, and said it was of immense advantage to the reader, the writer, and generally, to the literary standard. (Cheers.)

PARLIAMENT'S EDITOR-IN-CHIEF.

Sir James Dods Shaw, who is one of the new knights, has for many years been one of the best.

Current Events.

BY RAJDUARI.

TURCO-BALKAN POLITICS.

As we write there is a lull in the politics of the Near East. No doubt the Greeks have won the single brilliant victory of the War. Iannina has fallen and is now occupied by the Greeks. Scutari is still in a state of siege, while Adrianople has yet held its own against the Bulgarians. The besieged force immured there is on its last legs. Desertions from the camp are taking place. But still the fortress seems to be well defended which speaks volumes for Turkish endurance and patience in the midst of the direst difficulties. Of late there have been skirmishes on the Tchatalja lines. Both belligerents have been claiming victory. So that at the best the military condition all round Adrianople may be said to be of a unique character. The tension between Bulgaria and Roumania seems to have been somewhat mitigated. Both have now left the subject of the "reward," which Roumania should get as the price of her neutrality during the course of last year's war, to the Great Powers. On the other hand the Servians do not seem to have been in good luck. If at all, they have suffered a serious drawback. Neither the Montenegrins have improved their position. Of course, the Ministry of the *coup d'etat* has been now obliged to confess its inability to retain Adrianople. It has been convinced that if peace is to be obtained Adrianople must be ceded. The sublime Porte invoked the aid of Russia to intercede with the Powers to bring peace. Turkey is exhausted and is on her last legs in Europe. So are the Balkan Allies exhausted, though they are every way stronger than they were twelve months ago. But these minor European principalities have been hard hit financially. They are all feeling the pinch. The flower of their respective armies have been terribly mowed down. The cost of the war has been most burdensome. Agriculture has necessarily been retarded. The peasantry is far from prosperous. There may, perchance, be a famine later on. Altogether the social and economic condition of all the Balkan States is out of gear. Want of funds is their greatest difficulty at present and it is un-

likely that the great lending Powers will soon come to their aid; at any rate, not until peace has been established on a stable footing. Turkey, too, badly wants money. But in her case there are better chances of obtaining the needed funds, thanks to England and Germany who are her best friends. But for the time all hangs on the eventual settlement of the terms of peace. The great block in the way now is not Adrianople so much as the heavy indemnity which the Balkan Allies demand. The peace ambassadors view askance at the demand and until the Allies have waived this unreasonable claim, there seems to be little chance of immediate peace. So that the situation as we write is one of suspended animation. There is a lull of a nebulous character. War to the knife seems now out of the question. So that the very Nemesis of necessity must bring about an end to the present dismal tension. It is a most extraordinary situation which has been created.

THE ASSASSINATION OF THE KING OF THE HELLENES.

To add to the queeriness of it there is the assassination, by a so-called Socialist madcap, of the King of the Hellenes. He was shot while taking his customary constitutional in the streets of Athens! It is a horrible tragedy but Europe is now reconciled to political assassinations, and renegades are to be counted with as part of the ordinary political structure of all States. They are an element to be reckoned with. But it is to be devoutly hoped a fortnight or three weeks hence the present seeming pessimistic condition of Balkan politics may be replaced by one of hope and honourable peace all round.

THE CONTINENTAL POWERS.

Meanwhile a survey may be taken of the past few weeks of Continental politics. There is certainly Jingoism in France. Nationalism which is synonymous with Jingoism is in the ascendant. The spirit of *revanche* is taking hold fast of the excited population. Germany, a continental island, with menacing frontiers on her east and west, is alarmed. She is determined in her own self-defence, as she says, with France on one side, and her ally, the Russian, on the other, to increase her force so as to be ready for emergency. She has resolved to increase that strength by a lakh of men and more, so that in two years' time the force on the war footing will be 8 lakhs. France, not to be left behind in this race of armaments, has replied by getting 25 millions sanctioned by the Chamber of Deputies to mobilise the army. And as she cannot

command an increase directly she has resolved that the service of soldiers shall be for three years instead of two. In the peculiar condition of her population she cannot at once add to her force as Germany. The proportion is 67 of Germany to 38 of France. Between the two Powers fully £75 millions are to be spent which is indeed most deplorable, seeing that it signifies so much capital locked up in a most unproductive investment. Industrialism, which is so productive, is bound to suffer. Thus from the economic point of view both will be greatly disadvantaged. Germany dreads a Russian attack and her efforts are more concentrated towards fortifying every way her eastern than western frontiers. How long will this chauvinism on the part of France last cannot be guessed. France thinks Germany is determined to lay her low; for, with a stronger France the danger of Germany from Russia is greater. Germany, on the other hand, feels that unless she is prepared to meet her two powerful neighbours on each side, she may be weakened. The balance of power may be destroyed and with it the destruction of German hegemony on continental Europe. The situation is critical and not without its dangers. When the fat may be on the fire cannot be forecast. The most insignificant incident may be pounced upon to kindle the torch and set ablaze all Europe. No doubt both countries fully understand the dangers of the situation and the mad folly of cutting each other's throats. Ministries may repress all warlike spirit. But when that spirit is at the boiling point neither Sovereigns nor Ministers can withstand it. There lurks the greatest danger. Meanwhile Mon. Poincaré's presidentship seems to have begun well. The French are delighted that the popular sentiment as to militarism has been so well gratified. Again, Mon. Delcassé has been appointed Ambassador to Russia which is a great strategical move the significance of which is well understood in the various chancelleries of the continent. Speculation is indulged in as to what may be the attitude of Great Britain. No ghost is required to say it can be one of absolute neutrality only. It is no business of England, because there is an *entente cordiale* with France and Russia, that she should take any active part in the continental quarrel, whenever it should culminate in war. Rightly has the *Manchester Guardian* remarked that the Balance of Power theory has no interest for England. Says our contemporary: 'The very worst disservice that we can render to

France is to encourage her in hopes, which will not be realised, that she can count on active English support, in her quarrels with Germany, whether just or unjust. We shall have quite as much to manage in defending our own proper interests without concurring ourselves with the nervous maladies of the European equilibrium. * * Our influence in Europe for good wholly depends on our detachments from both the contending parties. The greatest service that our Foreign Office can render to Europe is to reconcile France and Germany: that done, the course of European history seems clear for a generation ahead." This is sound politics and extremely statesmanslike. The world will rejoice to see England once more taking her position as an impartial friend of both and doing her level best to bring about the desired conciliation.

While this is the situation as far as France, Germany and Russia are concerned, we should not lose sight of the fact of another volcano which threatened to devour Europe. The Austrian and Russian mobilisation, arising from the unexpected success of the Slavs of the Balkan States was a great menace a fortnight ago. Happily for the present the warlike spirit has been allayed and there is a better understanding between the two powers. So long as the aged Emperor, with his unrivalled experience of foreign politics, sits on the throne of Austria, the chances of a collision between it and Russia are remote though sometimes, as was recently the case, matters may assume an exceedingly threatening aspect.

At the same time there is much to be apprehended in the domestic quarrels of the Dual monarchy. Austria and Hungary seem each to entertain a different foreign policy which comes into serious conflict. Hungary questions the right of Austrian Ministers to make pronouncement of a foreign policy while the Austro-Hungarian Foreign Office has not the approval. The partisan organs scream aloud and raise mischievous scare. Interpellations take place in the Reichstag leading to heated discussions of a most dangerous character; and even resolutions are moved whose plain significance cannot be misinterpreted. The recent angry debates in the Austrian parliament and the mutual angry recriminations in the organs of the Foreign Office and that of the ministers themselves show which way the wind is blowing. While we are thankful that affairs have not taken the serious turn apprehended, we cannot disguise from ourselves the possibility of a general European war

at any moment. The dogs of war everywhere are aroused, and the greatest vigilance, circumspection and caution will be essential to restrain them from doing anything more serious than this wild yelping.

The economic situation meanwhile is also far from satisfactory. Interest and discount rates are higher. Capital, loanable capital, is shy and refuses to unstring itself. Everything is reserved for the present for the war chest in order to meet the dread contingency. It is no exaggeration to say that Europe is sitting now on a seething volcano. Whether the volcano will eventually burst or die off in rumblings is on the knees of the gods. Heaven forbid that we should have a European conflagration.

BRITISH POLITICS.

After a lull in British politics, Parliament has reopened. There is nothing of any serious importance to take note of. The usual Party politics are taking their course, though it seems that the Unionists are still a house divided among themselves. Mr. Bonar Law finds himself that he cannot lead. There is a triangular schism in connexion with the legacy which Mr. Joseph Chamberlain has bequeathed to the Unionists. The Tariff reform is dwindling in importance because no concerted action of a vigorous character is possible. If at all a recent by-election was successful for the free-fooders of the party. The Opposition is in a globular condition which bodes no good. And so long as that condition prevails Mr. Asquith has no fear of being displaced. If at all the Navy still engages popular attention. The Canadian dreadnoughts problem is vexing both Canadians and British so far as the maintenance question is concerned. Meanwhile Lord Roberts is struggling hard in his hopeless campaign to raise a new British army by means of conscription. One net result, however, of this dual controversy in and out of Parliament is the raising of the ranks to the position of commissioned officers. There is such a dearth of officers in the Navy and the Army that it has been resolved to commission a large number of the ranks of each branch of the Service. Conscription is yet no nearer than when the gallant veteran of Kandahar fame commenced his campaign. The country is not ripe for it and so long as it is not ripe compulsory service with the colours is remote. But Mr. Asquith has wisely reappointed or reconstructed his Imperial Council of Defence on which Mr. Balfour has a

seat which will seriously consider all the recent proposals for strengthening the Army and the Navy which have been made by a variety of persons. It is to be hoped that its deliberations may lead to practical suggestions which may satisfy the cry. Trade, however, is still moving forward and the Chancellor of the Exchequer will in all probability have some fresh but agreeable fiscal surprises for the people at the coming budget. And we shall have also something more definite on educational reform from Lord Haldane.

THE EAST.

Persia continues to be the theme of denunciation of the Foreign policy of Sir Edward Grey by the pro-Persians. He has not been sufficiently heckled in the House but it may be taken for granted that he shall have to submit to a disagreeable half-hour later on when a full dress debate comes on, as it must under any circumstances. As things go the Swedish gendarmerie is alleged to be inefficient. Its abolition is talked of. Another corps as a substitute may be essential but its element may be as uncertain. There has been a strong rumour of the deposed Shah's re-entry into the Capital, but this has been set at rest by the pronounced declaration of Sir Edward Grey that there is no chance of that wretched ex-King again stalking the Persian stage. There is to be a further dole from the British and Russian treasury and a larger loan later on. But all is indefinite and covered up in a kind of nebulousity. Indeed the Persian problem during the month has attracted the least attention and seems to have receded a while in the shade.

China is at loggerheads with Russia on the Mongolian question. The northern Colossus is bent on the insistence of the independence and integrity of that Tartar Kingdom, while the Celestials are equally bent upon giving the Russian a *non-possumus*. Evidently Russia fancies that the present is the right psychological hour for capturing Mongolia, seeing how the Chinese are in a mess of their own. On the other hand the Six Power Loan has made no progress, while Yuan-shi-kai is badly in want of money. Another hitch has come at the last moment. France has taken objections to the composition of the Committee of Control. And it is openly urged that Russia is behind her in order to make it hot for China. America, on the other hand, has openly

Heredity. (The People's Book Series). By J. A. S. Watson, B.Sc., F.R.S.E.: T. C., and E. C. Jack, London.

This little book gives us in a short compass a clear exposition of the knotty problems of Heredity in their most modern aspect in the simplest and easiest way. While, on the one hand, it is an interesting and fascinating reading to the layman who wants only an introduction to the subject in so far as it expounds the general principles of Heredity in a clear manner, it is, on the other hand, a valuable study to the student of science as it discusses also the controversial problems bearing on the subject in a perfectly impartial spirit. There are chapters on the thorny question of the inheritance of acquired characters, the statistical study of Heredity, Mendelism, Eugenics and etc. The reader is first taken through all the discussion that has raged over each problem for centuries, and with the *pros* and *cons* given him he is placed in a position to judge which theory is tenable. Dealing with the inheritance of mutilation, Dr. Brown Sequard's experiments on Guinea pigs are clearly described, and then, the author goes on to show the falsity of his assumptions and the inconclusiveness of his results. Dr. Watson is inclined to the view that many of the supposed cases of the inheritance of modifications are mere coincidences. We should heartily recommend this book to every reader.

Ways to Perfect Health. By I. S. Cooper, Published by the Theosophist Office, Adyar, Madras.

This is a valuable book which tells us how health and happiness can be attained and preserved. The author points out how an ideal body should possess three qualifications—how it should be strong, sensitive, and obedient. He teaches us how a vegetarian diet is the proper, rational, and ethical diet. He tells us when and how to eat. His indictment against indulgence in alcohol is as convincing as it is eloquent. The most valuable portion of the book is the portion dealing with the influence of the mind on the body. He asks what attitudes of the mind conduce to physical health. He answers: "Be joyous; be optimistic; be positive; be calm; be wholesome; be loving." He says: "Your minds are serene and joyous, hopeful and loving, strong and pure; we may be sure that we are well on the way to perfect health and happiness, and that old imperfections due to past mistakes will fade away like the filmy mists of morning before the radiant orb of day."

Spiritual Science. By Sir William Earnshaw Cooper, C.I.E., London. L. N. Fowler & Co.

We welcome with much pleasure this latest production, an able and luminous account of the phenomena and doctrines of Spiritualism, from the pen of this eminent author, and we heartily recommend it to all who take an interest in matters relating to the unknown world. We need hardly dwell upon the merits of his writings, for, his able works on Socialism and Agriculture have met with universal approbation. William Le Quex, the famous writer on fiction has given a brief Introduction to the book, and he says that our author "has endeavoured to put forward hard and indisputable facts so clearly that they may be rightly and easily understood by all, thus opening up an entirely new vista in our modern life." The author confesses he has no scientific preparation for tackling the subject, but thinks that this defect would only help him in the investigation as it would keep out prejudices. This may be deemed a curious claim to make, as scientific vision is not always distorted, and is not fraught with any inherent disability for impartial observations. Every fresh advance of science, says the author, calls for more and more of reasoned belief, and the scientific world of to day is forced to admit that there is some mighty, unseen Power (spirit) lying at the back of the material world. The immortality of the soul is assumed on the ground that it is the basic principle of the Christian and other faiths. Communication with the departed spirits (spirits with superphysical bodies) is also stated to be possible by quotations from the Bible, and by the historical records of other nations.

Spiritual Science is gradually stimulating the curiosity of the West, and scholars are coming to admit truths which were long current in Indian thought. What sceptics long attributed to hallucinations and disordered stomach bids fair with the progress of age to take its place among the foremost of the sciences. Contemporary thought is directed to a study of it, and men of all ranks, professions, and countries are endeavouring to probe into the mysteries of spiritual knowledge. It is very gratifying to see that a writer of veracity, stubborn will, and firm conviction like Mr Cooper, has given us the benefit of his researches in this department of knowledge; and we feel sure that any one reading through this book with an unprejudiced mind, will feel constrained, like Mr. Le Quex, to exclaim with Shakespeare, "There are more things in Heaven and Earth, Horatio, than are dreamt of in our Philosophy."

Transformation of Sikhism. *By Dr. G. C. Arang, Advocate, Chief Court, Punjab.*

This book traces at considerable length the origin and evolution of Sikhism. The author's views regarding the unprogressiveness of Hinduism during the Islamic period are not convincing but his exposition of Sikhism is full and sympathetic. Nanak's ideal was one of harmonising the highest conceptions of Hinduism and the highest conceptions of Islam. But it was undoubtedly due to an impulse from within the Hindu society itself. Nanak's chief doctrine was the Unity of the Supreme Being. He opposed idol worship and had an utter disregard for mere form. How the spirit of higher Hinduism animates Sikhism can be well seen from the following passage in the book: "The fourth and the last special feature of Sikhism is the great emphasis laid in its teaching on *Narr*. This means the constant repetition of any of the names of God, and curious as it may seem, considering that Sikhism does not recognise divine incarnation, the favourite name of God in the Granth, is *Rama*."

Speeches of Lord Hardinge *Messrs. Ganesh & Co, Publishers, Madras. Price Rs. 2.*

This is a complete collection of the speeches made by His Excellency Lord Hardinge ever since his appointment to the Viceroyalty of India up to the present date. These speeches cover over five hundred pages and form a lucid exposition of the spirit and aims of Lord Hardinge. In bringing out this volume the publishers are convinced that they are supplying the public with a memorable record well worth treasuring and trust that it will result in a rich harvest of peace and good will throughout the land.

Insect Pests of the Lesser Antilles. *By H. A. Ballou, M. Sc. (Imperial Department of Agriculture, West Indies, Bridgetown, Barbados. Price 1s. 3d.)*

This hand-book gives in plain and simple language a brief general account of the present state of knowledge of the principal insect and mite pests of the crops grown in the Lesser Antilles; also of the pests attacking man and domestic animals, as well as those of the household. The large extent to which illustrations have been employed will add greatly to the usefulness of the book, particularly from the popular point of view.

A work of the kind is a great desideratum in this country and we would commend the advisability of such an undertaking to our experts in Agricultural department.

A Short History of Logic *By R. Adamson LL.D., edited by W. R. Sooley, Litt., D. LL.D.: William Blackwood and Sons: Edin. and London.*

This is a reprint from the *Encyclopædia Britannica* with the important passages that had been struck out being restored to their proper places. The book supplies a real want. A history of logical theory, with or without critical comments, is always a valuable book of reference for the student of Logic. And when the survey is critical, and the critical comments are furnished by a writer of high philosophic reputation, the book acquires an exceptionally high value as the student is inspired with the hope that the criticisms will all be fair and accurate. The name of the late Dr. Adamson is widely known in the philosophic world, and is a guarantee for accuracy of exposition and impartiality of criticism. His massive volumes on the development of Modern and Greek Philosophies are standing monuments of a high order of critical acumen, a great depth of philosophic learning, and a remarkable exactitude in the presentation of material. His style is dignified, forcible and terse, though some may complain it is difficult for the ordinary reader.

Dr. Sooley acknowledges in the Preface that his own work as editor has consisted merely in selecting the material and seeing it through the press, in supplying omitted references, correcting slips of the pen or the press, breaking up unwieldy paragraphs and simplifying punctuation. Even by the mere act of reprinting the author's article in this handy form, inserting in their respective contexts those very important passages which had been struck out by the unphilosophical hand of the editor of the *Encyclopædia*, and thus saving it from being consigned to eternal oblivion as the article was not reprinted in the eleventh edition, Dr. Sooley has placed the whole Logic world under a deep debt of gratitude.

Gray's Elegy Written in a Country Churchyard. *Edited by K. C. Roy Chowdhury M.A. Star Press, Cuttack. 8 as.*

Mr. Chowdhury has produced a fine edition of Gray's *Elegy Written in a Country Churchyard* which must be of great use to Indian students. The notes are adequate for the purposes of Indian classes, and the introduction is of a fairly good quality. There might have however been an attempt at the writing of an introduction by the editor himself without filling up a number of pages by extracts of criticism.

Introduction to Psychology. By Robert M. Yerkes: George Bell & Sons, London.

There are some novel features about this book. What in other books would constitute a Preface appears here as part of the first chapter. The author does not choose to call it a Preface, because, as he says, "it is intended to be read." Systematic introspection is what seems to be the chief lesson which our author desires to impart to his readers. Every Chapter opens with a "text," but the aim of the text is not, as one would suppose, to indicate the main argument of the Chapter, but to keep the reader in mind of the fact that self-observation is absolutely necessary if he wishes to become a good psychologist, "to emphasize the importance of introspection." But this is done in most cases in relation to the subject-matter of the chapter at the head of which the text appears. Every chapter ends also with a "class-exercise" the object of which is to train the students in the introspection of the conscious elements dealt with in the Chapter itself. As a guidance for the beginner, certain rules of introspection are given, as formulated in Prof. Titchener's "Outline of Psychology." Our author thinks that in a treatise on Psychology there ought to be no admixture of alien discussions. Hence, he omits the usual account of the Nervous System. He fully recognises, however, the importance of physiological psychology. By an easy introductory discussion, the student is led to a provisional definition of Psychology which recounts six headings which form the ground-plan of the whole treatise. Under the title "Affective Complexes," our author treats of four classes of phenomena, viz, sense-feelings, emotions, sentiments, and volitions.

The Speedy Hand in Shorthand. By Mr. P. G. Subramania Iyer, B. A. Editor, the Indian Shorthand Journal, Mayavaram. (Price Re. 1.)

Many persons are unable to achieve anything like high speed even after learning to write shorthand properly, because they lack the necessary facility of hand movement. Others there are who accomplish reporting, but do so at such great expense of energy that it is practically impossible for them to continue as reporters. The publication before us aims at supplying remedies for these two conditions by illustrating by means of photographs the correct position of the fingers, wrist and forearm as adopted by experts in rapid reporting work with facsimile notes of various styles and key.

Diary of the Month, Feb—March. 1913.

February 22. The Public Service Commission opened the enquiry at Delhi this morning with the examination of the Hon'ble Mr. D. O. Macpherson, Member, Board of Revenue, Bengal. All the members of the Commission were present except Sir Valentine Chirol and Mr. Gokhale.

February 23. A very successful Public Meeting was held at Bombay this evening with Sir Balachandra Krishna, Kt., in the chair when the members of the Hindu University Deputation explained the aims and objects of the scheme. H. H. the Aga Khan gave the deputation a hearty welcome in a felicitous speech.

February 24. Dr. J. C. Bose delivered the second of his University Lectures at Lahore to-night on "Polarisation of Electric Rays" when Dr. Ewing, Vice-Chancellor of the Punjab University presided.

February 25. A meeting of the Imperial Legislative Council was held at Delhi this morning, Sir Guy Fleetwood Wilson presiding.

February 26. The Annual Meeting of the Bombay Chamber of Commerce was held this afternoon, the Hon'ble Sir Charles Armstrong presiding.

February 27. The Seventh All-India Sub-Assistant Surgeons' Conference opened to-day in the Town Hall, Amritsar. Colonel Bamber, I. M. S. Inspector-General, Civil Hospital, Punjab presided.

February 28. At the Silver Jubilee celebration of the Maharajah of Jhind at Sangrur, Sir Louis Dane made a speech in Urdu, and presented to His Highness the Sanad conferring upon him and his descendants the hereditary title of Maharajah.

March 1. The Hon'ble Sir Guy Fleetwood Wilson, the Financial Member introduced the Financial Statement for 1913-14 in the Imperial Legislative Council to-day.

March 2. This afternoon the officers of the Criminal Investigation Department discovered a large number of highly seditious leaflets in Bengali, posted in prominent places in most of the public squares in Calcutta. The leaflets incited Bengalis to throw off the yoke of British Rule and to fight for independence and self-government.

March 3. At the Chief's Conference at Delhi several notable feudatory princes were gathered to discuss the needs of education for Rajkumars. His Excellency the Viceroy delivered an impressive speech.

March 4. After a heated and lengthy discussion in the Imperial Legislative Council to-day the Hon'ble Sir Reginald Craddock's "The Conspiracy Bill" was referred to a select committee.

March 5. H. E. the Governor, at the Annual Presentation of Prizes at the Bombay Victoria Jubilee Technical Institute to-night strongly advocated manual training in all schools.

March 6. A severe shock of earthquake was experienced at Rangoon at midday, the direction being from North to South and lasting from five to six minutes.

March 7. The Public Service Commission resumed its sittings at the Secretariat, Bombay, this morning. Messrs. Gokhale and Justice Abdur Rahim were absent.

March 8. An interesting lecture was given before the Indian Research Society in Calcutta to-day when Rai Sarat Chandra Das Bihadur C. I. E., gave an outline of his paper on the "Religious History of Tibet."

March 9. The Bank of Burma case was to-day taken up before Mr. Justice Twomey and a jury at the Special Sessions of the Chief Court, Rangoon.

March 10. In replying to the debate on the Address in the House of Lords, Lord Crewe defended the methods of the Public Service Commission's enquiry against the attack of the London papers.

March 11. The new Guzerat Railway from Nadiad to Kapadvanj was formally opened to-day by Lady Procter who drove the last key. At Kapadvanj the opening ceremony took place when an address was presented to Sir Henry Procter by the citizens of the town.

March 12. At the meeting held this evening at the Corporation Hall, Bombay, under the Presidency of Sir Basil Scott, the Chief Justice, it was resolved that the Commercial College to be established at Bombay be named after Lord Sydenham. A committee was accordingly formed to give effect to the memorial.

March 13. A meeting of the Burma Legislative Council was held this evening, the Hon'ble Mr. W. F. Rice, Chief Secretary, presiding in the absence of H. H. the Lieutenant-Governor owing to illness. The Financial Statement for 1913-14, was presented.

March 14. Nawab Sir Salimulla of Dacca has to-day addressed a pathetic letter to the Secretary of the All-India Muslim League, Lucknow, calling upon the leaders of his community to be more cautious in their proceedings as the "star of Islam is on the wane."

March 15. The Annual Convocation of the Calcutta University was held this afternoon, H. E. Lord Carmichael presiding in the absence of the Chancellor, the Viceroy, whose telegram of sympathy and regret was read by the Vice-Chancellor.

March 16. In the House of Commons Mr Harold Baker replying to Sir John Rees said that the Nicholson Report has not yet been presented to the Government of India and that he was unable to say whether or not recommendations for reducing the British Garrison in India has been made.

March 17. Nearly all the Non-official members of the Viceroy's Legislative Council assembled at the Viceroyal Lodge, Delhi, this morning, to congratulate His Excellency on his complete recovery. Lord Hardinge responded in feeling terms.

March 18. There was a very heated discussion in the Imperial Council to-day over the Indian Companies and Conspiracy Bills when the Hon'ble Sir Guy Fleetwood Wilson was in the chair.

March 19. Mr. Harold Baker replying to Sir John Rolleston said, in the House of Commons to-day, that the Imperial Government did not consider it desirable to narrow the area of choice by the exclusion of ex-Indian officials from the currency commission.

March 20 To-night the Non-official Members of the Imperial Legislative Council gave a very successful dinner party at Metcalfe House, Delhi to all the Members of Council and a few other guests. It was styled *Le diner du Conseil Imperial, Entente Cordiale*. The Hon'ble Nawab Syed Mahomed acted as President, and the Hon'ble Mr. A. K. Ghurani as Secretary. The function was unique of its kind, and it has been decided to hold it annually.

TOPICS FROM PERIODICALS.

India and the War.

His Highness the Aga Khan writes a notable article in a recent issue of the *Times of India*. Ever since the outbreak of the Balkan War, coming as it did shortly after the Tripoli War, the practical absorption of Morocco by France, and the possibility that Persia might be gradually brought under European protection, the position and the sentiments of the Moslems of India have, with ever increasing rapidity, become extraordinarily difficult, sad and unfortunate. "What can we do to help the Mussalmans of Turkey?" asks His Highness. The first and foremost duty of every Mussalman is to prevent as far as possible suffering and pain amongst the hundreds and thousands who have been rendered homeless and helpless by the war.

It would indeed be a terrible thing for the Mussalmans of India, if, through any want of effort on their part, thousands of their brethren in Turkey died. On this point no Mussalman can have any doubt or hesitation: his duty is clear. He must send money—as much as he can—for the relief of the suffering and the wounded.

Now we come to the second point, namely, what can the Mussalmans of India do for the re-organization of Turkey, as a great and independent power, after the present war is over? First of all Turkey requires, and must require, a large loan and nothing would show the sincerity of the Mussalmans of India in the interest of Turkey more than the advancement of four or five million pounds to Turkey. The Mussalmans of India are not rich enough and are not in the position to spare the money. Every penny that Turkey receives she must receive in a way that will assure her life in the future. His Highness suggests that Turkey should be enabled to get a credit. She should borrow for five years either at five per cent. issued at par or a 75 repayable at 100.

Such a loan could be safely subscribed to and safely taken by the Mussalmans of India and while undoubtedly it would mean sacrifice, for if the same capital were embarked in trade, a greater return would be secured, yet the sacrifice would not be of such a nature as to ruin the millions of India without doing very much for Turkey. The credit of Turkey, especially if peace is soon concluded, is sufficient and there is no danger whatever as to the repayment of the capital in five years.

But now comes a still more important question, namely, What is to be the position of Turkey after peace? The Aga Khan answers the question in the following manner:—

Whatever happens, whatever the result of the last stages of this war, Turkey must in the future be an Asiatic Power; she must concentrate on Asia. Then comes the greatest of her problems, a problem of life and death to her—whether any Mussalman State is to remain or not. Turkey as an Asiatic Power can live and thrive only if she has the good will, friendship and the support of England. England is the only country which has everything to gain and nothing to lose by a strong Turkey in Asia. As it is, the route to India has practically fallen all along the Mediterranean into the hands of foreign Powers, and should Asiatic Turkey, Syria, Mesopotamia and Anatolia become German, French, and Russian, it would indeed be a most serious position for England. Apart from any question of sentiment it is to the interests of England that Turkey in Asia should become strong and prosperous.

When the war is over, efforts no less sustained will be demanded to help Turkey on her path as a great Asiatic Power.

What an opportunity lies before the Moslems of India here! By our present sacrifices we can establish an influence with the Turkish Government which will give weight to our sentiments and representations at Constantinople. In this way we can act as the cement which will unite these two Empires into an irresistible whole, preserving at once to Turkey the opportunity of working out her destiny in Asia, safeguarding the road to India and returning to the days of the Great Elchi and Bencenseld. If that be the outcome of this unhappy war, then we shall find full compensation for the loss of Tripoli and Macedonia in the assured future of a great Turkey in Asia, firmly united with England, and thus both securing her own destiny and averting from the Empire the danger of either a fresh menace or of fresh responsibilities at the very gates of India."

India and Imperial Defence

Colonel Grey in the February number of the *United Service Magazine*, makes an interesting contribution on the text of India's share in Imperial Defence. Is India to stand apart and not heed or be allowed to heed the new calls upon the patriotism of His Majesty's subjects?

India has a great deal to do by way of guarding the enormous stretch of land. But what great loss is involved in the starving of Indian activity along the naval line! Listen to what Conan Doyle has to say about the fate of a nation that does not guard her shores:—

The world is given to the hardy and to the self-denying, whilst he who would escape the duties of manhood will soon be stripped of the pride, the wealth, and the power, which are the prizes that manhood brings.

India's share in bearing the burden of naval defence is one of the problems that are bound to claim special notice:—

Her contribution to naval defence, and the manner of it, are matters for future consideration if Britain accepts national military service, and thus sets free her naval strength to guard the Empire on all the oceans. If she does not, then nothing naval that India could do is worth considering.

older at seventeen or eighteen, know the world more thoroughly, have had a broader experience in life's troubles and sorrows, are more capable of appreciating its pleasures and joys than others in the twenties. I think she should realize fully what the marriage vows mean, and the duties and obligations she assumes as a wife.

Many women have married quite young and have been exceedingly happy. After all the best age is when you are sure you have met the right man—the one man in all the world for you.

The industrious learner interrogates his correspondent on the question of courtship as an institution and the dangers to which it may expose women. The American correspondent laying aside all reserve and conventionality, analyses the institution with rare sincerity and freedom:—

To dreamy idealists who ask for a wholesale importation of Western ideals into India, her answer may well give pause:—

Familiarity acts directly on the body rousing emotions and passions that should not be aroused and played upon, that it awakens and stimulates feelings, instincts and desires that should not be, save in the marriage estate.

Given a young man of respectability and true manliness, you may be sure the institution is not likely to be brought into disrepute but of such human excellencies, how small is the share in this world!

They treat you as they would with their sisters, wives, and sweethearts treated by other men.

That courtship is a delicate process and may make a girl's ruin by lack of self-control or manly reserve is strongly hinted in this analysis of its dangers:—

There is a great danger in the physical proximity; in the demonstration of affections and warm embraces which a lover often-times bestows so lavishly upon his affianced when alone, for in a moment of excitement he may commit an excess that will destroy the self respect and purity of the girl, who confided so entirely, so unreservedly in his honor until she stood before him a humiliated and injured woman.

The saving counsel with which the genial and sympathetic lady concludes her survey of the problems presented to her for free and honest elucidation is conveyed in the following:—

In the first place I am old-fashioned enough to believe that home is the place for a woman; that woman needs the home and the home needs the woman. I also believe that if a girl really feels attracted towards some particular man by qualities that belong to the man himself, by his personality and not by his wealth, his social standing or things of that nature that she is justifiable in making herself as irresistibly charming and attractive, to that particular man as possible, provided that she practices no deception upon him.

DEEN

The Religious element in Indian Arts.

Among a number of suggestive and useful articles in the March number of the *Modern Review* is a thoughtful one by Mr. R. Mukherji devoted to an analysis of the religious element in the crafts and industries of India. That Indian art should be inspired by religion is no surprise in a land where all life is viewed as a sacrament and where the philosophy of idealism colours the thoughts of men so much. The idealistic Hindu looks upon art and industry as aspects of divinity; from Visvakarma the artist receives his gifts and to that beneficent deity is his homage paid. Sanskrit literature is replete with invocations to the patron deity of artisans, for artistic inspiration.

The divine basis of the artisan's creed is thus set forth:—

Art thus becomes the interpretation of the Absolute or Love, not an abstraction but a person, God, and God aids the artisan in the revelation of His beauty.

A workman has to be wary and keep out of work that he cannot do well or adorn, for to the bungler or the defacer of art there are the terrors of Hell. Not infrequently is excellence in this direction an asset that comes from past births. The lotus is a symbol of life in Hindu thoughts; hence the popularity of the domestic utensil—the *lota* which enshines the popularity of the sacred lotus. If the Mahomedans have a partiality for the *lota*, it is for this reason:—

With the Mahomedans the *lota* has been given a spout because the Koran ordains that a man shall perform his ablutions in running water, and the water when poured out of the vessel is considered to be running water.

The Hindu artist has moments of inspiration and it is when he has this luminous spiritual insight, that he weaves shapes of surpassing loveliness and beauty.

The author ascribes decadence in art to the following cause:—

When religious life becomes dull, a decorative and high art becomes a mere reproduction of conventional forms.

Mythology and temple-worship have again contributed in no small measure to the evolution of Hindu art:—

The message of the author on this interesting problem is summed up thus:—

Thus the arts and crafts of the Hindu are essentially idealistic and religious. The arts and crafts of India are applied to the ends of religion and mythology. Religion has not only been the motive force and inspiration to the Hindu artist and craftsman, but ceremonial worship has also its influence on art.

Constitutional Government in Japan.

The *Japan Magazine* hailing from Little Japan and serving as a mirror of things Japanese rightly gives the place of note to an article from the pen of count Okuma. Speculation has been life among political thinkers and gloomy critics that the constitutional government of Japan, being not broad-based on people's will and tuning helplessly on the supreme will of the Emperor, may in process of time stiffen into a despotism and hinder the efficiency of the Japanese as a nation. This, however, is an ill-grounded fear: for is the Government not adjusting itself to the expanding ideals of the kingdom?

The promotion of equal rights, the weakening of oligarchical tendencies of Government, the influence of public opinion, all these aspects of a living nation are showing more and more development in Japan. And the future is fraught with hope for even a more rapid rate of progress than in the past.

The traces of feudalism that still linger in the Japanese policy, the dread of the growing power of the militarists in Japan, the threatened march of Socialism and labour campaign, may whisper some caution and make one nervous about the future of political progress in Japan.

The power of the Demos is mighty.

In fact the opportunity for the people to participate in the Government is so universally open, that should we be afflicted with a suffragette propaganda, there would be some possibility of their getting the upper hand. If our authorities would but exercise themselves more actively in the reformation of vices I believe there is the brightest future before constitutional government in Japan.

All anxiety regarding the progress of Japan should be at an end when it is remembered how powerful is the hold of the Emperor on the people and how devoted and reverential the people are towards their Emperor. Their absolute surrender into the hands of their monarch is vividly described in the following:—

We detect argument and squabble, and trust to the Throne, the centre of all authority. The sacred character of the Imperial person yields a purifying influence over the restless multitude, calming its irritation and calling for its best side. In the ultimate outcome, if any serious trouble should occur, the people would not trust wholly to a mere constitution, but to the Emperor of whose will all laws, including the constitution, are an expression. There is nothing Japan cannot do when the sovereign sees fit to intervene. This gives the people ample confidence and smooths the way over many a difficulty. This personal magnetism of the Emperor over the nation, to which all activity, all opinion and enterprise is subject, places Japan in a position of advantage over all other countries.

The French and Eastern Culture.

The January number of the *Rajput Herald* has an interesting paper on the influence of Eastern Culture in France. The writer begins with an expression of admiration for the great antiquity of oriental civilization and culture. Then follows a comparison between the English and French traits. The English are essentially businessmen: but France is the palladium of art and literature. England and India have been intimately connected with each other these many decades and yet England knows little of the heart of India.

Had there been a French occupation of India, Paris would have become a centre of Eastern art. The man in the street in France, being of a less matter-of-fact turn of mind than in England, is far more interested in literature and art. He will enjoy long essays in his morning paper that would appear devoid of all interest to the Englishman of corresponding class. And this seems as a sign that had France been in close and constant touch with India, Indian art would have penetrated into French national life, while this remains an exception for the cune in England.

Even at present, the writer thinks, that Paris knows more of India and her inner life than the most experienced Anglo-Indian administrator. The artistic instincts of the Frenchman know no bounds.

Things being as they are, there is at present in Paris, perhaps, more interest in India, from a purely artistic standpoint, than is the case in London. Unfortunately, most Indians have little or no knowledge of French, and a difference of language forms an artificial but insuperable barrier against mutual intercourse on intellectual grounds. Lectures given in French, in Paris, on Indian philosophy, religion and art would at once arouse a deep and widespread interest.

The fascination of the East is a thing alive and tangible with the French as it never could become with the English because, says the writer, of the Latin Element that creates all the difference.

Quite as much in social life as in art and literature has France stood aloof from the English and other peoples of Europe. Her ideal and womanhood is essentially oriental. Says the writer:—

If we consider the status of woman, we see the French are distinctly Orientals in their conception, in that she reigns but never governs. Little is thought of her rights, and much of her influence. She is the charmer and inspirer of men's actions. So it comes to pass that, although France may be commercial, she is never commercial enough to forget, with all her Western modernism, that the light comes from the East.

The Building of the New Delhi.

Mr. Havell's masterly and critical contribution in the *Asiatic Quarterly Review* on 'The Building of New Delhi' deserves to be studied with care by British state-men who have in the planning of the new capital a sacred trust to fulfil as well as by Indians who would welcome with joy the views of one who is a deep and genuine lover of Indian Art and India.

The project of the new capital is one of far-reaching import and touches high and grave issues not only of art but of policy. A great deal of 'pernicious nonsense' that is talked about the subject, the amusing battle of styles with which the empire has been ringing, lose their seriousness when it is borne in mind that most of those to whom the destinies of Indian architecture are committed have not cared to learn the rudiments of the Art-language of India. Conceptions of Art imbibed from Kensington or Bloomsbury may evolve a *Waddington-while-you-wait* or a glorified White-Hall but it will not be expressive of the genius and traditions of Indian Art.

To those who are anxious to murder Indian artistic grace by the Renaissance style, here is the writer's warning, not to heed which would be narrowness of vision and betrayal of trust.

Put to the credit side of the Indian account the value to India of a great impetus to Indian art and craft, and debit to the Renaissance building account the injury which the process will inflict upon India—the moral, intellectual, and material damages.

Another school of Art experts consider the claims of Indo-Saracenic style as paramount and swear by the name of Ferguson, who mixes to notice that Moghul architecture is not exotic but a progressive development of the Indian style.

If any there be that cherish the delusion that British imperial prestige will suffer by adopting the Indian National style, let them quail under this seathing assertion of the critic —

The Government of India is British Government, but Great Britain is responsible to the civilized world that she does not ignorantly or wantonly destroy the great intellectual and artistic inheritance which India now possesses, not only in her splendid ancient monuments, but in the skill of her master-craftsmen. The new Delhi is not for Europeans only, neither was the Delhi Durrani.

In what spirit the question of New Delhi architecture should be faced, is stated in language pregnant with feeling by Mr. Havell:—

The New Delhi architecture should be debated, not as a question of taste or style, but as a matter of right conduct and wise policy. The Greek mathematic, who profess to follow, teaches that if art has a wrong ethical basis it reeds upon a false and unsafe foundation. We are trustees for India's intellectual and material

possession; we have Imperial pledges to fulfil. India, the real India, needs a Renaissance of her own art. Is it consistent with British justice and British honour to spend Indian revenues only for the good of British art and British trade? Whatever the Renaissance may mean to us, it means only one thing in India—the ruin of Indian craftsmanship, the intellectual impoverishment of the educated classes, and the strangling of Indian art.

If British statesmen know how to base their rule in India on the people's will, on its noblest traditions, on the genuine love and regard of the Indian princes, they will not consent to the travesty of Indian art that the Building Commission have approved of:—

The building of the Imperial Capital at Delhi thus places in the hands of the Government a mighty and beneficent instrument, by whose aid the Government can, if it chooses, direct and regulate the course of Indian Unity along traditional lines, and also realize in its favour an enormous accession of popular goodwill."

A new Delhi built in this way, with the whole-hearted co-operation of the Indian Princes and the Indian people, would be a more worthy capital of the empire than any British man can show, however admirable that might be in its own way. It would prove that Indian and British Imperial interests are not antagonistic, but really and truly identical. The new city would arouse no bitter feelings, but recall the happiest associations of the older ones, and appeal to the imagination of India as a symbol of British justice and honour, and a monument of the wisdom of British Imperial policy. In this way Europe would give India of its best, and use both for her own and India's advancement, all the resources of Indian culture and practical experience.

India and the Navy

Mr Oliver Bainbridge writes on "India and the Navy" to the "Empire Magazine," and observes. "An emergency has come, and I understand that the Princes of India would like to evidence their patriotic devotion by making a voluntary offer of Dreadnoughts to the British Empire, which is not only a masterful stroke of statesmanship, but a stern rebuke to those who are responsible for the state of inefficiency to which the Navy has been allowed to drift through blindness and stupidity.

"The proposal has not reached a concrete stage at present, but Thakur Shri Jeebhajinghi Scindia, a member of the Maharani of Udaipur's family, who discussed it with me in July of last year, feels that the raising of £4,000,000 will be an easy matter, as the Princes are thoroughly conscious of the danger which confronts the Empire of which India forms the vital part. The Princes, who have both the desire and the means to make the presentation, will not ask the people of their States to contribute one anna."

India's Demand for Mass Education.

Of the large body of thought and criticism in recent journalistic literature, the Rev. Mr. Haythornthwaite's thoughts on Elementary Education in India in the January number of *The East and the West* claim special attention.

The educational problem is the crux of the situation in India and of all problems that confront British statesmanship in India, none is more difficult or urgent than this. Mass-ignorance is the greatest danger of India and Lord Curzon's educational policy sought to rectify the defect of the old educational scheme, by building up education not from the top but from the bottom, not by making it a monopoly of the privileged few but, by bringing it down into the street and the hut. Mr. Ghokale, with his clear insight into the needs of the ages and conscious of the growing influence of the humanitarian, democratic, and industrial movements, spoke the view of the country and has started his great endeavour to break down illiteracy in the land. The Government became alive to the new situation and have pledged themselves to second the efforts of India's great patriot.

In the hurry and enthusiasm of the age the warning given by history may go unheeded—

Let us not incur the moral responsibility of having deliberately built up a future nation of secular-minded materialists, with a dull and sordid outlook—when we might have built up a nation of enthusiastic idealists, inspired by divine love, and finding their blessedness in the service of humanity, as the most practical expression.

The depressed classes of India whom 'the Brahmin champion' seeks to uplift have for long been the care of the Missionary in India. The missionary writer naturally is anxious to win them for Christ and confirm them more and more in the ways of the Faith. In nearly two thirds of the primary schools of India, Christian instruction is already given. The missionary labourers ask for mass education on a Christian basis. Christianity has proved her religious fitness for lifting humanity from depths of degradation and barbarism to a life of self-respect and moral dignity. Mr. Ghokale's proposal is liable to one great criticism. He is not insistent on a religious basis for primary education, which makes one nervous about the future of mass education. The writer therefore asks for permissive use of religious instructions in the primary schools.

If the latter policy be adopted, there would be a fair field in which the three great religions in India could show their real, and give practical proof of their ability to deal with an difficult problem as that of bringing about the moral and spiritual regeneration of these

ignorant and debased classes. If, in the practical working of such a policy, it shall so happen that the religious teachings should tend more and more to fall into the hands of Christian missionaries, it will, to my mind, be so much the better for the future of India.

In any case, in course of time, these animistic classes are bound to be absorbed by one or other of the three great religions now in India, and, if this is to be so, it is only right that it should be Christianity.

The Christian workers naturally look forward with hope towards the widening of the church, and the advent of the Kingdom of God, with the bright prospects opened out by the new educational policy.

A Plea for a united Indian Press.

In the January number of the *Monthly Review* Mr. Sundara Raja advances a plea for the unification of the Indian Press. With a view to secure greater efficiency and promote the welfare of the country a demand of this kind may savour of the dreamy ideal but as the consolidation of the Press means the power and prestige of the nation, attempts should be made to ensue achievement.

The Indian press has according to the journalistic critic the following defects.

It is too controversial to be of any use. I may even say that a section of our press is too provocatively critical, indulging in absurd exposures and criticism. The party spirit of the Western press has been thoroughly imitated, but without that critical faculty which is the very essence of party warfare.

The need for a united press is enforced by the strong arguments conveyed in :—

You are to find out some foundations on which you can base this unity. This is not a difficult task for, *divided as we are in language and religion we are one and the same in political aspirations*, sons of the same land that gave us birth united firmly and steadfastly in our devotion to our Motherland. We have one land, one Government and only one international development. We are a composite whole born in the cradle of India, nurtured in her bosom and destined to find our grave in her. The political interests never run counter but flow in unison and are all-embracing. These are the foundations on which you are to build up the Press. Let our ideals be clearly and lucidly enunciated; let our plans of operation be so described. These will form the masonic symbol of recognition. The Press of India will always exhibit this sign and convey the patent mark of Indian Nationalism—national development. There is not the slightest justification for us in India, to keep aloof from this ideal of unity—the fundamental creed of the Press.

The writer addresses the very nice say warning that if Indian newspapers do not strengthen themselves they are liable to be strangled by the common enemy of their aspirations.

Inventing in India.

There never was a time when inventing offered more inducement to the inventor than the present, says the *Indian Textile Journal*.

The imports of machinery and hardware were never so large; agricultural methods under the fostering care of a special department are rapidly changing; the motor car has over-run the land and furnished occupation to thousands of drivers, builders and repairers. The electrical transmission of power is known from Cabul and Cashmere to the extreme south of India, and the reign of the steam-engine, as prime mover, is seriously menaced by the internal combustion motor.

Never was the handicraftsman in such great demand, and, in proportion as this demand increases, the need for labour-saving appliances becomes more insistent.

India depends now and will continue for many years still to depend, on Europe for the work of the machinery required in the country, but there are many things imported from abroad that could and should be made here.

There is again a great misconception regarding the work of inventing. It is supposed that institutions for the study of the sciences will quicken the intelligence of the Young Indian until he astonishes the world with his profound originality and renders the country completely independent of outside help. This is not the case, however.

What is most remarkable about the originality that results in inventions is the small amount of scientific knowledge possessed by the bulk of inventors. The mathematical mind, so much esteemed in India, is singularly barren of invention. During twenty years of experience in procuring patents of Indians, we doubt if two per cent. of our clients had been to any school of science. For the greater part they were workmen, earning wages, or small masters who had risen from the ranks. They were mostly men who had worked among certain machines or appliances, in which they had observed defects or possibilities of improvement, and by dint of studying the process or the movement, they succeeded in devising the alteration that increased the efficiency or output.

The paper then suggests various directions in which any new and skilful invention will be of value in the present condition of India. The following caution is also given which must be of advantage to every inventor:—

It is only prudent to secure a new invention as quickly as possible, but too great haste in depositing an imperfect idea at the patent office may result in suggesting to an outsider the idea that was lacking in the hastily completed patent. It is well also that the inventor should enquire into the history of similar inventions, so as to learn, while it is yet time, if he has been anticipated by some other person. The inventor is fortunate who is his own manufacturer, that is to say who is already engaged in a similar line of work, for his market is already provided, otherwise he may have much trouble in disposing advantageously of his action.

Classics and the Indian Service.

A novel and interesting plea for the study of the classics is to be found in the January number of the *Cornhill Magazine*. Under the title of "New Lamps for Old," Mr. O. G. Chevenix Trench relates his experience as an administrator in India. Like all his contemporaries, he had been brought up on classical studies without any clear idea of their value. But in India all was changed. "Mythology is the very air one breathes," he says, "and, thinly disguised, the gods and goddesses of ancient Greece meet one at every turn of the road." "In truth he finds a great reward in India who has been content to tread the stony road leading, through Gradus and Principia, to a degree in the Humaner Letters." Mr. Trench gives many interesting details, and he wonders if the product of the modern side can ever find the same delight in Indian life that he has done. "Can he ever meet a Conic Section faring along the road, and if he did, would he be any happier for it?"

The Message of Hope for India.

Mr. E. B. Havell writes, to the December number of the *Nineteenth Century* and *After* an interesting article on "The Message of Hope for India." Mr. Havell remarks:—

Though in the last few years the existence of hand-weaving as an industry has been officially recognised, the main object of the few technical experts now employed in Government Service has been to break up the village industry entirely by organising large hand factories to compete with it, and to divert the grants originally intended for instruction in hand weaving to relieve the managers of power-loom mills from the necessity of training their own technical assistants.

He adds that ignorance of Indian institutions and methods on the part of technical experts should no longer be regarded as a passport for advancement in the public service. The pathway for successful careers in all branches of the arts and crafts should be made clear for Indian youth by the removal of the insuperable obstacles now placed on their way by the traditions of the Public Works and Education Departments and by the organisation of the Anglo-Indian Universities.

The time has gone by since departmentalism had what stands for Indian public opinion on its side in its fine contempt for Indian culture. To thoughtful Indians the allurements of Western civilisation have lost their glamour, and even for the Philistines (whose number is legion) the economic pressure brought about by an administrative system which offers a (mere) education with one hand and bars the outlets for lucrative employment with the other is the most potent cause of sedition and discontent.

Leo Tolstoi.

The above is the subject of a critical and inspiring study in the March number of the *Theosophist* by H. Pissareff. The article analyses with profound psychological insight the elements of the greatness of the sage and succeeds in demonstrating that his ideals had their source in the human soul and not merely embodied in the material outward life. Tolstoi strove to attain order, beauty, and harmony all his life. This search filled him with a profound Faith in the source of the World's Life. Inspired by this large faith, he lived for a great aim—to live for all the world and not for himself alone.

The writer traces the development of national consciousness from age to age and shows how the epoch represented by Tolstoi was characterised by a steady faith in God and a rigorous worship of the conscience even amidst the darkest trials and deepest distresses. The Aryan religion had unity for its foundation and emphasised their intuitive faculty—the faculty of looking inward and seeking absorption in God. With the dawn of Semitic civilization came the personal element—when the vigour and zeal of the young nations evolved systems that sought to strengthen the individual against the hampering limitations of Governments. The aim of human life has been to exalt the material at the expense of the spiritual in human Life.

We shall see that the pioneers of civilisation who gave a definite colouring to their epoch all accomplished the same mission: the rooting of men's consciousness in the entirely earthly, the tearing it away from the unseen worlds, the incarnating of abstract ideas in the most concrete forms.

Western culture has made this very necessary and useful contribution to the world's progress. But it has reached its culminating point and along these lines no further progress is possible. But humanity is not to mark time: it must move on and not stagnate. A new spirit, a fresh breath should pass over the face of material culture. What is this new stage?

This new stage will be a *spiritual consciousness* guided by the law of love; it will bring spiritual teaching into science, freedom into religion, mutual help and brotherhood into social life, universal disarmament and a union of nations. The time for its coming does not depend on outward events, but on the consciousness of those who create earthly life; and the nation which will walk at the head of all the other nations will be the one in which this spiritual consciousness shall awaken first.

Tolstoi is the apostle of this new spirit—this new discovery of the human soul—the national

spirit—that is never satisfied but is ever restless, seeking for fresh expressions and incarnation.

In the following stirring words of the writer is revealed to us the heart of Tolstoi as it throbbed with sympathy for humanity, and the secret of his tremendous hold over the soul of man:—

His words sound as a mighty ringing of the bells of faith in the undying beauty of man, "If people only acted as heart and mind require, all the misfortunes which cause so much suffering to humanity all over the world would find their ending." This capacity—even amid darkness—to look unwaveringly at the light shining before him, and relentlessly calling others to this light, this absorption of his entire soul by the one great idea is precisely what gives him such a power over the soul of man.

The Hindu Nationalism.

The first number of the *Hindu Review* contains a very thoughtful and suggestive paper on Hindu Nationalism from the pen of the Editor, Mr. Bepin Chundra Pal. The writer says that Hindu culture has a distinct and valuable contribution to offer to the world-culture and which the European illumination of the eighteenth century cannot supply.

Exchange of goods has slowly and imperceptibly been leading up to the exchange of thoughts and ideas between the most distant and divergent peoples of the world. As a result, *modern humanity is passing through strange and mighty transformations* such as, perhaps, the world had never yet seen or known. And the confusion seems to many people almost chaotic.

To work some sort of a practically permanent order out of this conflict and confusion, is a universal problem to-day. It faces all the peoples of the earth.

The study of Hindu civilization does not imply neglect of other and foreign cultures.

Even as advocates of Hindu culture and Hindu civilisation, we cannot, therefore, consistently with the teachings of Hinduism itself, refuse to admit that our culture and civilisation represent only a part of universal human culture and civilisation, and at their best, have so far rendered only a few notes of that universal humanity which includes all the different races and cultures of the world.

The Hindu culture stands, says the writer, 1. Ideally, for—1. Hindu Nationalism 2. Federal Internationalism. 3. Universal Federation.

11. Practically,—for 1. The preservation of the distinctive genius and character of Hindu culture and civilisation, 2. The Promotion of sympathetic and reverent study of other world-cultures represented in the composite life of modern India, and the Cultivation of the spirit of mutual understanding and helpful co-operation with them. 3. The Continuance of the British connection through the gradual building up of a Federal Constitution for the present Association called the British Empire, a Federation in which India and Egypt shall be equal co-partners of Great Britain with Ireland and the British Colonies. 4. The Advancement of Universal Federation.

In a word,—For God, Humanity, and the Mother-Land.

QUESTIONS OF IMPORTANCE.

Indians in the Services.

VIEW OF

The Bombay Presidency Association.

The Bombay Presidency Association has, ever since its foundation in 1884, following in the footsteps of the Bombay Association and the Bombay Branch of the East India Association, consistently maintained that the holding of simultaneous examinations in India and England was the only practical and statesmanlike solution of the problem of carrying into effect the policy dictated by the highest political wisdom and demanded by the fullest requirements of efficiency in the administration of India. English statesmanship never showed its soundness, sobriety, and wisdom better than when by Section 17 of the Statutes 3 and 4 William N. C. 85 it emphatically declared that "No native of the said territories nor any natural born subject of His Majesty resident therein shall, by reason only of his religion, place of birth, descent, colour or any of them, be disallowed from holding any place, office or employment under the said Company." The Court of Directors, in forwarding a copy to the Government of India, said "that the meaning of the enactment we take to be that there shall be no governing caste in British India," which is, however, what is really aimed at in all the multi-form contentions of Anglo-Indians when they oppose in a variety of ways and for a variety of reasons the equal admission of Indians to the Civil Service. In 1853 and 1858 (16 and 17 Vic. C. 105 and 21 and 22 Vic. C. 103) the system of nomination and patronage was abolished and the Indian Civil Service was thrown open to competition among all natural born subjects of Her Majesty. Thus was the policy of the full and equal status of Indians for admission to the Civil Service of their country solemnly and deliberately declared by the Peoples' Parliament of England. That policy was in a time of great stress and strain again solemnly proclaimed by the mouth of the Queen-Empress in 1858, and the pledges then given have been as solemnly confirmed by the mouth of His late Imperial Majesty Edward VII and by his son our present illustrious Sovereign. The same policy is no less demanded by the requirements of real efficiency than it is by political wisdom. Good deal is being said, as it has been said before, that it is essential that Indian administration

should be carried on what are denominated 'English lines,' but it is equally essential to realize that thorough efficiency can never be secured without a thorough and complete blending of Indian knowledge. Few Englishmen are capable of realizing how seriously and hopelessly English officials are, particularly in the higher administrative posts, handicapped in the proper and efficient discharge of their work—revenue, judicial, legislative and executive—for want of that close, intimate, and personal knowledge of the people of the country, their ways, circumstances, and habits of thought, which comes intuitively to a native. The only remedy for avoiding the evils of a one-sided administration by Englishmen alone is to associate in the Civil Service both Indians and Englishmen on a basis of absolute equality without any distinction or differentiation in the mode of recruitment which must carry with it a sense of inferiority.

With regard to the capacity of Indians, it is already acknowledged in the fact that competition is open to them in the present examinations held in England. It may, however, be as well pointed out that the report of the Public Service Commission (1886-87) distinctly admits that "the evidence tendered before the Commission is to the effect that the Native gentlemen who have upto the present time succeeded in gaining appointments in the Indian Civil Service through the channel of English competition have performed their duties to the satisfaction of their superiors and have generally proved themselves to be efficient in the service of the State. From this view the Commission sees no reason to dissent and it further believes that the Native Covenanted Civilians appointed in England are as a class superior both in education and ability to those persons who have been selected in India under the provisions of the Statute of 1870." It should be noted that the former gained their appointments in open competition, while the latter were nominated by the different local Governments. The Table given by the Commission of Indian Civilians discloses such names as those of the late Romesh Chunder Dutta, Satyendra Tagore, Sir K. G. Gupta and other distinguished Indians. It is often said by Anglo-Indian witnesses that Indians are not fit for admission to the higher Civil Service, because they are essentially inferior to Englishmen in character and moral equipment. But it is well to bear in mind that this is a picture drawn by Englishmen of themselves in vague words which admit of very little verification. Most of the great Englishmen

who knew Indians closely and intimately leave borne generous testimony to the moral qualifications of Indians. It must also be remembered that the contrary opinion cannot be considered as based upon fair experience in consequence of the practical exclusion of Indians from the higher administrative posts from 1853 downwards. The Association submits that there is really no reason to question the moral capacity of Indians for the highest and most responsible administrative work. It were well to remember that Mr. Robert Lowe (afterwards Lord Sherbrooke) said in the debates on the India Bill of 1853 on this very subject of competitive examinations that there was "a close connexion between the moral and intellectual qualities of the human mind."

The Association further begs to point out that when it is said that Englishmen alone can maintain Indian administration on English lines, the fact is that Englishmen in India are generally strictly opposed to follow English lines in Indian administration. The Revenue administration is largely not based on English lines; the majority of English Civil Servants would like to remove the decision of most civil questions from judicial tribunals to executive officers. They are always contending that Criminal Justice should be administered in a rough and ready way by executive officers without the safeguard of judicial procedure and rules of evidence. What Sir James Fitz-James Stephen said in the chapter on Legislation under Lord Mayo, in Hunter's life of that Viceroy, still holds good with regard to the average Anglo-Indian Civilian:—

"Many persons object not so much to any particular laws, as to the Government of the country by law at all. They have an opinion which I have in some instances heard very distinctly expressed by persons of high authority, that the state of things throughout India is such that law ought in all cases to be overridden by what is called equity, in the loose popular sense of the word. That the Courts of Justice ought to decide not merely whether a given contract has been made and broken, but whether it ought to have been made, and whether its breach was not morally justifiable. In short, that there ought to be no law at all in the country as far as natives are concerned, but that in every instance, the District Officers ought to decide according to their own notions, subject only to correction by their superiors."

"In the second place, it is a favourite doctrine with persons who hold this opinion that the Government of India possesses the absolute power of the old native states subject only to such limitations as it has chosen to impose upon itself by express law. That every now law is thus a new limitation on the general powers of Government and tends to diminish them, and that there ought to be as few laws as possible, in order that the vigour of the executive power may be maintained at a maximum."

"Nothing struck me more in my intercourse with Indian civilians, than the manner in which the senior members of the service seemed to look upon lively upon lawyers of all kinds as their natural enemies, and upon law as a mysterious power, the special function of which was to prevent, or at all events to embarrass and retard, anything like vigorous executive action. I was once discharging with a military officer of high rank, and in high civil employ, the provisions of a bill for putting certain criminal tribes in the North-West Provinces under police supervision. When I showed him the powers which it conferred upon executive officers, he said, 'It is quite a new idea to me that the law can be anything but a check to the executive power.'"

If, however, what is meant by administration on English lines is the application of principles deduced from the most advanced education and culture and the progressive experience derived from all ages and climes, then English education will qualify Indians to apply them to Indian administration under the guiding statesmanship of England as well as, perhaps better than Englishmen hampered by the bias and prejudices engendered by belonging to the ruling race.

The Association therefore holds that political wisdom as well as administrative efficiency both require the equal association of Indians in the highest posts of the administration and that that association should be on the same basis of competition as at present in the case of examinations for recruitment to the Service held in England. For that purpose, there is no other course open but to hold a simultaneous competition, both in England and India, for there would be no equality, unless the facilities and opportunities were equal in the case of Indians as that of Englishmen.

The principles and methods of nomination and selection in various ways and forms have been tried and found wanting. It was contended at the time of passing Sec. 6 of the Statute of 1870 that nomination and selection by Europeans of natives could not lead to the evil of patronage and jobbery, as the relations between them were of a different character from those in which patronage and jobbery could flourish. The Duke of Argyll contended during the passage of the Bill in the House of Lords that there was no risk whatever of the Government of India being influenced by political jobbery or family nepotism. In a paper read before a meeting of the Bombay Branch of the East India Association by the President of this Association, this view was strongly controverted, and experience has proved that patronage and jobbery can insidiously penetrate even in the relations of Anglo-Indians and Natives in this country. At the time of the appointment of the last Public Service Commission, Dr.

Wordsworth, then Principal of Alphinstone College described the working of the Rules under the Statute of 1870 in a letter to the *Pall Mall Gazette* as follows:—"The people now selected are in reality representatives as little of the aristocracy as of the intelligence of the country. They are members of respectable families who happen to enjoy the favour of some educated official—a Secretary to Government, a Member of Council or a Police Commissioner. In this Presidency, a College education and an University degree appear to be regarded as positive disqualifications for selection. A young man of independent character and high talents cannot now hope to enter the Civil Service by competition and he is generally no wish to enter it by the back-door of favour. Everyone again who knows India, also knows how far the official world here appreciates the independence of educated natives and what chances it is willing to give them. Deferential ignorance, conciliatory manners, and a plentiful absence of originality and independence are now, and will always be at a premium!" It is one of the most deplorable facts in the relations of Anglo-Indians and the natives of this country, that even the best intentioned and least prejudiced among the former have a rooted dislike to the educated men among the latter, possibly because they press too closely on their heels. The discontented B.A. has been and still is the cherished *ble noir* of most Anglo-Indians. From this experience, the Association is strongly opposed to the tangle in any shape or form of the methods of nomination and selection with all their plausible combination for the recruitment of the Indian Civil Service.

This Association desires to emphasize that questions of proportionate representation of classes and communities have no room in the problem of the fair and equal recruitments of the Civil Service of the best and most efficient members amongst Englishmen and Indians. The door of entrance can only be open to merit, from whatever quarter it can be supplied. It is open to all communities to advance in education and culture so as to hold their own in the general competition. This Association earnestly deprecates all endeavour to push sectional pretensions not based upon merit. They firmly believe that this is the view held by all the best and wisest men of all communities throughout the country.

The Association desires to add that it is firmly of opinion that successful Indian candidates in the simultaneous examination in India should

be required to proceed to England for the probationary period of two years. It is most desirable that they should have an opportunity of having some personal acquaintance with the country and the people who shape the destiny of India. Opportunities for seeing and studying English life, in the best way, can be easily arranged.

The question regarding the recruitment of the Judicial Branch of the Service presents greater difficulties. This Association firmly believes that no person can make a really efficient judicial officer without combining a sound knowledge of the principles of law with the power of appreciating evidence which only comes from legal practice in legal tribunals. The most serious defect of the Anglo-Indian judiciary arises from the circumstance that their ignorance of Indian life is not corrected to any extent by the knowledge and experience of native ways and thought which can, to some extent at least, be acquired by the close contact into which a practising lawyer is thrown with the people. It is worth while in this connection to note the views and opinions of an able Anglo-Indian official of past days, Sir Lepel Griffin. He was an avowed and uncompromising opponent of the Indian National Congress, the educated Indian and the Bengali Babu. In an article in the April number of the *Asiatic Quarterly Review* (1887), however, he says:

"I would only say that in my opinion, almost the entire judicial service might be made over to native judges, reserving criminal powers to the magistrate of the District, and a certain proportion of English Judges being retained on the benches of the High Courts to preserve continuity in the treatment of cases, and a high standard of judicial work."

"The gross and universal perjury of the Courts, the like of which is not to be found in Native States, where *prima facie* the oppression of the ruler should have encouraged falsehood as the natural defence against tyranny, directly springs from the ignorance of British judges, who do not know whether a native witness is telling the truth or a lie. The subtle, and to a native judge, the unmistakable signs of truth or untruth in the demeanour and voice of the witness and in the manner and matter of his evidence, are unnoticed by the European whose mastery of the vernacular is incomplete and who, in many cases, knows little or nothing of the social life and customs of the several Indian castes and tribes. This knowledge, which is worth far more than many of the subjects in the competitive examination, is becoming more rare every day. The farther the suit is removed from the native magistrate, the more complete is the failure."

It cannot be denied that these observations of Sir Lepel Griffin have a great deal of truth in them. Considerations of efficiency thus effect the question of recruitment to the judicial service in

the separation of judicial and executive functions in those parts of India where the local condition render that change possible and appropriate.

Sir, the local Governments take their cue from the Supreme Government. Thus was said in March 1908. As I have just observed the local Governments take their cue from the Supreme Government and in the Budget discussion which took place in the Bengal Legislative Council in April 1911, Sir William Duke, now member of the Executive Council of Bengal, then Chief Secretary to the Government, held out distinct promise that the reform would be introduced at an early date. I will quote his observations. 'The scheme for the separation of judicial and executive functions is continuously under consideration. The Government of India decided that an advance should be made in a cautious and tentative way' and the Chief Secretary to the Government of Bengal with a due sense of the responsibility of his utterances says that 'the scheme is continuously under the consideration of the Government and no doubt proposals regarding it will be brought forward as early as possible.' These are his words. But a scheme of that kind is one which requires mature consideration not merely of the Provincial Government and it is certainly unlikely that anything will take place even this year, the year to which the Budget refers. That was said, Sir, in April, 1911. We have a still later pronouncement in September, 1912, round this table though certainly not in this hall. I think it was the Hon. Member, I am not sure but it was a member on behalf of the Government of India, who said in reply to a question asked by the hon. Mr. Sachidananda Sinha that the matter was under the consideration of the Government of India. Therefore, Sir, we have three outstanding facts to be gathered from the three pronouncements to which I have called your attention. In the first place, that the Government of India have decided to inaugurate this experiment tentatively or cautiously is immaterial but that the Government have decided to inaugurate this experiment. Secondly, we have it from the lips of the Chief Secretary to the Government of Bengal speaking on behalf of that Government that the experiment would soon be introduced and lastly we have the statement made on the floor of this Council by a responsible member of the Government of India that the matter is under consideration. Therefore, Sir, I take it that the question has emerged from the stage of discussion and has entered the stage of practical politics and, Sir, it seems to me that one of the immediate effects of this separation would be an effect highly beneficial to the interests of the Indian Civil Service. We have heard a great deal about the necessity of judicial training on the part of the Indian Civil Service—I have no opinions of my own on that subject because myself I am not a lawyer and have never been a lawyer; but, Sir, it is clear that the effect of the separation of the executive and judicial branch would be a severance of that alliance between the executive and the judicial branches which, I think, does not improve the tone of the judicial branch and a concentration of the attention of the judicial branch upon its own appropriate duties. Therefore, Sir, it is clear that the Government have decided to introduce this experiment cautiously and tentatively and the question is when is that to be done. In 1911 the matter was under consideration. It is time that the deliberations of Government should bear fruit in some practical scheme inaugurating this experiment.

The only possible objections that I have heard against the inauguration of this experiment are prestige and cost. Sir, with reference to the question of prestige I will say this, that indeed is a poor sort of prestige which is associated with a system that in theory is indefensible and in practice is attended with miscarriages of justice. Such prestige is no aid or source of strength to the Government. On the contrary it is a source of weakness and embarrassment to the Government.

With regard to this question of prestige again I have the high authority of Sir Harvey Adamson, and I venture to quote him. He said on the 27th of March, 1908, 'Can any Government be strong whose administration of justice is not entirely above suspicion. The answer must be in the negative. A combination of functions is in such a condition of society a direct weakening of the prestige of the Empire. This question of prestige in the larger sense has been altogether discarded and no longer forms an operative part of the policy of the Government of India.' Here again I may quote a very distinguished authority, Mr. Montagu, the present Under Secretary of State for India.

INDIANS OUTSIDE INDIA.

Allegations against the Natal Government

Mr. M. M. Diwan writes to the *Indian Opinion* from Colombo, on board the *Salamis*, that, on the same steamer there was an Indian named Mahomed Sayed, of Surat. This man came to Natal by the same steamer and, as he was refused a landing, had to return to India. The man stated that he came to Natal in 1892 with his father, Cassim Hoosen, settled at Ladysmith and carried on business as a hawker. In 1905 his father died. Before going to India in 1908, Mahomed Sayed obtained a domicile certificate. In his application he filed corroborative statements of two well-known Europeans of Ladysmith, named Lane and Willey, also of an Indian named Kalu Hoosen. When he arrived at Durban the last time the Immigration Officer took away his certificate, asked him a lot of questions and left him on board. The boat proceeded to Capetown and returned again to Durban. Eventually the boat sailed for India and his certificate was not returned nor was he informed why he was not allowed to land. The poor man, says Mr. Diwan, is in sore straits and has no means wherewith to again make the attempt to come to Natal. Funds were collected among the passengers to enable him to get to his destination in India and provide him with food for the journey.

Indians Abroad.

In a recent review by *The Times* of a book on the Malay Peninsula it was observed (says *India*) that the historian of British Empire is usually concerned to expatiate upon the striking results of British rule, while it rather escapes notice that one greater outcome of British rule in tropical lands is "coloured colonisation." In regard to not a few of the tropical lands which are within the British Empire—Ceylon, the Malay Peninsula and those colonies where the coolie immigration has been at work such as Mauritius, British Guiana, Trinidad, and Fiji—India is playing in some sort the part of a mother-country, just as Great Britain has sent her own stock to people North America, Australasia, and South Africa. In the Malay Peninsula for example, the figures show that between 1901 and 1911 the East Indians in the Malay Peninsula, who have of late years been mostly Tamils, have increased by nearly 200 per cent. as the result of the demand for labour on the rubber plantations. They are not as numerous as the Chinese, who outnumber the Malays in Perak and form half the population in Selangor and more than two-thirds of it in Singapore; but they are none the less assisting to alter the entire character of the country.

If we turn to Fiji we shall find an even more remarkable state of affairs. In an introduction to Mr. J. W. Burton's "Fiji of To-day" (Charles H. Kelly, 26, Paternoster Row), the Rev. A. J. Small, Chairman of the Methodist Mission in the islands, observes, firstly, that the Fijian race is dying out, and, secondly, that its place is being taken by Indian immigrants. Fifty years ago the native inhabitants numbered 200,000; in 1910 the total had shrunk to 86,000. *Per contra* there are now over forty thousand Indians in the group. Some 3,000 are needed annually, says Mr. Burton "to carry on the business of the colony," but additions are made at the rate of about 4,000 a year, for not only do the immigrant ships pour forth their contribution, but the birth-rate makes a large and increasing contribution. "Thus the face of Fiji is surely changing in feature, if not in colour; and with a constantly diminishing native population and a rapidly growing Indian element, it cannot be many years before the proportions are completely reversed, and these islands become, to all intents and purposes, an Indian colony."

Asiatic Immigration.

Mr. Polak writes to the *Natal Mercury*, giving the full details of two cases of Indians being restricted from landing at Durban or going to the Cape. Mr. Polak goes on to say:—

I remember, at the banquet given a short while ago to the Hon. Mr. Gokhale, in the Drill Hall, those present agreed cordially with his impassioned plea for a humaner administration of the immigration laws, and during his interview with the Ministers at Pretoria a definite assurance of such hummer administration was given to him by them. When the report of these cases is carried to India, as very certainly it will be, what must be the thoughts of the Indian people as to the sincerity of the European Colonists of South Africa and of the honesty of official undertakings in this country? At the Imperial Conference of 1911 a memorandum was circulated by the India Office, in which the following extract appears:—"It is hoped that when the Union has satisfied itself that safeguards against unlimited Asiatic immigration have been provided, it will be possible to treat the resident Indians fairly." Any such system of generous treatment must be held to involve . . . a determination not to utilise immigration laws to banish lawful residents by means of legal quibbles, or to break up domiciled families. . . ." One would hardly imagine that such an appeal for elementary justice could have been thought necessary in a civilised community under the British flag and it makes one hang one's head with shame and humiliation to find that it has so far gone entirely unheeded. By no stretch of imagination can it be pretended that there is to-day any possibility of unlimited Asiatic immigration. Indeed, as your readers will have observed, even domiciled Indians are prevented from returning to this country as the law provides. Scarcely a ship arrives from India without some heart-breaking case occurring, such as those recorded above. In many of them the victim is too poor to be able to fight his legal claim, and he is either turned away himself or he sees his wife or child forcibly separated from him without knowing what will stand between them and starvation, save by the unexpected intervention of Providence. Would not the people of Natal in revolt were men, women, and children of European origin treated with the same scandalous harshness and inhumanity as are these unrepresented and disfranchised Indians?

Indians in South Africa.

In the House of Lords on February 10, Lord Amphilhasked the Under Secretary of State for the Colonies whether the Government had received any official information which confirmed the reports published in the press to the effect that the visit of Mr. G. K. Gokhale to South Africa was successful in its object and had given good grounds for expecting an early and satisfactory settlement of the British Indian question.

Lord Emmott replied that Mr. Gokhale's visit was of an unofficial character. He was received by the Prime Minister, the Minister of the Interior, and the Minister of Finance. To those three Ministers he made an informal representation as to the position of Indians in South Africa, and he was informed that consideration would be given to the points raised. He (Lord Emmott) hesitated to express too confident an opinion as to the effect of Mr. Gokhale's visit but speaking for himself he thought that gentleman seemed to have taken a broad view of the situation. In the speech which Mr. Gokhale made he showed that he realised the facts of the case and some of the great difficulties which surrounded the question. On the whole, he (Lord Emmott) was inclined to express the opinion that Mr. Gokhale's visit to South Africa appeared to have been an advantage.

Indian Poll Tax to be Abolished.

The Pretoria Correspondent of the *Times of Natal* writes to his paper as follows.

I gather from a distinctly reliable authority that the amount of £80,000 which is intended to be given to Natal in order to compensate the Province for the loss which would be suffered as the result of the projected allocation of revenue between the Union and the Provinces will be raised to £90,000. The proposed increase is due (so I am informed) to the Government having consented to abolish the capitation tax on the free non-indentured Indians of Natal. The extra £10,000 will be in the form of extra compensation for the Province.

It is within the bounds of possibility that the Government may still modify its intention, in view of the general political situation and the attitude of some free State members towards the Indian question and some Cypio members towards the proposed compensation. However, I am able to state that some interesting announcement, in connection with each matter, will be made at an early stage.

An Immigration Scandal Averted.

The Supreme Court of this Province (Natal) has been called upon to intervene to prevent the Commission of a gross injustice by the Administration. The Durban Immigration Restriction Officer sometime ago attempted to prevent the landing of one Subrayen, who had been in Natal from 1891 until May of last year, a period of 21 years as a prohibited immigrant. The official argument was that a residence here of 21 years did not suffice to give a right to return and remain after a few months' absence, because the man had originally come to the Province under indenture and was liable to pay the £3 tax annually. But if the facts brought before the Court are to be accepted Subrayen was never liable to payment of the tax which did not come into force until five years after his first indenture expired. However that may be the Court has now held in effect that a man residing in the Province under temporary licence cannot be dealt with as a prohibited immigrant should he leave the Province temporarily and thus Subrayen has been allowed to return to the country that he has made his home for more than two decades. The incident serves to show, however the eagerness with which the authorities seize every conceivable opportunity to shut the door upon Indians who have absented themselves from Natal for a brief period, it behoves the leaders of the community to see to it that existing residential rights are secured in the forthcoming legislation.—*The Indian Opinion*.

The Proceeds of the £3 Tax.

General Smuts, in moving the second reading of the Financial Relations Bill, in the House of Assembly said they added to the Natal list the proceeds of the Asiatic tax of £3 imposed on all Indians who remained in the Province after their period of indenture had expired. The proceeds of this tax amounted to about £10,000, but hon. members would see that in the structure of that Bill, they had gone back on this proposal. The people of Natal pressed for an increased additional subsidy, rather than retain this tax, which they did not look upon as of a very stable or equitable character. In the near future it might be necessary for the Government to deal with this tax of £3 on Asiatics, and it was found better not to pay this to the Natal Province, but to increase their subsidy to £90,000.

FEUDATORY INDIA.

The Maharaja of Jeypore.

In reply to the *Pioneer's* attack on the Maharaja of Jeypore in its issue of the 25th February the Maharaja wrote to the *Pioneer* that he had read with the deepest feelings of pain and surprise its correspondent's article entitled "a regrettable incident" and as the object of the virulent and baseless attack contained therein the Maharaja has published an explanation to those interested in the controversy.

"Your correspondent, who seems to be an artist in antithesis, after introducing me to his readers as I am described in a certain book in words which are too flattering, I admit, and which I am not vain enough to appropriate to myself, hastens to tell them at once how the original of the too flattering picture could be so ugly in manners, so destitute of common courtesy, so insolent to the Government and its highest representative as the incident described in the article would show him to be."

He explains that owing to his son's sudden illness, and other sundry causes over which he could have no control, the regrettable incident happened. He continues —

"The difficulties were utterly beyond my part to overcome. But apart from the Bhadrin everybody knows that on occasions of Indian marriages it is impossible to be punctual in the performance of their various functions. One has no control over the sacramental part of the ceremony. There the priest is the master. Then the guests are never punctual and among the guests you have certain relations whose participation is absolutely necessary and to whose whims you are sometimes compelled to sacrifice most of your own cherished desires. These difficulties are severe enough, but in my case the stars were even less propitious. For my son was ill and my anxiety for his illness had quite upset the arrangements and many things could not be done as promptly as they might have been. When Mr. Innes, the District Superintendent of Police, Gonda, came to me from His Honour's camp I took him to my son's bedroom to show how ill and weak he was. The procession was thus late by an hour and a half and I say it in all sincerity that my disappointment was very great indeed."

After quoting the words of the correspondent, the Maharaja gives the details of his programme and regrets that it should have been upset by unforeseen circumstances. He says:—

"This is the whole truth about the incident which though regrettable in a certain sense is hardly serious enough to justify any sane man to level reckless charges of arrogance and effrontery against any Indian aristocrat whether they are men of liberal ideas, or of the old school. I must say I do not care much for the outrageous language of your correspondent. For Sir James Meeson, at any rate, knows the true facts and before your correspondent's article appeared, I had submitted such apology as the occasion called for. I am a loyal subject of His Majesty the King-Emperor. My class owes everything to the British Government which I look upon as the greatest guarantee of peace and progress for my country. Your correspondent may please himself and a certain class by trying to poison the mind of the Government against me. But I am strong in the consciousness that my attitude towards Government has never been and is not likely to be mistaken by anyone who knows me and that I would never be believed to be capable of showing disrespect or discourtesy to a head of Government."

New Mysore Industry

Mr. James Short, the Madras lawyer, whose enterprise in gold and manganese mining in the Madras Province, along with that of the well-known barrister Mr. Eardley Norton, has marked him as singularly successful has just taken an option of the mineral right in Whitefield from Mr. McQuade and if the preliminaries prove a success, a great industry will be established in this Anglo Indian colony. For some little time past Mr. McQuade devoted a great deal of his time in testing the deposits in a ravine and adjoining lands and in order to push his investigation further obtained a prospecting license from the Mysore Government. The result of his labour was the discovery of ochre of over thirty different tints, to work which into marketable value, a big capital was required. Mr. James Short having heard of the possibilities of a big industry in connection with the deposits, telegraphed to Mr. McQuade from Madras and closed with him to work the industry on an option for three months. Mr. Short, accompanied by Mr. Hooper, a geologist, and Mr. Cross, a gentleman possessing considerable knowledge in regard to minerals, arrived in Whitefield, inspected the deposits, took samples and returned to Madras. If the assays justify the establishment of a mine, Mr. Short will proceed to England without delay and float a syndicate with a big working capital.

The Viceroy on the Education of the Ruling Chiefs of India.

The following is H. H. the Viceroy's speech at the Chiefs' Conference held at Delhi on the 3rd March, 1913 :—

It is just eleven years ago since a Conference was held in Calcutta under the Presidency of Lord Curzon to investigate the conditions of the Chiefs' College and to consider proposals for their reform. It is unnecessary for me to enter into the details of the measures which that conference initiated. Many of you are familiar with them and have watched their practical working with critical eyes. On the whole I think we may justly claim for them a fair measure of success. They marked the first serious attempt clearly to lay down the ideal at which these institutions should aim, and the practical objects which they should endeavour to attain. It was, however, soon recognized that the diploma course introduced in 1901 did not go far enough, that boys were let to return to their homes at an impressionable age, without having received an education sufficiently advanced to fit them fully for their future careers. To meet this defect a post diploma course was introduced as a temporary expedient. I will not deny that this course has justified its creation, but it cannot, I think, be claimed that it has fulfilled in their entirety all the hopes of its creators. Moreover it is sufficiently clear that, in some cases, results have been obtained at the expense of the efficiency of the instruction of the ordinary school classes, while so heavy a strain has been imposed by it on the teaching staffs of the Chiefs' Colleges, that at Rajkot it was found necessary to abandon the course altogether.

The question, therefore, which we have now to solve is how to meet the growing need of the Ruling Chiefs and aristocracy of this country for a higher education which will fit their sons for the position which they may one day be called upon to occupy. I am sure you will all agree with me that we owe a debt of gratitude to my esteemed friend, Her Highness the Begum of Bhopal, for being the first to invite attention to the serious importance of this problem, and for promulgating a scheme which to a large extent anticipates the proposals recently put forward by the Council of the Mayo College. These schemes will form a useful basis for your deliberations. While there may be differences of opinion as to the precise scope and character of the institution to be established, I think that we shall all agree with Her Highness and the Council of the Mayo College, that the facilities for such education at present afforded are very inadequate. I am assured that under present conditions it is no uncommon thing for young Thakurs and Jagirdars to return from College to their homes, quickly to forget all that they have been taught and often, I fear, to content themselves with a life of indolence. Gentlemen, I cannot view this waste of such fine material without feelings of deep regret, and I feel very strongly that had adequate facilities for their higher education been provided, these young men might have been able to find in their own states the employment for which, both by birth and tradition, they are so admirably fitted.

We have reached a stage in the education of the young where we must either go forward or fall back. In the busy and enterprising world of the twentieth century, where the human intellect is making such prodigious strides, and where discoveries in every quarter

are pressing upon us in rapid and bewildering succession, there can be no room for a policy of *laissez faire*. The signs of the times are plain for those who are willing to read. With the spread of education throughout the country, the problems of administration become every day of more increasing magnitude and complexity and demand a correspondingly higher standard of knowledge and skill in those to whose hands the onerous duty of Government is entrusted. Your Highnesses, if the difficulties which now confront you in the administration of your states are considerable, rest assured that a far more delicate and troublesome task lies before your successors. On the measures which are taken now to train them for their future careers, will their success or failure in that task depend.

I have no wish to fetter, in any way, the action which you may consider it desirable to take in the education of your sons, but I cannot refrain from expressing the opinion that no scheme for higher education, which is not framed with a strict consideration for the after-career of the students and the openings presenting themselves to them, can ultimately prove successful. This is no narrow ideal. Whether the student be the son of a Ruling Chief, or merely a noble, the career open to him may be one rich in possibilities of good, and the qualifications required of him of a somewhat special nature are exceptionally wide. These qualifications can only be acquired by an education conducted on distinctive lines comprising firstly, a general development of the faculties; secondly, physical culture upon the best lines; thirdly, a study of the principles and practice of administration, and lastly, and in my judgment, the most important feature, a religious upbringing calculated to produce a character inspired by high ideals and by an unwavering purpose towards the achievement of what is right. It is for you, gentlemen, assembled in Conference, to consider the lines in greater detail. I desire only to impress upon you the importance of keeping in your discussions a watchful eye upon the end to be attained, and of permitting no doctrinaire opinion to prevail over the practical aspects of the matter or to obscure the well-defined idea which will shape your conclusions. It is clear that any scheme that may be eventually adopted will entail considerable expenditure, but in that case I am confident that the support which has been so generously accorded in the past to existing institutions by the Chiefs in whose interests the Rajkumar Colleges are maintained may be expected on this occasion with a no less liberal hand. I desire to add that the object which you have in view has the warmest sympathy of my Government, and if the proposals, which you make meet with their approval they are prepared to recommend to His Majesty's Secretary of State an annual subvention, to the institution, of half a lakh of rupees.

Tramways in Bangalore.

The formal sanction of the Government of India has just been received by the Mysore Government for the commencement of electrical tramways for Bangalore City and station. Orders will now be placed in Europe and America for plant and material, and the project is expected to be accomplished in 13 months.

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Jodhpur Durbar and Hindu University.

The Jodhpur Durbar have received the following telegram from the Private Secretary to the Viceroy. "The Viceroy is very pleased indeed to hear of the generous contribution of the Jodhpur Durbar to the (Hindu) University and is much touched by the offer to give his name to the proposed Chair but he is not at present in a position to find a definite reply until the scheme of the University has received a more clearly defined shape." The Maharaja of Durbhanga has received the following reply :—"Delighted to hear of your success. Very much touched by the offer of Jodhpur Durbar. As I have informed Sir Pratap Singh, I cannot give my consent until the University takes a more clearly defined scheme."

H. H. the Gaekwar and Rao Saheb of Cutch.

H. H. the Rao Saheb of Cutch and H. H. the Maharaja Gaekwar of Baroda have forwarded second donations of Rs. 1,000 each to the Bombay Natural History Society's Mammal Survey Fund for the employment of a third collector for Ceylon and Burma. Some 5,000 specimens of mammals have been obtained up to now, including quite a large number of new forms.

The Maharaja of Jhind.

At the Silver Jubilee celebration of the Maharaja of Jhind at Sangrur, Sir Louis Dane made a speech in Urdu recalling the eminent services of the Raja of Jhind to the Empire against various foes and presented to His Highness the Sanad conferring upon him and descendants the hereditary title of Maharaja. The honour was granted at the Coronation Durbar.

New Income-Tax at Bahawalpur.

The Bahawalpur State in the Punjab, which is governed by a council of ten members during the minority of the present ruler, has recently introduced an Income tax in the State. The Hindu inhabitants of the state who are mainly commercial people and on whom the burden of the new tax will fall heavily also complain that the tax is realised from them with greater rigour and that they are taxed more severely than their Mussalman compatriots. They also complain that out of ten members of the Administration Council there is only one Hindu namely Diton Asa Nand. The rest are all Mohammedans. If it is true that the bulk of the Income tax is realised from the Hindus it stands to reason that their co-religionists should have more voice in the Council.—*The Cosmopolitan*.

INDUSTRIAL AND COMMERCIAL SECTION.**Bombay Pottery Industry.**

More than a year ago it was decided by the Government of Bombay that in order to encourage the development of the pottery industry the results of the experiments carried out in the Pottery Department of the Sir J. J. School of Art should be made available to the public free of charge, and the superintendent was authorised to give free advice during the working hours of the laboratory to private firms and individuals who are known to be interested in the industry. This concession of Government has now been carried further. It is considered desirable that the services of the superintendent should be made available outside Bombay to Native States and private firms or individuals interested in the industry who may seek his advice, and the principal of the school has accordingly been authorised to permit the superintendent to visit places outside Bombay for the examination of clay beds, etc., and to give advice generally. This offer is subject to certain conditions, which include the payment of the expenses of the superintendent by the applicant for advice and the reservation that the consultations shall be only at such times as the services of the officer can reasonably be spared without detriment to his regular work in Bombay, but it is hoped that it will be freely taken advantage of.—*The Times of India*.

New Inventions.

Applications in respect of the following new inventions were filed in the Patent Office, Calcutta, up to 14th January, 1913 :—E. W. M. Hughes and E. A. Kite,—An improved composite railway sleeper. A. L. Bricknell, A. J. G. Bricknell and J. L. Bricknell—A new or improved internal combustion engine. The Gum Tragacoll Supply Company, Limited,—Improvements in or relating to the manufacture of mucilaginous products. H. Dawson,—A new or improved loom. J. T. McWilliam,—Improvements in rifle rests. H. House,—Improvements relating to spring suspensions in vehicles for absorbing road shocks. International Salt Co., Ltd.—Improvements in and connected with the manufacture of salt. E. Maxwell-Lefroy,—An improved tin piercer, stand or container and filler combined. Stats-Rotations-motor and Gesellschaft m. b. H. V. valveless internal combustion engine. A. J. Forte-cue,—Improvements in variable gearing for windmills.

Sir G. M. Chitnavis on Indian Finance.

In moving his resolution on the Indian Finance Commission in the Imperial Legislative Council, the Hon. Sir G. M. Chitnavis made the following speech:—

"That this Council recommends to the Governor-General in Council that the correspondence between the Secretary of State for India in Council and this Government relating to the promised Royal Commission for the investigation of Indian finance and currency, be laid on the table."

Honourable members will recollect that in the recent debate in the House of Commons on Mr. Gwynne's motion, the right Hon. Mr. Asquith said, 'The Government thought and the Government of India agreed that although the inquiry into matters so technical by a select committee was probably not the best means of attaining a desirable result, a stage had been reached at which there should be a thorough investigation by an expert body.' That statement was followed by the announcement that a Royal Commission would be appointed for the investigation of Indian finance and currency. In view of this announcement, an examination of the best method of inquiry is clearly unprofitable. The Royal Commission will come; what remains for us to interest ourselves about is that the best value is got for the costly machinery employed. The result will necessarily largely depend as much upon the personnel of the Commission as upon the scope of the inquiry referred to it. And, whatever might be said to the contrary, we people of India are the most deeply affected by the conclusions of that body. It is only fair and just, therefore, that India should claim to be heard at the earliest stage both about the constitution and the programme of the Commission. Once his Majesty's Royal pleasure is announced as shall be out of court, so to speak. Hon. members will thus realise the gravity of the situation and the exigent necessity of seeking from Government all available information on the subject.

Sir, the foregoing excerpt from Mr. Asquith's speech points to the existence of correspondence between the Secretary of State for India in Council and the Government of India relating to the expert investigation of Indian finance and currency. In view of the magnitude of our interests at stake, a request for its publication cannot but be reasonable and legitimate, and cannot be refused with any semblance of justice. The refusal on the part of Government to lay the whole correspondence on the table, further, is liable to misconstruction, and would give a handle to malcontents to impugn the motives of Government. And this consideration alone should commend the resolution to the acceptance of Hon. Members.

*Sir, already this question of Indian finance and currency has caused somewhat of a nervous anxiety among Indians. The genesis of the controversy ending in the official announcement is not reassuring. The clamour of English bankers and bullion merchants against the Indian absorption of a portion of the annual output of gold has been productive of considerable uneasiness in India; and when the agitation moves the Premier to promise a Royal Commission for inquiry, the popular nervousness naturally becomes intense, and the public mind seeks relief in the fullest in-

formation available. Messrs Montagu have complained of the Indian imports of gold; so has Sir Edward Holden of the London City and Midland Bank, while Mr. Moreton Frewin has written a lot about what he calls 'the awful hemorrhage of gold to India'. Indians feel sure this point of gold absorption of which we hear so much will bear the closest scrutiny. Apart from the fact that India has a perfect right to claim, if she chooses, that her debtors shall liquidate their debts in gold, which is the only legal tender for international transactions, it is an open question whether the alleged drain of gold to India is not itself a healthy tonic for European countries. In its issue of February 27th last, *The Economist*, a financial journal with a worldwide reputation for soundness and integrity, commenting on Sir Edward Holden's recent speech, says: "We regard the Indian consumption of gold with great satisfaction; for otherwise the rise of prices caused by increased production would be far more rapid and dangerous." With an expanding export trade with gold-using countries, as you, Sir, have so clearly shown in your speech on the Financial Statement, India must attract some portion of the world's output of that metal. By no chicanery can we be deprived of the value of our exports. At the same time there are other features of the Secretary of State's transactions which require careful examination in the interests of India. Year after year the complaint has been that the maintenance of excessive balances out of the proceeds from taxation and the withdrawal of large quantities of gold from India to be held by the Secretary of State in England, are prejudicial to Indian interests. Out of a total of £19,746,007 put to the Gold Standard Reserve in 1911-12, I find from the *Finance and Revenue Accounts of the Government of India for 1911-12*, on 31st March 1912 only £1,934,302 was held in India in coined rupees, and the whole to the balance had been transferred to England to be invested in securities. The cash placed by the Secretary of State for India in Council at short notice, which might mean cash freed at times to relieve the stringency of the London Money Market, amounted to, relatively speaking, the inconsiderable sum of £1,073,710, while the investments in securities accounted for £16,748,085. The Gold Standard Reserve, according to this year's Financial Statement, now stands at £22,000,000, of which £4,600,000 is held in India in rupees and the balance (£18,000,000) is invested in gold securities. Of the gold of the Paper Currency Reserve held in England, a trifle over £2,666,666 is invested in 2½ per cent consolidated stock. A strong body of expert opinion in India condemns this procedure. The position is this: If the large gold accumulation of the Gold Standard Reserve are really required for the support of exchange and for the purchase of silver for coinage, the fact of their being locked up in securities, be these gilt-edged or otherwise, is inconsistent with the main object. The only justification, if justification there be, for keeping such a large amount of gold, which belongs to India, in London, is that it may be immediately available for the maintenance of exchange, and not that it may be invested in British securities, or used for the purpose of helping the London money market round a tight corner. The necessity for security is even greater in the case of the Paper Currency Reserve. A good slice of the gold of that reserve (£7,300,000) is also transferred to England and the whole is not held in a liquid state. The explanation is that the transaction is profitable; interest is earned.

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But the question obviously arises, is this procedure consistent with the primary object of the reserve? The reserve is held against the note circulation to ensure immediate payment. How is this purpose served by withdrawing the cash to England, only to be locked up in securities? Again, there is the question of the ordinary cash balances held by the Secretary of State in the Home Treasury in London. During the past two years these cash balances have been very much in excess of what the Secretary of State requires for Home charges, and the Indian public would like to know how far the interests of India are served by the maintenance of these high cash balances which have been lent out at low rates of interest to approved borrowers in London.

Finally there is the question of currency on which widely divergent views are held in London and in India. If one may judge from the opinions which have been voiced in England during the past year, the form of currency which should be adopted in this country should be determined, not with reference to what the people of India themselves desire, but with reference to what it is convenient for Lombard Street to let them have. The view which I wish to emphasize is that it is of vital importance that all these complicated questions should be examined from the Indian standpoint, and should be decided upon with the sole view of aiming at the interests of India. In the absence of the correspondence that has passed between this Government and the Secretary of State regarding the impending enquiry, Hon. Members of this Council have no means of satisfying themselves that Indian interests will in fact be placed in the forefront of the enquiry.

Sir, this is one view of the matter, but the Government clearly hold the opposite view that there is nothing wrong about the management of the cash balances, that there is now perfect agreement between them and the Secretary of State about the application of the balances, and that the Indian currency stands on a sound unassailable basis. You, sir, in your introductory speech on the Financial Statement, have laboured the point at some length, and the idea one gets from those observations is that an elaborate investigation is superfluous. And yet, we have it on the authority of Mr. Asquith, this Government has agreed that an inquiry has become necessary. It is difficult to reconcile these positions. The correspondence called for in the resolution above can clear up the difficulty.

Sir, there is another reason why I move Government for the publication of the papers. In my humble opinion, on a Royal Commission of inquiry into Indian finance and currency both this Government and the people should be properly and adequately represented. The Government of India, after the people, are the most vitally interested both in the issues and the result, and it will be unreasonable to ignore these interests in the composition of the Commission. I think, and I am supported in this view by Indian public opinion, the appointment of one official thoroughly conversant with the up-to-date financial methods of Government, one representative of European commerce and one Indian merchant or banker is absolutely necessary for safeguarding our interests. But our appeal in this respect will secure greater attention if founded upon the preliminary official correspondence. I hope and trust hon. members will weigh these considerations and accord their support to the motion.

A Swadeshi Steamship Company.

The Indian and Peninsular Swadeshi Steamship Company has commenced business by purchasing three first class steamers. The steamers are fitted with the wireless and are reported to be fully equipped in every detail. The company was started some time ago to provide facilities for orthodox Hindus and Mahomedans travelling abroad. The directors have secured the services and co-operation as their agents in England of a leading shipping firm who have taken special care to make the arrangements for European passengers as complete as possible. The company has a capital of 50 lakhs of which more than half has already been subscribed.

Indo-Burma Connection.

We are glad to learn that the idea of linking up Assam with Burma by rail has been revived in view of the development of agriculture and trade which has occurred along the Manipur and Hukong routes, principally so in the Hukong valley, during the last few years; and that the Government of Assam have been asked to collect information regarding the commercial prospects of such an undertaking. Considerable developments in other directions have also taken place since the extension was first contemplated and abandoned about eighteen years ago, mainly on account of its high cost. One of these developments is the almost phenomenal progress which has attended the opening up of the Federated Malay States, the excellent railway system of which could be easily joined on to the Assam-Burma extension and which would, in no small measure, we feel sure, contribute towards the commercial prosperity of the latter railway. Besides this there is no doubt that a line along the coast would in itself develop in time a considerable passenger traffic, owing to the fact that there exists already a large passenger business between Chittagong and Burma—a traffic which is at present in the hands of steamship companies, who are profiting, in no small way, therefrom. There are two routes in contemplation, one being *via* Manipur and the other by way of Hukong, the last named being reported to be the cheaper route to construct. It is too early as yet to discuss the subject of gauge and other details. We must for the present rest content that the extension is now being seriously contemplated.—*Indian Engineering.*

Co-operation in India.

Mr. S. H. Fremantle, I.C.S., made the following observations on the subject in his recent address in the East India Association:—

Three and a half years have elapsed since I read before this Association a paper on "the progress of Co-operative Credit Societies in Northern India and Burma," and the object of my present paper is to show what further progress has been made in the interval and to discuss recent developments of the co-operative system. But before speaking about what co-operation has already effected for India and what results may be expected in the immediate future, I wish to say something about co-operation in the wider sense and to indicate from European experience what vast potentialities it has for raising not only the economic standard of the people but their social and moral standards as well. All are aware of the extraordinary economic results which have followed the organization of co-operation in some parts of the continent of Europe. Germany, for instance, has in its agricultural districts some 24,000 societies, one for every 2,543 inhabitants. In that country and in parts of France and Northern Germany rural economy is completely organized on co-operative lines. What this means is that the peasantry combine for all purposes connected with agriculture—namely, for the provision of credit, for the supply of fodder, seeds, manure, and other agricultural necessities for the joint ownership of machinery, for the sale of produce and live stock, for the working up of their raw material in creameries, sugar-beet factories, distilleries, bacon curing establishments, etc., for the mutual insurance of cattle, from accident and disease, and of crops from hail, for the improvement of land by drainage and irrigation, for the maintenance of stallions, bulls and rams for breeding purposes, and for the supply of water, and even electricity and telephones. There are also cow-testing societies which employ men to go round the farms and record the milk given by individual cows, and others, known as control societies, whose employees keep the farmers' records of the money returns from each kind of crop and advise as to rotation and seeds.

Thus rural economy is organized on a co-operative basis, and not only rural economy but rural social life also. For the co-operative societies from their profits and resources support many kinds of social institutions such as village halls and libraries, village nurses, and sick and provi-

dent funds. In Sir H. Plunkett's words, co-operation means for the peasant, better farming, better business, better living, better farming, because more capital will be applied to the land, better seeds, manures, implements, and live stock will be obtained and expert advice will be available; better business, because the small man by combining with others gains all the advantages of a wholesale dealer; better living, because economic prosperity and combination for business purposes bring in their train a well-ordered social and intellectual life. The people learn to think for themselves. Education and sanitation are encouraged and a stimulus is given to the reform of social customs. The society induces the growth of a corporate life, and the mere fact that in any village a committee exists representative of all classes of the agricultural community is of great potential value to any Government and to any country.

Cream Separators.

Cream Separators are now seen working in many big cities of India. They make a large quantity of separated milk available for us. It is, therefore, desirable that the feeding value of this milk should be known. Separated milk contains about 3.15 per cent of casein which forms about 80 per cent of the total proteid matter of milk and being a nutritious substance, the separated milk remains a valuable article of diet. Separated milk also contains mineral matter and when fed to animals helps in bone formation. Though it contains the whole of the proteid of the milk, it is nearly devoid of the fat which should be otherwise supplied. It is employed in the preparation of bread, biscuits, cakes, and sweetmeats. It can be used for calf feeding. The deficient ingredient in separated milk as stated above is fat and to make a perfect calf food some carbohydrate must be added in a form easily digestible by the young animal.

Pulp for Paper-Making.

That the West Indies may soon be exporting large quantities of pulp for paper-making is the prediction of the *Canada-West Indian Magazine*, published in Montreal. It claims that experiments conducted in Wisconsin have resulted in a new process by which a revolution will be brought about in the sugar world, for not only will it be possible in the future to extract 100 per cent of the saccharine juices from the sugar cane, but valuable by-products will be created, in particular cane fibre, which, it is claimed, would yield a good profit for paper making.

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AGRICULTURAL SECTION.

Potash Manures.

These have not been so much used hitherto as nitrogenous or phosphatic, and the reason for this is plainly seen in the composition of most soils. Potash is almost an invariable accompaniment of clay, which is found in nearly all soils of any value, and it occurs usually in larger proportion than is the case with nitrogen or phosphoric acid. Then, again, farmyard manure supplies more potash than it does phosphoric acid. Crops, too, seem to be able to take up from the soil what potash they want more easily than is the case with the other two substances. However, it is remarkable how useful potash is on certain soils, and good results have accrued from its use which were unexpected. On such soils as are usually considered not to require a potash manuring it would seem advisable where reasonable doubt exists to try small field experiments to settle the matter, as it acts fairly quickly, and it is generally cheap.—*T. Newport.*

Improvements in Wheat Culture.

Wheat is one of the most important crops in India, both as food for the people and as an article of export. It may surprise many people to know that, despite the enormous exports annually despatched from Karachi, nearly 90 per cent. of the wheat grown in India is consumed in the country and only about 10 per cent. is exported. The average outturn is about eight million tons, and 75 per cent. of this total is produced in Northern India. But for various reasons the outturn of wheat per acre is much lower than it should be, and we believe we are correct in stating that except in special localities it is gradually diminishing. The reasons for this state of things are perfectly well-known, and ever since the Board of Agriculture was formed the subject of improving wheat cultivation has been carefully investigated. Even a moderate increase in the yield would mean a large addition to the wealth of the people, and it is claimed that by the adoption of scientific methods of farming that are within the reach of the ordinary ryot the yield of wheat can be increased by at least 100 per cent. The methods apply equally to "barani" and canal-irrigated land, and they are of special interest to the Punjab which grows 35 per cent. of the total wheat crop of the Empire.—*Civil and Military Gazette.*

The Prospects of Wheat.

The report of the Agricultural Research Institute at Pusa, which has just been published, contains an account of the investigations regarding wheat which have been conducted by Mr. A. Howard, Government Botanist. He has already shown by scientific methods that excellent varieties, with milling and taking qualities similar to those of the best wheats on the English markets, could be grown in Behar and give an outturn of over 2,500 lbs an acre without irrigation or Manure. An extension of these experiments during the last two years to other parts of India has given the most satisfactory results and a large demand, for the Pusa wheat has arisen in various parts of India. The enquiry has now passed beyond the experimental stage and the wheats are now being sown on a large scale for distribution.

Wheat in India.

The present yield of wheat in India is about 44,000,000 quarters, or about 17,000,000 quarters in excess of the total imports of wheat and wheat flour into Great Britain. In the Punjab alone there is cultivable waste sufficient to produce 16,000,000 quarters, besides enormous tracts in Burma and other parts of India only requiring irrigation and population to bring them under the plough. If India had, by preferential treatment with regard to foreign wheat, the inducement of a steady and certain market to grow Indian wheat, there can be no doubt that the cheap labour and low railway rates prevailing in India could enable her to supply England with all the wheat she requires at rates lower than those at which foreign nations now supply her.

Ceylon Agriculture.

Mr. R. N. Lyne, the Director of Agriculture in Ceylon, at a meeting of the Board of Agriculture held in Colombo on the 3rd ultimo over which H. E. the acting Governor presided, suggested the establishment of a College of Tropical Agriculture in Ceylon. That question, he said, had been before the tropical world for about two years and Ceylon was first mentioned, he thought, as the place best suited for a College, but no response had yet gone up from the people of Ceylon. He suggested that some members of the Board should form themselves into a Committee with a view to approaching the Planters' Association, the Low-country Planters' Association and the public generally on the question and perhaps to promote a public meeting to try to interest the people of Ceylon in the matter. A Committee was then appointed with this object in view.

Vegetable Silks.

It appears that attention has been recently directed toward the utilization of various fibres other than kapok and akon, the outcome of a discovery that the preliminary chemical treatment, necessary before weaving, can be applied to the new fibres in question.

The fibre of *Chlorocodon Whytei* is considered first, and it is stated that it was tested at the spinning factory of Chemnitz and found to be of good quality. The above-mentioned plant is a liane which grows in the neighbourhood of Amani, though not in sufficient quantities to make its exploitation in a wild state a profitable undertaking. Whether its cultivation will pay or not will be proved when the experiments begun at Amani are brought to a conclusion.

The fibres which cover the seeds of *Funtumia elastica* were thought well of, as also were the brown fibres of *Bombax rhodognaphalon*, a tree which is fairly abundant in the forests of German East Africa.

With regard to the production of akon two species, *Calotropis procera* and *C. gigantea* are of interest. The latter species is distributed from India to South China and the Malay Archipelago, while the former has also been found on the steppes of East Africa, especially in the German Colonies. The two species differ very little from one another but *C. gigantea* yields a rather better grade of fibre than *C. procera*. Hitherto akon has come almost entirely from India, but there appears to be no reason why the industry should not be gradually established in other parts of the Tropics.

The fibres so far considered are obtained from plants growing in the wild state. It will be remembered that the characteristic feature of kapok production is the fact that the trees are frequently cultivated. Kapok is, of course, a commercial term, and the vegetable silks included under this term are derived from *Eriodendron anfractuosum* (the silk cotton tree of the West Indies) and *Bombax* sp. The seeds of *Eriodendron anfractuosum* weigh nearly twice as much as the fibre and contain 23 per cent. of oil, about 20 per cent. of which can be extracted with good machinery. This oil, which is used principally in the manufacture of tallow, has fetched of late years from £14 to £24 per ton. The cake can be used as manure, but it contains only 4 per cent. of nitrogen.—*Agricultural News*.

Useful Artifice in Fruit Ripening.

By a new method of artificially ripening certain fruits that are bitter and highly astringent in a green state, such as dates and persimmons, Professor Francis E. Lloyd, of McGill University has made it practicable to market such fruits in an edible condition before they have become too soft for use. For centuries the Arabs have ripened dates by exposing to the vapours of vinegar; and the Japanese have similarly brought persimmons to the edible stage by placing in tubs from which sake, the national whisky, has been freshly emptied. Dr. Gore has found that the same effect is produced in certain persimmons by carbon-dioxide at normal pressure. Reasoning that the result should be hastened by increased dosage of gas, Professor Lloyd constructed a simple and cheap apparatus for applying the carbon-dioxide under pressure, and in experiments of the last two seasons he has shown that ripening may be made four or five times as rapid as when no pressure was used under 45 pounds per square inch the fruit became non astringent in about 15 hours. Hard green persimmons, shipped on September 1st from Alabama should on the 3rd be in Montreal, where they should keep green a month longer in cold storage, but where they could be perfectly ripened for the market by the morning of the 4th. The ripening, it is suggested, is due to coagulation of the jelly enclosing the tannin of the fruit, the tannin, without being changed, being thus given a practically waterproof coating.—*Times of India*.

A Substitute For Rice.

In parts of Upper Burma, during the last two years, the poorer classes have been unable to purchase rice owing to the high price and have been reduced to eating the indigenous *pyawung*. Aware of this, it is interesting to learn that a learned chemist of Japan has succeeded in manufacturing a substitute for rice from maize. The new food has been carefully analysed and is found to contain more albumin and sebaceous matter than rice and barley. It is also superior to wheat in that it contains less fibrin and mineral matter. Bulk for bulk, it costs about half the price of rice, and there is profit to be made from the by-products as well. The discoverer, Mr. Toyoji Horiuchi, has explained his ideas to the *Japan Times*, and much interest has been aroused, as it is recognised that this artificial food will prove a great boon to the poor.

Departmental Reviews and Notes.

LITERARY.

INDIA AND THE ENGLISH LANGUAGE.

Mr. William Archer, the author and critic who was in India during the last Christmas and attended the various Indian Conferences is struck by the ease and facility with which Indians speak the foreign tongue:—

"Truly it is a wonderful sight to see these five thousand Indians with all their diversities of race, colour, tongue, and creed, unified by the English language, and listening to oratory of which no English platform need be ashamed. The one thing with which I am most impressed in India, and the one thing for which I was least prepared, is the marvellous talent for language—at any rate, for the English language—possessed by the educated Indian. Go where you will, you will find English spoken and written with absolute fluency and correctness. I have always questioned the good taste of our burlesques of "Babu English"; but until I came to India I did not realise how utterly beside the mark they are. Only one Englishman, within my knowledge, has said anything adequate on this point. Writing of a translation by an Indian of a Bengalee romance, Mr. Frederic Harrison speaks of the wonderful command of our language obtained by our Indian fellow-citizens—a command the most learned and accomplished foreigner of Europe never acquires." Substitute "hardly ever" for "never," and this is absolutely true. Truly this facility in mastering the English language would almost seem like a special gift of Providence."

MESSRS. JACK'S NEW BOOKS.

Messrs. Jack announce another twelve volumes of "The People's Books" to be published immediately. These will include an "Atlas of the World" in full colour by Bartholomew of Edinburgh. This will be the first time that an atlas in colour bound in cloth has ever been offered at this price. Other volumes include "Turkey and the Eastern Question" by John Macdonald, "Zoology" by Professor E. W. MacBride, F.R.S., "Cecil Rhodes" by Ian Colvin, "Psychology" by H. J. Watt, M.A., Ph.D., "Nietzsche" by M. A. Mugge, Ph.D., "The Bible in the Light of the Higher Criticisms" by Rev. W. F. Adeney, M.A., and Rev. Professor W. H. Bennett, Litt. D., and others.

ORIENTAL STUDIES.

The amount of valuable work done by Indian scholars in the province of Oriental scholars is seldom appreciated, but an insight into its extent and character was furnished by the address that Sir Ashutosh Mookerjee recently delivered to the Bengal Branch of the Asiatic Society. He referred in particular to the publication of the Tibetan version of a comprehensive Buddhist-Sanskrit commentary on the famous Sanskrit lexicon, *Amakoshi*, edited by Dr. Satishchandra Vidyabhusan, who previously brought to light the text of the lexicon itself from Tibetan sources. He cited this as a fresh illustration of the great possibilities of useful research in the domain of Sanskrit learning through the medium of Tibetan sources. After mentioning other publications under the auspices of the Society, Sir Ashutosh said considerable activity had been displayed in the publication of Arabic and Persian works of literary or historical importance, such as the Persian fairy tales "Gulriz" edited by the late lamented Mr. Azoo and Aga Muhammad Kazim Shirazi, the "Shah Alam Nama" edited by that brilliant scholar too early lost to the cause of linguistic researches in this country, the late Mr. Harinath De, "the Memoirs of Shah Tahmasp" edited by Dr. Phillott, and the "Shah Jehan Nama" edited by Professor Yazdani. Lack of funds only prevents further work, and the difficulty is enhanced by the fact that, as the search for Sanskrit, Arabic and Persian manuscripts is vigorously carried on, fresh materials are brought to light which it is incumbent on the Asiatic Society as a learned body to bring within the easy reach of scholars interested in the progress of oriental studies.

THE LIFE OF A. O. HUMPHREY.

Mr. Fisher Unwin thus announces the coming publication of a life of Mr. A. O. Hume by Sir William Wedderburn:—A Royal Commission on the Public Service in India has been appointed, and the great Indian bureaucracy will now be called on to give an account of its stewardship. As an object lesson is now offered the career of an Indian Civilian, a man of high ideals, dauntless courage, and untiring industry. The merits and demerits of the existing system are illustrated by his brilliant success as an administrator, his official downfall, following a collision with the dominant Simla clique, and his work for the future of India, as the Father of the Indian National Congress. Orders for the book are being registered.

EDUCATIONAL.

EDUCATIONAL GRANTS.

The following are extracts from 'Sir Harcourt Butler's statement on education grants:—

New grants are being provided for education out of the surplus of the current year and the revenue of the year 1913-14, to the amount of Rs. 74 lakhs or just short of 2½ millions sterling, viz.

(a) Non-recurring grant of Rs. 69 lakhs from the opium surplus of the current year.

(b) Non-recurring grant of rupees two hundred and fifty lakhs from the surplus of the ordinary revenue during the current year.

(c) Recurring grant of rupees fifty five lakhs from the revenue of the year 1913-14.

The distribution of these grants according to objects will be as follows:—

(a) Non-recurring grant of rupees sixty-nine lakhs from the opium surplus. The whole of this grant to Local Governments is allotted to hostel construction. A special liberal grant is made to Bengal to provide a balance for the Dacca Hostel scheme as well as for hostels elsewhere. A sum of two lakhs is given to the University of Calcutta (over and above the amount which this institution will receive along with other Universities from the grant from the surplus of ordinary revenue) in order to enable the University to purchase a site required for the expansion of the University buildings. The distribution accordingly is: Hostels, rupees sixty seven lakhs; Calcutta University, rupees two lakhs; total rupees sixty-nine lakhs.

(b) Non-recurring grant of Rs. 250 lakhs from the surplus of the ordinary revenue. This is distributed to Universities and Local Governments for building equipment and other capital charges as follows:—Universities Rs. 46 lakhs to be distributed as follows:—University of Calcutta, Rs. 6 lakhs; University of Bombay, Rs. 2 lakhs; University of Madras, Rs. 3 lakhs; Punjab University, Rs. 2 lakhs; University of Allahabad, Rs. 2 lakhs; Dacca University Rs. 15 lakhs; Patna University Rs. 8 lakhs; Rangoon University Rs. 8 lakhs; total Rs. 46 lakhs.

It has already been decided in principle to establish Universities at Dacca, Patna and Rangoon, and it is necessary to provide for their early foundation. The grants for this purpose, however, are contingent upon the approval by the Government of India or the Secretary of State, of schemes for their constitution.

Colleges and secondary schools, including training institutions receive Rs. 35 lakhs.

The Government of Madras are understood to contemplate considerable expenditure upon their Engineering College. It will be open to that Government to spend a portion of the sum on this object. The remainder of the total grant is intended for arts and secondary schools.

The Government of India desires to urge the claims of training institutions. Educational hygiene, gymnasia, play-grounds, swimming baths, gardens, reading rooms, common rooms, etc., Rs. 25 lakhs. This grant is

intended to make a start in placing education upon a broader basis along the lines indicated in the resolution No. 301 cd. of the 21st February last.

Manual instruction Rs. 7 lakhs. This is designed to encourage the much needed introduction of manual training into schools. Two local Governments have already framed schemes of this kind.

Girls' Schools, Technical and Special Schools Rs. 25 lakhs. These objects have been grouped together under a single head in order that Local Governments may deal freely with their grants according to the readiness of local programmes.

European Education, Rs. 28 lakhs.

There are large demands for the improvement of buildings and equipment in schools for the Domiciled community in all provinces except Bihar and Orissa, where the needs for such education are not extensive and are reported to have been satisfied by previous grants. The Government of India are about to address Local Governments, on the question of encouraging Mahomedan education generally, but they do not desire to delay any existing schemes and they have no doubt that Local Governments, in distributing grants, will make provision for special Mahomedan institutions.

Of the recurring grant of Rs. 55 lakhs out of the revenue of the ensuing year, Rs. 6 lakhs are held in reserve for the present to meet undeclared requirements, such as proposals for the development of Oriental studies and Mahomedan education; and Rs. 49 lakhs are distributed as follows:—Universities Rs. 6,50,000; primary education, Rs. 20 lakhs; girls' education Rs. 5 lakhs; colleges and training institutions, Rs. 2 lakhs; secondary education Rs. 9 lakhs; technical and special education, Rs. 1,50,000; manual training, Rs. 1 lakh; European education, Rs. 3 lakhs; total, Rs. 49 lakhs.

Universities Rs. 6 lakhs. Recurring grants have been made during the current year to the existing universities for the encouragement of research work and higher teaching. The result of that experiment is awaited. Meanwhile the Government of India desire to make adequate provision for the creation of new Universities and a new type of teaching and residential University, a reform to which they attach great importance. They are accordingly allotting Rs. 5 lakhs for the proposed teaching and residential University at Dacca (for which Rs. 45,000 has already been given) and for Universities at Patna and Rangoon, sums of Rs. 1 lakh and Rs. 1,40,000 respectively. This expenditure will be contingent upon sanction.

The new department got to work in January 1911. Since then the Imperial grants for education have aggregated:—Non-recurring Rs. 4,79,00,000; Recurring Rs. 1,80,00,000.

IN THE CAUSE OF EDUCATION.

The Government of Madras have approved the proposals of the Director of Public Instruction for the distribution of a sum of Rs. 80,856 to the Taluk Boards and Municipalities, and for the payment of a sum of Rs. 120 to the Karur Municipality, to meet the cost of the enhancement of the pay of trained and approved teachers in Elementary schools under public management sanctioned in G. O. No 445, Educational, dated the 22nd May, 1912.

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LEGAL.

THE CRIMINAL CONSPIRACY BILL.

In the Statement of Objects and Reasons for the Criminal Conspiracy Bill which has recently been debated in the Vice-regal Council Sir Reginald Craddock writes:—"The sections of the Indian Penal Code which deal directly with the subject of conspiracy are those contained in chapter 5 and section 121 A of that Code. Under the latter provision it is an offence to conspire to commit any of the offences punishable by section 121 of the Indian Penal Code or to conspire to deprive the sovereignty of British India or of any part thereof or to overawe by means of criminal force or the show of criminal force the Government of India or any Local Government, and to constitute a conspiracy under this section it is not necessary that any act or illegal omission should take place in pursuance thereof. Under section 107 abetment includes the engaging with one or more person or persons in any conspiracy for the doing of a thing if an act or illegal omission takes place in pursuance of that conspiracy and in order to the doing of that thing. In other words, except in respect of the offences particularised in section 121 A, conspiracy *per se* is not an offence under the Indian Penal Code. On the other hand, by the common law of England if two or more persons agree together to do anything contrary to law or to use unlawful means in the carrying out of an object not otherwise unlawful the persons who so agree commit the offence of conspiracy. In other words, conspiracy in England may be defined as an agreement of two or more persons to use unlawful means and the parties to such a conspiracy are liable to indictment. This Bill is designed to assimilate the provisions of the Indian Penal Code to those of the English law with the additional safeguard that in the case of a conspiracy other than a conspiracy to commit an offence some overt act is necessary to bring the conspiracy within the purview of the criminal law. The Bill makes criminal conspiracy a substantive offence and when such a conspiracy is to commit an offence punishable with death, transportation or rigorous imprisonment for a term of two years or upwards and no express provision is made in the code provides a punishment of the same nature as that which might be awarded for the abetment of such an offence. In all other cases of criminal conspiracy the punishment contemplated is imprisonment of either description for a term not exceeding six months or with fine or with both.

INDIAN JUDGESHIP.

Much satisfaction is felt in Bengal at the appointment of Mr. B. K. Mullick to act as a judge of the Calcutta High Court in place of Sir Cecil Brett, retired. There are now seven Indian judges in the premier High Court; four in the Madras High Court, and three in Bombay. In the Allahabad High Court there are only two, the request that an Indian advocate might be chosen to take the place of Mr. Justice Chamerlain having been disregarded. There is a strong feeling in the United Provinces that, as the vacant place on the Allahabad bench has gone to Mr. Ryves, the Government advocate, the post he is vacating should be conferred upon an Indian barrister. It is pointed out that both in Bengal and in Madras Indians have filled with distinction the offices of Standing Counsel and Advocate-General, and that in view of the number of competent Indians at the Allahabad Bar the example of the two presidencies might well be followed.—*India.*

SIR STUART SAMUEL'S SEAT.

At the hearing of the case with regard to the retention of his seat in the House of Commons by Sir Stuart Samuel, before the Judicial Committee of the Privy Council Sir Robert Finlay, in opening the case for the Crown, said that it was perfectly plain that Messrs. Montagu and Co. were not acting as mere brokers, but also as principals. The question then arose whether the Secretary of State for India in Council was one of the Government Departments to which the Statute applied. Sir Robert Finlay contended that, when the Act of 1858 transferred the Government of India to the Crown, the provisions of the Act dealing with the vacation of seats applied to any contract with a Government Department established for the Government of India. Directly they had a British Government Department, the Act applied. It did not matter whether the expenses of the Government were paid out of the revenues of the British Parliament or out of the local revenue of the Colony or Dependency administered.

THE NEED FOR STATE REGULATION.

The following Resolution was passed by the British Committee of the International Federation for the abolition of State Regulation of vice:—"That this Committee rejoices to learn that the Government of India has expressed its determination to take measures for strengthening the law for the protection of girls, and urges it also to enact effective legislation for preventing the importation of foreign women for immoral purposes."

MEDICAL.

MEDICAL RESEARCH WORK.

Requested by the Hon'ble Member in charge of the Education Department Surgeon-General Lukis, rose to submit to the Imperial Legislative Council a statement as regards both the research work which has been carried out during the past year, and the various inquiries which are either in progress or about to be undertaken in the immediate future. In so doing, he gave as brief an account as is consistent with making clear to a lay audience this highly technical subject.

The diseases with which I shall deal are seven in number five of these, namely malaria, yellow fever, plague, Kala-Azar and relapsing fever, are conveyed from man to man by biting insects. The remaining two, cholera and dysentery, are, as a rule, water-borne.

CAMPAIGN AGAINST MALARIA.

I will first deal with what is being done now in connection with malaria. There can be no doubt that this disease is responsible for more sickness and deaths in this country than any other individual cause. In some tracts it is a scourge worse than either plague or cholera, and in few places does the population escape entirely. To this the Government of India is keenly alive, and special exertions are being made to mitigate the evil. At the present time there are eight officers on special duty in different parts of India, studying the local conditions which underlie and are causing the malaria, and devising schemes for its reduction or abolition. Special grants have been made by the Government of India for such investigations, and as schemes have been prepared further grants have been given, either to cover their full cost or to assist in bringing them into effect. To Madras, Rs. 28,000 has been given for a malarial enquiry in Ennore, and this, and also a general investigation into malarial conditions throughout the whole Presidency, are in progress. A complete survey of the conditions favouring the prevalence of malaria in Bombay has furnished recommendations for the prevention of that disease within the city. A grant of Rs. 50,000 has been given to assist in carrying these out. Two other investigations—one in Sind and the other in the Canara district—are also in progress in this Presidency, and for these a grant of Rs. 21,380 has been made.

In Bengal the conditions are very different from those in other parts of India, and malaria appears to be largely due to overgrowth of jungle. The Government of India suggested that an experiment might be made to see how far these conditions could be ameliorated by the clearance of this jungle, and a grant of Rs. 60,000 has been made to help in carrying it out.

ANTI-MOSQUITO CAMPAIGN.

In Saharanpur, Nagina and Kosi an active anti-mosquito campaign is being carried out with the aid of a grant of Rs. 1,80,000 from the Government of India. The schemes for Kairana and Meerut are still under consideration.

From the Punjab Government a scheme regarding the town of Palwal which lies in a specially malarious tract, has been received, and Rs. 35,000 is being allotted towards its cost. In Burma the malaria officer has prepared a scheme for the town of Kyakpyu, and in Delhi a full survey of all the conditions tending to malaria has also been made. This survey has placed us in possession of accurate information as to the nature and extent of malarial infection in and around Old Delhi—information which will be of great use to the authorities when they are considering the location of the new Imperial city. The list of work in progress is long and satisfactory; but it is Government's intention to further extend it to other places as men and funds become available.

KALA-AZAR.

The researches into this disease have been carried out under the direction of a committee consisting of Surgeon-General Danneberg as chairman and Major Christopher and Dr. Bentley as members. The actual investigations have been entrusted to Captain Patton and Mackie and Dr. Korke; the division of labour being as follows:—Captain Mackie has conducted an epidemiological enquiry into the distribution and prevalence of Kala-Azar in Assam, where the conditions for the spread of the disease appear to be peculiarly favourable. Captain Patton and Dr. Korke have worked in Madras, the former devoting himself chiefly to laboratory experiments in the King Institute, Guindy; while Dr. Korke undertook the investigation of the disease in the endemic area at Royapuram district. Progress has been made by all the officers working on this enquiry. Captain Patton has shown that under certain definite conditions the parasite of Kala-Azar undergoes its full cycle of development in the body of the bug, which he considers to be the insect-carrier of the disease. He has not yet succeeded, however, in transmitting the disease from one animal to another. The difficulty, of course, is to obtain a susceptible animal for the transmission experiments, but we hope that this difficulty will soon be surmounted.

DISCOVERER OF THE PARASITE.

I must mention here that Colonel Donovan, who was the original discoverer of the parasite, has given good reasons for thinking it possible that the infection of Kala-Azar may also be conveyed through the mouth, and that Dr. Korke as a result of his investigations in Madras, has elicited the interesting fact that the disease is not, strictly speaking, a house infection, but that it tends to cling to communities having close social intercourse with one another. It is obvious therefore that more work is needed, and it has been decided to continue the enquiry for another year, both by laboratory experiments and investigations in the field.

M. CLEMENCEAU ON ALCOHOL.

M. Clemenceau has appeared in a new role, that of Temperance reformer. In a preface to a treatise dealing with the effects of alcohol on commerce, agriculture, legislation, taxation, and individual and social hygiene, he expresses regret that the so-called "omnipotent authority" of the State should be powerless against alcoholism, and remarks that "the right to poison people cannot properly be regarded as one of the achievements of the French Revolution."

SCIENCE.

THE CONSTITUTION OF THE NITRITES.

The place of honor in the January issue of the *Journal of the Chemical Society* has been assigned to three remarkable papers in succession by Professor P. C. Roy and his co-workers and pupils—Messrs. Jitendra Nath Rakshit and Nilratan Dhar. The papers are entitled: "Nitrates of the Alicyclic Ammonium Series—Nitrosopiperazinium Nitrite;" "Chlorides of the Mercurialkyl—and Mercurialkyl—arylammonium Series and their constitution as based on conductivity measurements;" and "Equivalent Conductivity and Ionization of Nitrates." It is understood that the present communications have materially helped to throw a flood of light upon the constitution of the Nitrates in the study of which Dr. Roy has been incessantly occupied during the last 18 years.

ELECTRICITY MAY HELP YOU TO SLEEP.

Electric sleep is to be the great boon of nerve-disordered humanity if the expectations of Dr. F. Nagelschmidt, of the Berlin Finsen Institute, are realized. Some years ago Dr. Lecluc produced sleep in animals by applying continuous electric currents to the base of the brain, but the currents necessary were near the danger point, and the claim of Dr. Nagelschmidt is an improved method, using a special alternating current giving narcotic effects without exceeding, or even nearly approaching, the limit of safety.—*Science* *Siftings*.

FILTERS FOR DRINKING WATER.

As a material for domestic filters for drinking water, Dr. M. H. Hinard, of Paris, recommends a porcelain of silicate of magnesia. The pores are finer, more regular and more numerous than those of ordinary porcelain, and bacteria penetrate so slightly that simple brushing is sufficient to cleanse the filter. Water from the Paris Municipal supply was kept running through one of these filters two months and-a-half, day and night, with no cleaning of the filter. Occasional comparative tests were made, and the unfiltered water showed from 55 to 1,200 bacteria per cubic centimeter, but in the filtered water none were detected. A culture of colon bacilli containing 315,000 per cubic centimeter was then introduced. They were all removed by the filter, and under city pressure the water continued to run sterile.—*Indian Textile Journal*.

A BREAKING ELECTRIC LAMP.

A surprising and to the layman even miraculous discovery was recently made by two German physicists. It opens up quite interesting possibilities, being nothing less than the transmission of sound through the medium of a tungsten or metallic film electric lamp. In the course of some experiments, the scientists had, for an entirely foreign purpose, connected a very sensitive microphone receiver in circuit with the lamp, together with other electrical apparatus that made the current serviceable for telephone purposes, and, to their surprise, what was whispered into the receiver could be distinctly heard when the ear was brought near the lamp. As the bulb of the lamp is vacuum, it could not be ordinary sound waves produced through temperature variations and consequent vibrations in the filament, but the scientists' attempt to explain the phenomenon by assuming that the vibrations of the filament were transmitted to the thin glass walls of the bulb, and that these, in their turn, produced the sound waves perceived by the ear.

A TELEPHONE TIME SAVER.

What looks like a good suggestion is a device which consists of a sound-magnifying trumpet, of flattened form, similar to certain types of motor horns, behind which is a platform adapted to support the telephone receiver. Upon receiving or making a call upon the 'phone and being asked to "hold the line" the user instead of "holding on" with the telephone receiver pressed to his ear, an arrangement which restricts his movements and prevents him from giving his attention to any other matter, merely drops the receiver on to the platform of the "time saver," where it automatically slides into position with the earpiece against the small end of the spiral trumpet. The user is then free to go on with his work until the voice from the trumpet shows him that the person at the other end is speaking. Conversation can then either be carried on using the loud-speaking trumpet, with the advantage of leaving the user's hands both free for the purpose of turning up references, taking down a message from dictation, etc., or the receiver may be lifted off the instrument and used in the ordinary way. The loud-speaking telephone's "voice" is very similar to that of a gramophone, and it is thus possible for the user of one of these instruments to move some little way from the telephone and yet hear when the person at the other end of the line is speaking.—*Science Siftings*.

PERSONAL.

LORD RIPON.

In the concluding volume of the second supplement of the Dictionary of National Biography, first issued, is an article on Lord Ripon by Sir William Lee Warner. While giving credit to that Radical Viceroy for the vigour and determination with which he settled the Afghanistan tangle, Sir William passes censure upon the three best known aspects of his domestic policy. His dealings with the Press, his local self-government schemes and the Ilbert Bill are criticised as hasty and ill-considered and as arising from an insufficient appreciation of the differences between India and England. We are reminded that his repeal of the Vernacular Press Act has not stood the test of time, since restrictions have been imposed by a Liberal Secretary of State; and that in the same way Mr. Hobhouse's Decentralization Commission had to place on record a recognition of his mistaken anticipations as to local self-government. Regarding the Ilbert Bill, Sir William points out that Lord Ripon was unwise in the imputation to his opponents of ulterior motives. He says that British planters and traders felt that justice and not privilege was at stake. They had no complaint whatever against the admission of Indians to the Civil Service by competition; what they feared was that by inexperienced Indian magistrates. The eventual compromise, he says, would have been accepted at the outset. But he gives Lord Ripon credit for business aptitude, industry and transparent honesty, as well as loyalty to colleagues and subordinates.

TRIBUTE TO LORD REAY.

In a recent number of the *Journal of the Society of Comparative Legislation* Sir John MacDonell, the editor, pays to Lord Reay a tribute of praise for his "excellent and sympathetic work during his Governorship in India." Among the prominent features of Lord Reay's administration he refers to railway extension in the north, consequent delicate negotiations with Native States, and, of course, to education. Concluding he writes:—

In Lord Rosebery's words Lord Reay is "an earnest, able, and perfectly honest statesman." If his family motto, *Mona fidi*, is true of him, the hand is certainly encased in the most silken of velvet gloves. Indians are never tired of decanting upon the ex-Governor's unwearied kindness.

Lord Reay's interest in the Society of Comparative Legislation needs hardly to be mentioned here. As one of its first founders, a member of the Council from the beginning and of the Executive Committee since 1901, Lord Reay has placed at its service his wide grasp of affairs, his ripe experience, and his high personal qualities.

BABU ASWINI KUMAR DUTT.

Bengal owes a debt of endless gratitude to Babu Aswini Kumar Dutt for having inaugurated a new scheme of elementary education in his district on the basis of self-help. It goes without saying that if we must prosper as a nation we must not be always tied down to any lending-stings. Government help may be good, and is always welcome, but we must not consider ourselves absolutely paralysed when it does not come. We have to do in many things even without Government patronage, and education is one of the principal matters in which self-help is much more valuable than any adventitious aid. We recognise no doubt that it is the principal function of a state to educate the people under its charge, and we think all pressure must be brought to bear upon it for its not neglecting this primary duty. But when one has to fight against a dead wall like the Government of India, mere pressure will not avail much. We have to do many things ourselves for our own elevation. The step taken by Babu Aswini Kumar is, therefore, just the sort of thing which the people should undertake as a self-imposed task, and those who can afford to contribute to such a good cause will, we have no doubt, come forward to bear their share of the burden.—*The Indian World*.

NIZAMI PASHA.

General Osman Nizami Pasha, who was the second Turkish Delegate at the Peace Conference, has assured a London correspondent that Adrianople will never be surrendered. "We shall cross the Bosphorus," he says, "and see Stamboul in flames; we shall fight to the last gasp but surrender Adrianople we never shall."

DR. J. TAKAKUSU.

Dr. J. Takakusu, M.A., PH., D.D., LITT., Professor of Sanskrit of the Tokio University, has arrived in Calcutta. This famous Sanskrit scholar is toiling in India for the purpose of collecting and inspecting ancient Sanskrit manuscripts. After finishing his work in the Nepal Duhar Library he went to Benares, the ancient seat of Sanskrit learning, and thence to see Dr. Spooner, Director-General of Archaeology, at Bankipore.

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POLITICAL.

THE PUBLIC SERVICES COMMISSION.

An official notice recently issued states :—

The Royal Commission on the Public Services in India will leave India for England on April 19th, 1913. They propose to return to India early in the ensuing cold weather season to prosecute their investigations into the services set out in the schedule attached to this notice and into any other services which it may subsequently be decided to include. They accordingly invite all persons, not being members of these services, and all associations or public bodies, who may have any representation to make, to send the same, addressed to the joint secretaries, Public Services Commission Camp, India, on or before April 10th, 1913, together with an indication of their qualifications for giving an opinion on the points at issue. Any representations sent might conveniently be made in the form of memoranda under the following main heads so far as they may be suitable in each case :—

- I.—Methods of recruitment.
- II.—Systems of training and probation.
- III.—Conditions of service.
- IV.—Conditions of salary.
- V.—Conditions of leave.
- VI.—Conditions of pension.
- VII.—Such limitations as may exist in the employment of non-Europeans, and the working of the existing system of division of services into Imperial and Provincial.
- VIII.—Relations of the service with the Indian Civil Service and other services.
- IX.—Any other points within the terms of reference to the Royal Commission not covered by the preceding heads.

Schedule

1. Indian Medical Service and Indian Subordinate Medical Department (civil side).
2. Police Department.
3. Jail Department.
4. Registration Department.
5. Indian Finance Department.
6. Mint and Assay Department.
7. Military Finance Department.
8. Public Works Department.
9. Railway Department.
10. Forest Department.
11. Survey of India Department.
12. Civil Veterinary Department.
13. Agricultural Department.
14. Postal Department.

15. Telegraph Department.
16. Customs Department.
17. Northern India Salt Revenue Department.
18. Indian Mines Department.
19. Pilot Service.
20. Geological Survey Department.
21. Educational Service.
22. Sanitary Department.

THE PROVINCIAL SERVICE.

The Secretary of State for India has sanctioned proposals for the re-organization of the Provincial Service of the Survey of India.

Under these proposals a considerable improvement will be made in the condition of the old Provincial Service. The chief of the changes now sanctioned may be briefly summarised as follows :—

(1) The two existing Provincial Services will be combined on a time scale similar to that recently sanctioned for the new service. Speaking roughly, the members of the old service drawing Rs. 300 to 500 per mensem will receive an immediate increase of Rs. 50 per mensem and obtain further increments at intervals of three years; while those drawing less than Rs. 300 will receive an immediate increase of pay so as to bring them to the same rate of pay as drawn by the officers who have already been transferred to the new service.

(2) The number of executive charges will be increased from 21 to 28 (including three drawing-office charges), and seven charges with charge allowances attached will be thrown open to the Provincial Service as against the three drawing-office posts now open to the service.

(3) Officers drawing Rs. 650 (excluding charge allowances) and over will be called Deputy-superintendents, and the twelve senior officers drawing Rs. 600 (excluding charge allowance) will be termed Assistant Superintendents, and these officers will rank as such with the corresponding ranks of the Imperial Service.

The changes in pay indicated under (1) above came into force from the 1st of March 1912; the remaining changes being brought into force from the 1st of March, 1913. The details of the scheme have been communicated to the Surveyor-General and will shortly be published by him.

In order to meet the large extra expenditure which the above arrangements will entail, it has been decided to effect certain economies, including the cessation of recruitment for the Provincial Service and a reduction in the recruitment for the Imperial Service.



THE POET SADI LISTENING TO A SINGER.

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

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No. 4.

THE KALIYUGA.

BY

THE HON'BLE ALEX. DEL MAR,

IN the current edition of the Encyclopedia Britannica appear two articles on chronology, the first, under that heading, by Mr. Henry

Smith Williams, formerly Lecturer in the Hartford (U. S.) School of Sociology, the second headed "Hindoo Chronology" by Mr. John Faithful Fleet, Commissioner in Bombay, 1891-7. For utter incompetence to deal with such subjects it would be hard to match these two essayists. The first informs us in one place that the Christian era or "year of the Incarnation" was first computed by Dionysius Exiguus in the 6th century, yet admits that it was not used in any public document until the 9th century, while in another place he says that it was computed by Julius Africanus in the third and by Pandorus in the fourth century. He regards the Olympiads as having always been of four years, while it is well known that they were previously computed at five years; he knows nothing of the Anno Domini of Augustus, nor of the various alterations of the Roman dates and calendar made by Julius Caesar, Augustus, and other Roman emperors; nor of the further alterations made in the Middle Ages.

The second chronologer appears to be still less fitted for his task. He can find no Indian era earlier than the Christian one; he believes the Surya Siddhanta to be a work of about A. D. 1000; asserts that the Kollam Era "probably had no existence before A. D. 825"; and that the Kaliyuga, "in spite of having the greatest antiquity, is the last of the three mentioned eras (Kaliyuga, Vikrama, and Saka) in respect of actual date of origin." He observes that "We have

one inscriptional use of it each in A. D. 634 and 770, and three in the 10th century, its initial point lying in 3102 B.C. It was devised for astronomical purposes at some time about A.D. 400, when the Hindus, having taken over the principles of the Greek Astronomy," etc., in short, the old exploded Roman story that the Indians knew nothing of Astronomy until they stole it from Hipparchus and Ptolemy. It would follow that all ancient Indian history was mythical!

I propose in this paper to show not only that the Kaliyuga is older than the Christian era, but that it is older by ten and probably over thirteen centuries; moreover that it is the starting point of all and every one of the eras known to the Chaldean, Greek, or Roman world; and I shall show this upon Western evidences alone, evidences with which every classical scholar should be familiar, but of which these learned encyclopedic chronologers appear to be wholly unaware.

The Kaliyuga is a fixed point of time which has been employed by the leading peoples of the world, from which to date their national history and mythology; a clear understanding of which affords the only true guide to the march of civilisation. The point of time is 3102 B.C., which now is taken to mean before Christ, but which formerly meant before Augustus; a difference of one Indiction, or 15-years. Before Augustus it meant before Alexander, and many other divinities. The time was when the Sun, Moon and Four planets conjoined in a single mansion or radical division of the heavens, an astronomical event whose actual occurrence has been verified by observation and calculation, yet one which can only recur in many thousands of years and therefore the only one from which we can date with confidence. It is alluded to in a Greek work written nearly a millennium before the Christian Era. Aristotle to whom it was communicated 23 centuries ago referred to it as "The Perfect Year,"

while in modern times James Fergusson, the accomplished Indian archaeologist, declared that it was the "only one fixed point in a sea of falsification."

As to its being the only fixed point in ancient history, which is what I suppose he means, I agree with him; moreover I intend to show that this applies not only to India, but to every civilised country in the world; in other words that the Kaliyuga is what was believed to be an actual astronomical event of exceedingly rare occurrence, namely, the conjunction of the Moon and Four planets in one mansion of the heavens; so that it can be and has been calculated backward and verified; that as such it is the only positive date in ancient history; and that the remotest dates in all countries, including Babylonia, Egypt, Persia, Greece, Tuscany, Judea and Mexico, have been founded upon it. When this is done we shall have the basis for a new history of the world, which will begin not in any Western country, but in India. It will also be seen that what Fergusson despairingly regarded as a sea of falsifications, was a sea of something else; a sea of mistaken interpretations, blind theories, and altered calendars: the latter mostly of Greek and Roman invention. Let every Oriental put this down in his note-book: he will find it useful.—

Alexander the Great shifted the colures

Julius Caesar altered the Olympiads from five to four years each, and their epoch from Iphitus to Corcebus.

Augustus Caesar deducted 78 years from the epoch of the Foundation of Rome

During the Dark Ages the Church of Rome restored 15 of these years, by substituting a Christian epoch for that of Augustus.

"The effect of these alterations upon the epoch of the Kaliyuga as expressed in Christian years will be alluded to farther on. Col. Wilford mentioned a 14-year alteration of some Indian calendars in the reign of Bhartirihara (died about A.D. 650), which may be an echo of the Roman medieval alterations, but this need not detain us." *Asiatic Researches*, ix, 202 4.)

As the Kaliyuga is referred to by various names, it will be as well at the outset to mention them. Among these are the year of Heaven; Perfect Year; The Kaliyuga; Iron Age; Conjunction of the Moon and Four Planets; Conjunction of the Five Planets; The Fourth Age; Year of Krishna, of Manu, of Brahma; of Buddha, etc.

For clues which serve to disclose a knowledge

of the Kaliyuga when it is not mentioned by that name, it is to be observed that the intervals of time deduced from or connected with it in the most remote ages were usually quinquennial or decennial; as the Hindu Period (Roman Lustrum) of five years, the Ten Avatars, Ten-months year in Hesiod (Theog., 59) the ten-months year of Alba and Rome, with their 36-day months and nine-day Sabbaths (nundinæ). This also points to a very remote use of the decimal system of notation. But far more significant are the references and to the Kaliyuga as the "Fourth Age" in the Hindu series of Gold, Silver, Bronze and Iron. These will be found in Hesiod (Work and Days, 110-158) in Plato, in the Alexandrian and Augustan writers and in the Four Ages of Mexico mentioned below.

ANTIQUITY OF THE KALIYUGA.

India.—Sylvain Bailly, the distinguished astronomer, and Mayor of Paris during the French Revolution, after an attentive study of the four great oriental tables of astronomy, determined that their elements were all drawn from ancient Indian works, chiefly the Surya Siddhanta and Vedanga Jyotisha: and that such elements, including the Kaliyuga, were derived from actual observations made at Lanka, near the source of the Ganges, from about the 30th downward to the 15th century B.C. This study established the actuality and antiquity of the Kaliyuga. La Place discredited Bailly's dates by removing the astronomical elements of the Kaliyuga to an impossible 44th century B.C., but as he does not appear to have been aware of the Roman calendrical alterations mentioned herein, his removal of the Kaliyugan conjunction is defective. The Rev. Dr. Bentley in contending that the Surya Siddhanta was composed about A.D. 1,000 imagined that he had demolished the Kaliyuga, but he was mistaken. The time when the tables were made or copied has nothing to do with either the actuality or the epoch of the conjunction, or with its adoption as a starting point for historical purposes. These would be just as valid and significant if the tables were made but yesterday.

The accomplished Indian chronologer Velandisi Gopala Aiyer holds that the Siddhantas as they now exist, though much earlier than Bentley's date, may not be earlier than the 5th century B.C.; while Dr. Kern carries them back to the middle of the 3rd; while Mr. Dutt assigns it to the Buddhist Age several centuries before the Christian era; but no matter. The essential

point is not when the existing astronomical tables were composed, but how early was the Conjunction or the Fourth Age believed to be an actual one; and where, when, and by whom was it mentioned or employed. Mr. Ayer proves it for 1165 or 1177 B. C. He also shows that at sometime or other, not explicitly mentioned, its periods were reckoned by millenniums, when the practice in alluding to it was to omit the round numbers. In such cases his 1165 might mean 2165, or 3165 B. C. Add to 3102 B. C., which is the vulgar epoch of the Kaliyuga, the net difference between Eastern and Western Chronologies, namely 63 years, due to alterations of the Roman calendar, and the Kaliyuga becomes 3165 B. C., one of Ayer's millenniums; which suggests that the trouble may be due at bottom to Roman perversions of dates and that his 1165 may mean 3102. However, it should be remarked that although as Mr. Ayer contends the common way in India of employing the Kaliyuga was to reckon from it by millenniums, this was evidently not the ecclesiastical way. On the contrary, it will be shown that the latter was more commonly by the Great Year, a complex of lunations, either ecliptical (223 lunations) or metonic (235 lunations), amounting to 658 common years, of which more anon. It may be that the Great Year of the ecclesiastics were employed at one time, while the millenniums of the commonalty were in vogue at another. Similar customs prevailed in other countries.

Among the many valuable dates preserved in Ayer's work is a Kaliyuga of 3072 B. C., employed in Northern India and Malabar, and another one of 3176 B. C. from the Vishnu Purana, both of which abnormal dates, though evidently Kalyugan, are distorted by alterations of the Roman calendar. If the latter one is an Augustan alteration, it might serve to indicate that the original Purana is older than what is commonly supposed. Herodotus fixed Troja Capta in the Third or Bronze Age (B. C. 1786 to 1128) and himself in the Iron Age, which was the Fourth. Brennan and Burgess both admit that the Kaliyuga was employed so early as the period assigned to the Mahabharata, say the 14th century B. C. On the other hand we know that it was stamped on the coins of Hyder Ali and his son Tippoo Saib. This gives it a life time of at least 30 centuries, a subject that is discussed very fully in Ayer's Chronology and Dutt's *Civilisation of Ancient India*.

TRAVELS OF THE KALIYUGA.

China.—The Chinese assign the conjunction of the Four to the second year and of the Five

planets to the tenth year of Tchen Hio, the fifth emperor of the first dynasty, whose reign began, according to Father Du Halde, in 3127 B. C. Therefore the conjunction of the Five (in the mansion of "Che") fell in 3117 B. C. Deduct the 15 years added to the Roman calendar in the Middle Ages and this would bring it to 3102 B. C., the vulgar epoch. Du Halde's annals of the Chinese monarchy were gathered by his brother Jesuits in the early part of the 17th century from ancient Chinese records, how ancient we are not informed; but as Tchen Hio reigned some eight centuries before the 60-year cycles of Jupiter were in use as time-keepers, it is reasonable to conclude that the sources of his information were of very high literary antiquity.

It is evident from these dates that Du Halde reckoned the Kaliyuga at 3117 (not 3102) B. C. He thus admits that the latter date (3102) was not before Christ, but before Augustus, who was apotheosised 15 B. C. He must therefore have been aware of the 15-year alteration of the calendar made in the Middle Ages. Contrariwise, Father Sonnerat who was evidently not aware of the 15-year alteration, innocently dates the Kaliyuga 3102 from Christ. Halhed, who translated the "Gentoo Laws" for Warren Hastings, followed Sonnerat; and thus the epoch of 3102 years from one or the other has found its way into modern Western literature. We shall find that it was previously made to date 3102 years backward from some earlier divinities. This explanation begins with Alexander the Great.

A CONQUEROR'S USE OF THE KALIYUGA

At the period of Alexander's conquest of Asia the only known Western astronomical observation of a certain date susceptible of being counted backward from the day of computation was the Chaldean solar eclipse of February 26th, 747 R. C. afterwards changed in the Calendar of Babylon to the winter solstice of B. C. 748. This date is preserved in Ptolemy's "Almagest," and, as altered in the Babylonian Calendar, is known as the era of Nebu-Nazur, or Nabonassar. As in the Alexandrian age the ecliptical Great Year of 658 common years was well established, it was an easy matter to deduce from 748 the Chaldean and Greek Divine years of 2064 and 1406 backwards as well as B. C. 90 forwards. But as these incarnation dates, which in after times were resurrected and restored to the Greek and Roman astrological works, did not agree with the eras of any of the countries through which Alexander's march was conducted, he declined to adopt them. At Abdera and Issmarus, where Hercules had con-

quered his enemies by opening a canal to the sea and overwhelming them with an irresistible flood, on Lemnos, Jassus, Issus, Maryandynia, Myrina, Chrysa, Ant-Issa, Lar-Issa, Eph-esus, Assus, Halyearn-Assus, Issicus, etc., all along the Greek and Asiatic coasts, in short, wherever the ancient Pelagi had settled or traded, he found evidences of their religion and astrology; temples erected, divinities worshipped, ancient rites performed, festivals celebrated and dates preserved. The prevailing cult was that of Hesus, Issus, or Jassus and Myrina; the celebrants were Corybantes, Teles, or Cabeiri, and the last sacred Manvantara was something over a century before his birth, namely a year agreeing, through the Greek Olympiads, with our B.C. 470. For example, the Pelagians of Lemnos worshipped Hephæseus (Vulcan) and Myrina (Maia), the first as the son of God, the second as his Virgin mother, both of that date, or thereabouts. This worship and date can be traced all the way from India to Gaul. Shankara, an incarnation of the cult of Shiva the Logos, is reported to have appeared in India B.C. 471. Assa-binus, the solar god, was worshipped B. C. 470 in the cinnamon country of India, also in Arabia and Ethiopia. At Sabota he has no less than 60 temples (Pliny). Ezra worshipped in Palestine; Chrysis in Argos; Euthymus in Athens; Cimon in Cyrenica; Zal-mosis in Thracia; and Hesus in Spain and Gaul. Of the latter an effigy and monument representing him in the act of cutting the sacred mistletoe, is preserved in the Cluny Museum of Paris. It is a work of the second century B.C. A photo appears in "The Middle Ages Revisited."

The calendars of all these Pelagian countries were dated from the real or supposed appearance of these divinities. Alexander might have destroyed the histories—and indeed Parmenio was instructed to do so—and though unwillingly, he obeyed; but he could neither efface the legends nor suppress the dates. All that the astrologers could do was to build upon them with the ecliptical cycle of 658 years, thus proving that each divinity of the year 470 to be only one of a series of incarnations, into which, by means of a new calendar, Alexander intended to introduce himself as the Eleusis or Expected One. His visit to the Indian shrine of Shiva in Lybia clearly discloses this design. To build upon the Olympiad of B. C. 470 forward, was to deduce a year equivalent to our A. D. 188; to build upon it backward resulted in the ancient series B. C. 1128, 1786, 2444, and 3102.

As his destination was India, where he was to appear as the reincarnation of Bacchus, an Indian date was indispensable for the success of his design. With his usual boldness and decision he adopted the most venerable of them as his own and proved his claim by altering the coloures, and thus attested his divine character, which none except his mother afterwards ventured to doubt; Callisthenes paying for this indiscretion with his life. When Alexander arrived in India he found that the clock of time had been set back to the *Saptarishikal*. (Pliny, vi. 31). But this made no difference to him. Having pinned his divinity to the Kaliyuga, he resolutely stuck to it.

After his death the interval of 3102 years appears to have been adopted by several of those pretenders to divinity who imitated him, all of whom assumed to be 3102 years after the sacred Kaliyuga. Among these were the pretenders of the heterodox year B.C. 90, and following them, the omniscient Augustus. Finally it became 3102 from the Christian era, where it yet stands. Such is the evolution of a "B.C." or Christian year for the Kaliyuga.

The reason for this persistent adherence to a mysterious date or interval of time is that while Indians and Chinese of a remote age knew the correct measure of a Great Year, the Chaldeans and Egyptians, did not. Their first knowledge of it appears after the Indian expedition of Darius, when Anaxagoras was thrown into prison for venturing to suggest it. The correct measure was the solar cycle of 6585.78 days, amplified in the Indian sidereal ten-months year to 6585 months, or roughly 658 years. Father Gaubil found that it was used in China about 1100 B.C.; Le Plœce, with astronomical precision, traced it in India to the year 1491 B.C.

In these dates, all of which are taken from the work entitled "The Worship of Augustus Cæsar," are locked up those tell-tale secrets of the Church, which, when they are made known, may expose it to the just reproaches of its own followers; for they will then perceive how much they have been misled by arbitrary and secret alterations of the calendar. Heimbach in "Ersch and Gruber" and Bury in the "Later Roman Empire" attribute some of the mediæval alterations to Leo III. The cardinal point is not who shifted the Roman Calendar, but that such shifting explains why there are no contemporaneous evidences of the tremendous events that are alleged to have occurred in Jerusalem, Antioch and Rome, in the first century; why the rectified calendar of Gregory

was not founded in A.D. 1, but in A.D. 325, the date of Constantine's council; and why we are not permitted to learn that the only Messiah worshipped in those cities and elsewhere throughout the empire until after the reign of Commodus, was Augustus, and not Jesus. This we learn from the coins, tombstones and other monuments stamped *Augustus, Divus Filius* (Son of God) and *Soter* (Saviour) also from the temples erected to him, some of which are still standing; in short, from a thousand valid evidences.

The heterodox Manvantaras of B.C. 90, 748, 1406, 2064, 2722 and 3380 were well-known to the later classical world and the first four will be found in modern chronological works into which they have been introduced without the least comprehension of their meaning. Several victorious commanders of the Alexandrian age and some who were not victorious tried to turn them to their own advantage. Among the former were Titus Quintius Flamininus, Sertorius and Sylla; but their projects all failed. Success was found to be impossible without control and change of the calendar, and this the priests were not inclined to yield; so that until Julius Cesar became Chief Pontiff, with authority to alter the calendar, it continued to remain merely a project. When, under his management the project became a reality, he was slain, and the actual realization was postponed until Augustus engrossed the elements of power and effected the long-desired object by altering the *ludi saeculares* (*Sue tonins*). His assumption of divinity upon a false calendar effaced the Nabonassar series of Manvantaras, until Ptolemy the astronomer resurrected them in his "Almagest," which begins with 748 B.C., thus restoring a series that although distorted was really founded upon the Kaliyuga. The adoption of Ptolemy's work by the church explains why it has retained the orthodox chronological authority to the present day.

Mexico.—According to Humboldt, the ancient Mexicans had four ages, typified as Tlalt, Tiet, Eheca and At. So had the Hindus, their four ages. The calendrial year of the Mexicans consisted of 18 months and a fraction, just as the multiplied ecliptical cycle of the Hindu Kaliyuga consisted of 18 years and a fraction (6585.78 days). The Mexican stellar mansions were 26, like the 27 *nakshatras* of Hindustan; their messianic Quetzal coatl was the son of the god Yesona, begot by the Holy Spirit (Echiab) upon the earthly Virgin Soebi, an echo of the Hindu Krishna; the reappearance of the Mexi-

can Messiah were dated in years equivalent to A.D. 64, and B. C. 594 and 1252, always 658 years apart. In one of them he is represented with an elephant's head (Hindu Ganesha), although this animal was unknown in America. (Humboldt, cited by Doane, 537). Massey shows that the Mexicans had other Hindu myths, institutes, symbols, and dates. They had the same money, known by the same name, *sicca*. ("Hist. Mon. Amer.," 45.) These details bear too close a resemblance to Hindu affairs to be accidental. When, if ever, the chronology of the civilised world is properly restored, it may occur to orthodoxy that the Mexicans had also the Hindu worship of Buddha and the chronology of the Kaliyuga. On the other hand, both their zodiacs and typology appear to be earlier than the Western; for they contain no allusion to the 12-sign symbolism which abound in the latter.

WESTERN INFLUENCE OF THE KALI.

Chaldea and Babylonia.—Baily, p. 270, proves that the Chaldeans and Babylonians got their astronomy, which appears to have consisted mainly of lunar observations, with the Kaliyuga as a starting point, and the metonic cycle, from India, and to have imparted it to the Egyptians. He dates this knowledge after the discovery of the planetary character of the Brihaspati and division of the year into 12 months, which probably means the 15th century B. C., in India and the 12th century B. C. in Chaldea; dates which are confirmed by Fr. Lenormant in his "Beginnings of History," 270. He does not believe that the names of the 12 months ascend beyond this period.

The "stellar observations" furnished to Aristotle by Callisthenes, which Simplicius assures us extended 1903 years before the time of Alexander, therefore to about 2234 B.C., could only have been proleptical computations, (100 metonic cycles), because Ptolemy, the astronomer, in seeking for an astronomical starting point Babylon, found nothing more ancient than the lunar observations of B.C. 747, or Nabonassan epoch of 748 B.C., previous to which there appears to have been few or no observations. If we may trust to the computation of Sir Henry Rawlinson there exists a unique but highly important exception to this rule. On a Nineveh tablet now in the British Museum is recorded a solar eclipse which he fixes on 15th June 763 B.C. Allowing for the transposition of months in changing from a ten to a twelve months' calendar, this appears to be just 15 years from the Nabonassan eclipse of B.C. 747. Should

such prove to be the case it would form one of many proofs that the Christian era was substituted for that of Augustus, as already mentioned.

This eclipse is almost the only solar observation that has come down to us from the Chaldeans. Their *solos* was lunar; all the observations that Ptolemy got from them were lunar; while Diodorus says that they know so little of solar eclipse, or were so distrustful of what they knew, that they durst not venture to predict them. (Dio. ii. 31). Finally, Simplicius, (6th century), is an unreliable witness; he could not have known of any year of Christ, because it had not yet been invented or computed; while his 2274 B.C., is simply the incarnation date of the Babylonian god Bel, as shown in the "Mesoth," ch. IV. p. 17, note 3.

At the time of Callisthenes or of the equally misinterpreted Berosus, there was no "Chaldean," no Babylonian, no Assyrian Government, only the Government of Persia, which was overthrown by Alexander. In the "Lives of the Ancient Philosophers" it is stated that Zoroaster was the first to introduce astronomy to the Chaldeans. This brings it down to Persian times and oriental sources. Bailly confirms Philostratus.

Egypt.—It is admitted by Breasted, Burrows, and other recent writers on Egypt, that the antiquity of civilisation in that country has been grossly exaggerated; and they are gradually conforming to Bailly's chronology, which lays it down without reserve that the Egyptians got their earlier dates from the Persians or Chaldeans and the latter from the Indians. The average date now accorded to Menes, the Egyptian Brahma, as estimated severally by Lepsius, Breasted, Burrows, Bunsen, Poole, and Wilkinson, is 3144 B.C., which is sufficiently close to the Kaliyuga to suggest it as the basis of the elements of these various numbers. The name of Menes or Manu alone should be enough; for he is the legendary progenitor of nearly every civilised people of the Mediterranean, such as Minos, Menu, Menc, etc. Alexander was probably not the first divinity who dated his apothecosis 3102 years after the Kaliyuga.

Greece.—After proving that the Hindus were the inventors of astronomy, that they dated the year from the Kaliyuga, that they computed the sidereal year at 365d., 6h., 12m., 30s.; that only a nation with exact instruments and numerous observations extending over long periods of tranquillity, which no nations except those of Far Asia enjoyed, could have pursued astronomy to

such perfection, Bailly shows that the Greeks got their astronomy from India through Chalda and Persia. The Perso-Greek messianic dates of B.C. 748, 1106, 2061, etc., are rooted in the Kaliyuga, not only because they are eclipsical, but they are expressed in 658-years intervals.

But all doubt on this point is removed by the express declaration of Diodorus Siculus, who computed the Hyperborean era of Apollo (Augustus) at exactly one Great Year, or 658 common years, previous to the Kaliyuga, to wit, at 3760 years before Augustus, which is also the present *anno mundi* of the Jews and Free Masons. Both of these eras are founded directly on the Kaliyuga.

Etruria.—Edward Pococke locates the source of the Indus on Kaïlas (31 N., 80 E.) "the highest mountain in the world, whose name gave Koilon or Heaven to the Greeks and Coelum to the Romans." He says that in ancient Hindu mythology Kaïlas was the mansion of the gods and Shiva's paradise. The Etruscans gave the same name to Mount Alba. According to Pliny, King Tullus Hostilius (Circa 642 B.C.) while attempting to invoke Jupiter Elcius from Coelum (Heaven) by means of forbidden rites, in which electric sparks appear to have been employed, was struck by lightning, and, together with his mansion, was reduced to ashes. (Pliny, i, 54; Livy, i, 31; Pococke, "Indus in Greece," p. 98.)

As Tullus was the Chief Pontiff of the Decemviri, Sicris Faciundis Sacularis, the Ten who presided over the Ludi Sublicares, a short festival of the Ecliptical cycle, and as Livy prefixes the fatal ceremony of Tullus with an account of the appointment from Heaven (Mount Caïlus) of the nine-day sabbath or *nundinum*, it is evident that the Etruscans, at least as early as the 7th or 8th century B.C., had heard of the Indian Kaliyuga, its religious significance, and the subdivisions of time that followed it; inference that derive support from the name of the Etruscan priest or diviner, who was summoned to lay the foundations of Rome. This was Olenus Calenus, that same Olen whose anti-phonal hymns were chanted alike in the temples of India, Egypt, Greece and Rome (Herodotus 1,79; Iry, 1,31, Pliny, xviii, 4) and that same Mount Caïlus which astrology had removed from Thibet to Italy. The Eighth Age of Tuscany, which Plutarch mentions in Sylla, proves that they added two Great Years to the Kaliyuga, which with them began in 4118 and ended 90 B.C., both of which are teleologically Kaliyugan dates. It needs but little study of the chronology of Greece and Italy to discover the

ditional fact that the reputed era of the foundation of Rome is a sacred year connected with the supposed epoch of Nabonassar, a date linked with the Kaliyuga.

Arabia.—The year 3102 B.C. was the *Anno Mundi* of the ancient Arabians, how ancient is not stated. (Max. Idler, "L'ere des Arabes," 32; "Aug. Cæs." 77).

Persia.—From the longitude of the Persian New-year star at a given date, Baily determined that the Zoroastrian Persians got their astronomy from the Indians. Citing Zendavesta (circ. 6th cent. B.C.) he fixed Giemsheed in 3407-2691, an interval which covers and is evidently taken from the Kaliyuga. During the ascendancy of the Greek kings the Persians reckoned backward from the Lord Iskander (Alexander) a custom mentioned above and shown in Alberuni.

Rome.—The year of the Foundation of Rome, now 753 B.C., was fixed by Augustus in 738, after he had altered it from 816, as shown in Pindar, Cicero, Ovid, Martial, Suetonius, Josephus and other writers. This 816 was one of the messianic years in the Nabonassar series of 2064, 1406, 748 B.C., altered by calendrical shifts. The process is described at length in "The worship of Augustus Caesar."

Hyperboria, or Thibet.—(See Greece and Jews.)

Antononous Jews.—The chronology of the Septuagint Bible embraces Ten patriarchs, whose consecutive years, from the birth of Adam to the death of Noah, are 2006. In the 1656th year (third Dionysian cycle of 552 years) a revolution of the Ages was completed when a Deluge occurred and the world was regenerated by Noah, who survived the cataclysm 383 years, dying A.M. 2030. The legend of Noah may have been acquired from Babylon, but the Ten patriarchs, whose *manvantaras* end with a cataclysm, also the cycles of 552 years, are both of Indian origin.

What is probably the earliest *Anno Mundi* of the Jews is preserved by Alberuni, who alludes to it as of 3780 B.C. This was evidently a very ancient era even in his time, because he says it was computed by adding 3448 years from Creation, to 332 for Alexander ante-Christus (Lego ante-Augustus). If it is known before Josephus, its omission by him (see below) may either have been due to oversight, or to his deference to the chronology of the Ptolemaic Greeks, in whose language his works were written and whose *Anno Mundi* he adopted. That it is based upon the Kaliyuga is evident from the fact that there is no

other discernible foundation for the 3448 years from Creation to Alexander.

Malabar Jews.—Their *Anno Mundi* was 3760 B.C. ("Aug. Cæs." 73, citing Buchanan, 136-8). This is exactly one Great Year before the Kaliyuga, upon which it is obviously built. As in this date the Kaliyuga is counted backward from the Augustan, not the Christian, epoch, it was probably computed during the Augustan Age, at all events before the time of Dionysius Exiguus, the alleged 6th century discoverer of the Christian epoch.

Bombay Jews.—Their *Anno Mundi* was 3761 B.C., evidently like that of Malabar, built upon the Kaliyuga. ("Aug. Cæs." 71, citing the Pandits) The period of this computation is not given, but it is probably between that of Augustus and Commodus, because in addition to the reason above given, the Pandits add, "it is never used by chronologers but for times before Christ," also because it was apparently unknown to Josephus.

Jews of the Augustan Age.—Our authority for the custom of this period is Josephus, who wrote during the reign of Vespasian, about A.D. 80. At the outset of his work he adopted not the *Anno Mundi* of Diodorus, but that of the Ptolemaic Greeks, "about 5000 years ago;" yet as the work progresses, his chronology becomes so confused that he seems to have hesitated between the two computations. In either case he is bound to the Kaliyuga, because both of them are based upon that starting point. The Hyperborean process was to add a Great Year to the Kaliyuga: the Greek process was to amplify the years of the patriarchs. In their haste to manufacture a tumid chronology, they make both Methuselah and Lamech survive a Deluge which was designed to destroy them! This was done by the Jews of Alexandria in the reign of Ptolemy Philadelphus; but it seems to have lasted during the Augustan age.

Mediterranean European Jews.—It is claimed that in the 4th century Rabbi Hillel II fixed the Creation in the Greek year corresponding with 3700 B.C.: in the 10th century the Jews of Cordova fixed it in 3760 B.C.: in the 11th century the Alexandrian Jews fixed it in 3752 B.C., or 3760 before Augustus whose Egyptian apotheosis was now fixed in A.D. 8: in the 12th century (1121) the Sedam Olam Sutha, or Little Chronicle of the World (Microcosmos) following Tuccan example and perhaps Rabbi Hillel, fixed it in 4359 B.C.: in the 13th century the "Eastern Jews" fixed it in 4220 B.C. Among these various built-up dates that of Cordova is

the only one that has survived the stress of time. It is just one Great Year added to the Kaliyuga, while the *Anno Mundi* of the Microcosmos is one Great Year added to the *Anno Mundi* of Rabbi Hillel: facts that establish a Kaliyugan origin for both of them.

The building of these Years of the World upon 3102 before Augustus and not before Christ, was in constant vogue throughout the Roman empire during the Middle Ages; indeed it was used so late as the 17th century by the learned Jesuits who computed the chronology of China; as is seen in Father Du Halde's history of that Empire.

We have now pursued this subject as far as the limits of space will permit. It opens up a wide vista of unexplored history, from the Aryan conquest of Bharata to the latest "reform" of the Ambrosian chant, the archaic chant of Maneros and Olen. The one striking lesson it imparts is that the claims of India upon the suffrages of the civilised world have been diverted by astrology and directed into false channels. The antiquity and universal adoption of the Kaliyuga prove more cogently than any argument the great debt that civilisation owes to India. It is from that ample and venerable domain, and not from the narrow valleys of the Jordan or the Nile, that astronomical science took its birth, and whence it made its flight, until it spread over the rest of the earth, lifting it to a knowledge of the Eternal and supplying it with the means of future enlightenment and progress. And it is this neglected Mother of Nations who awaits with confidence that recognition from her progeny, which gratitude invites and filial affection enjoins.

Nor has India distributed all her gifts. She has yet many reminiscences and treasures of thought to impart to the world, upon that eventful occasion when her long estranged family of nations re-united, and her ancient maternity is acclaimed!

THE CHRONOLOGY OF ANCIENT INDIA.

By Velandai Gopala Aiyar. The Beginning of Kali Yuga, The Date of the Mahabharata War, The Four Yugas. Price Rs. 1-4-0.

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COLOURED RACES IN THE EMPIRE.*

BY MRS. ANNIE BESANT.

MY subject this evening constitutes one of the most difficult and complicated problems that can face a nation which governs an Empire. Difficult, because, for the most part, the governors know very little about the governed; complicated, because of the nature of the term 'coloured races.' In that term is included a number of nations who differ from each other more widely than the Indian of Hindustan differs from the Englishman. The great Empire of England has been built up in a strange fortuitous way, not on any definite plan. It has not developed along any foreseen lines. Sometimes a country has been conquered directly by an army; sometimes, as in the case of India, it has been gradually invaded by merchants, who arrange to hold one fragment of soil after another as peaceful traders, and thus gradually, in consequence of the internal struggle of the various States, succeed in gaining a position of superiority, and at last practically an unchallenged Empire. India is the largest of the many territories under the British Crown. We see in connection with that a claim, made occasionally by people who ought to know better, that we conquered India by the sword and hold it by the sword. But this is only true if they add—by the sword of her own children. It was not the swords of our nation that conquered India, but the swords of her people sharpened one against another. Just as the Moslem Empire was set up in consequence of the quarrels between Rajput States and others in the Kingdom, and only triumphed by the quarrels of opponents, so was it with Britain's gradual growth in India, siding with one against another, making treaties with one against another—to be broken when it proved more profitable to break than to maintain them. Step by step the huge dominion has grown up there, differing in most respects from the growth of the Empire in other lands.

I want to urge you, if you wish to understand the problem, to take each Colony, or each great State, by itself; for there is no one solution of the

*A Lecture delivered recently at Letchworth Garden City Summer School, England.

APRIL 1913.]

problem which can be applied to them all. We have these different problems, each of which needs very careful study and thorough understanding, if we attempt to realise the powers and necessities of the people who are under the British flag.

The difficulty is largely in the fact that the Empire is governed by a Parliament that sits at Westminster, and that, of that body, only a few members know practically anything about the vast Empire they are called upon to govern. Most of them know practically nothing beyond the needs of the nation to which they belong—some of them hardly even as much as that; and the truth is that, when they are dealing with an Empire such as Britain rules, they need a body of experts placed in power, because *they* would know what they have to do. And these members are a body of men elected for quite different objects, acquainted with quite different problems, knowing very little of the coloured races in the Empire, and showing their lack of knowledge and their lack of interest by leaving more empty benches than full ones in the House when some question affecting coloured races comes up for discussion. That is where the difficulty lies. I do not blame the members of the British Parliament. They are elected to serve their country, this district and that district, this city and the other, to know something about the needs of their constituents, and something that will gain them votes at the next election. But the interests of the coloured races in South Africa and India, in New Zealand and Australia—what power have these people to make their voices heard and to make their interests felt? They have no power over the British members of Parliament, and no way in which to make their wants articulate. They are silent and helpless, and if in the House of Commons a man gets up and champions their cause he is treated with opposition and ridicule. Unless we can rouse the English conscience to realise that with the ruling of the Empire goes imperial responsibility, it is impossible for the Empire to be well governed, for the British nation to discharge its duties to the fullest. What saves us, to a great extent, is the excellence of the individual Englishman rather than the system of the English rule. We get, as a rule, in the foreign dominions, men who are doing their best according to their lights, and that fact should be noted when the nation is estimating their work. The Englishman is very often unpopular, especially in India; and quite naturally unpopular, because he stands aloof from the population he rules, and because he is

often much too distant in his manners. When we come to deal with a country like India, a nation like the Indian, a people with a high sense of conduct, self-respecting, a very ancient nation—want of manners does more harm than want of justice.

I have many times seen the rule of men governing Colonies, and am inclined to say that, on the whole, the English administer better the countries they rule than the Continental nations appear to do. But if we take the French, we find them far more friendly with the Indian in their dominions than are Englishmen in theirs. There is far less barrier between race and race. With us it is a question of colour. The result is that you see more outer content with the French official than with the English.

These things have to be considered if we want to learn; because we can learn if we are wise, and we should not lose anything in which the English stand supreme—the sense of justice—by urbanity and gentleness, the policy that wins the hearts of the people, where before we could only command a sort of unwilling respect.

That is a point I want you to remember all through, because it is a question I have discussed over and over again with educated Indians; and, putting aside the short anarchical period, I find that even by the most extreme reformers amongst the Indians it is generally agreed that in self-government they have no desire to sever their connection with the British Crown, but would prefer to be an integral part of the Empire rather than an independent nation. We must remember this when dealing with the problem. If all the hard things said on both sides were true we should not have India at all. "We are only in India because the Indians wish us to be there, and when the Indians want us to go, we shall be compelled to go." So said Lord Minto, and it is quite true; and, remembering that, we must make a little discount from some of the hard things said, and realise that perhaps the very confidence which exists there that the English people are just, makes many a hard thing to be said that would not be said under a rule less just.

I want to divide these 'coloured races,' which appear as if they are same people in my title. We have the Colonies, in some of which we have mostly people of a very low type, both intellectually and morally, people who are almost savages. Take, for instance, South Africa, where we have Kaffirs. We are dealing there with people who are practically children, and need to be treated as children, because they are fit for nothing else;

is such things as these that embitter, that make men antagonistic and angry. I ask you to look at the conditions that exist in Canada to-day, and bring pressure to bear to alter these conditions, to try to secure for our fellow-subjects in Canada and South Africa a better treatment. Let us treat them with some reason and consideration, and not say that the colour of a man's skin is the measure of his political place and of his moral worth.

In Australia we have an enormous territory with about five millions of white men, and an immense coast-line. But even in Australia there are some parts that exclude the coloured man. One condition is that a man must be able to write and translate in a foreign tongue. An Indian going there is given a passage in modern Greek to read and translate, and if he cannot do it he is turned back. No Indian Prince can go into Australia. Arrangements are carefully made beforehand in order to prevent his landing when he reaches those shores.*

China and Japan are both great and growing Powers in the Pacific. Can we think it likely that if their people are not treated with more courtesy and justice, they will always submit to the holding of that huge continent of Australia by a nation of five million people? We should not do it, if in their place. Is it possible for English people to discriminate constantly against coloured races, and yet expect them always to remain quiet and submissive, taking an inferior place, which very often is not theirs? In Australia a very curious change is taking place. Colour has very much deepened in that climate, and the Australian has become very yellow, so that it becomes a problem whether, after a time, the people would be allowed to live in their own country! The white people are far more coloured than are some Indians.

The only country that treats its coloured races decently is New Zealand. When the New Zealand colonists went there they did not steal the land, or, as it is often called, annex it, but paid honestly for what they wanted; and then they arranged that, in their own Parliament, the Maori should be represented. So they sat side by side, and in that country were recognised. New Zealand is the only country under the British flag where justice is done to the original possessors of the land. They are to some extent citizens, and are allowed to elect their own members of Parliament. I hold

*Some modifications have lately been made as to this.

that up as an example to the other Colonies of Britain, as the only Colony where the original possessors of the country are allowed equal rights and equal privileges with those who come into the country and establish themselves therein.

With regard to the Africans, one difficulty arises. The English do not understand them. We practically know nothing about them, or of the inner workings of their minds. In a very useful book, published as a result of the International Races Congress last year, there is a very remarkable paper written by an African, an educated man. He gives us an inside view of an African and of his way of looking at the white man, which everyone should try to understand. In one most interesting passage in that remarkable paper he says that the white man is offensive to the negro, and that the negro dislikes the smell of the white man, and that he would not dream of touching or marrying an English woman, because she is revolting to him; that the traffic of the English in West Africa is extremely objectionable in many respects. I read that paper with great care because it throws a great deal of light on the workings of a quite inferior race-type, and enables us to see how the English are looked upon by these people. That an eminent and educated man of that race should explain such a view is most useful, and his article is one of the most instructive things we can possibly read. It is no good for us to draw our conclusions from the outside. It ought to be our desire to know what these people think of the English from inside, and until we get that view articulated we shall never know the truth.

There is a terrible outcry when an outrage is done to a white woman, but nothing is said or done when tens of thousands of Kaffir women are outraged by white men. This is a most serious question, for no white woman was ever touched roughly by a Kaffir until his own women had been outraged by white men. The safety of womanhood in South Africa has been destroyed by the white man, and not by the coloured races. It is the white man who has broken down the barrier that surrounded her, and left her no longer safe amongst the coloured people. It is there that lies one of our greatest sins; the utter disregard of all morality where coloured women are concerned; the shameful disregard of womanhood in every country where British has entered and where British rules. We send our missionaries over to them but English people themselves should first be taught,

cannot forget the shame I felt one day when a great Indian orator, speaking of the English in India, turned to me and said: "If you take away your religion, your drink, and your brothels we can manage the rest of the difficulties for ourselves." It is no good sending missionaries while such a retort lies on the lips of the Indian.

Now let us return a little more closely to the question underlying the problems of the treatment of the coloured races in India by the white man; for it is of a most urgent nature. We, are, as said before, dealing with a very civilised people. There are few people who realise at all the nature of the problem that confronts the Government in India.

I would remind you that, in the old days, every village in India had its council, a council of the elders of the village. Before that council came all the local affairs to be considered. Everything was decided by the council of the elders of the village. There is now an attempt being made to revive these village councils. Each revival has been attended with extraordinary success. It has been revived in one of the ancient States, and the testimony of the officials is unanimous in its favour. They declare that these councils stop litigation, and that they substitute content for discontent. Many of the old problems disappear entirely, and the elders of the people are naturally much better versed in local affairs than the British experts. One thing that is greatly needed in India is a basis for self-government re-established on these village councils. There has been a re-establishment; particularly in certain parts of the country, so that it is possible for us to cultivate these ancient traditions of self-government which exist throughout the length and breadth of India. We have in India a large class of men, quite as highly educated, as the English upper and middle classes, and educated, too, on English lines, educated in English history, educated to admire English ideals. They have been asked to regard England as a grand country, with her free citizenship, and have heard all the rest of the talk about our greatness. They have gradually assimilated part of this teaching, and desire to apply it to their own country. This is not at all surprising. For how can we expect to educate people civilised from marvellously ancient days, on English lines, and leave them as they were? Remember they are brilliantly intellectual. We can lecture to an Indian audience on points that we would not dare to lecture on in this hall, simply because the

subject would be deep enough to send the people to sleep.

India is a nation to which we must give self-government. I do not mean that we must give it her suddenly, because these things have to grow on them, just as they have grown on us in England. England has not leaped into self-government all at once, but has grown gradually into it through centuries of struggle. The problem we had in India a few years ago, the violence that broke out here and there, was a violence that would never have occurred had we only been a little wiser with regard to India, and given earlier even the beginning of the self-government we gave afterwards. If we consider the nations that lived in the days of Queen Elizabeth, an Indian Ruler of that time had a far more civilised Empire under him than had England. In India there was religious toleration, while in England religious persecution was going on.

How can we expect that a people with such traditions behind them should remain quiet when they have no share in the Government of their country, and where the greatest ability does not win the giving of opportunity and of executive power? And when we turn to the Marathas we find the same thing true. The Marathas began to break the Moslem power of the North, which was in existence at the time when England was weak in India, and they well-nigh made an Empire. Can we expect that race, one of the strongest, most intellectual people on the face of the earth, to accept for ever a subordinate position in their own country, and never to recall their position in the Empire they had almost grasped. To win this virile race is worth much trouble. England and India ought to be good friends; friendship is necessary, for both need each other in the higher development of each.

Not must we forget that the Indian is our equal, and not our inferior. We must meet him on equal terms, and not as if we belonged to a higher race. We are all of the same race, the Aryans. Of that root stock of the Aryan we are a later branch. This is the only difference as regards race. And what is colour? The Kashmiri is fairer than the Italian or the Spaniard. In our Central Hindu College the headmaster, who is a Kashmiri, is far whiter than many an Englishman. He has a fairer skin. Colour is nothing; race means a great deal. This is one thing I ask you to remember, that race does matter, colour does not. Colour is superficial, but race governs the building of the body, and different races have their

different types of bodies and nervous system, and, therefore, different qualities of brain and different faculties and powers. Colour has nothing to do with all these things. Colour is an effect of climate, a pigment laid down in the skin, and the white colour is thought of as ugly by the Indian, just as the black is by the Englishman. We have a beauty of golden-brown colour in many an Indian, which is far more beautiful than the white of the Northerner. In any case, it does not matter; the race is just the same, and the thing that is doing a great deal of harm and breeding a great deal of mischief in India is that over here in England the Indian is often treated as our equal, goes to Cambridge, Oxford, or into ordinary English society, meets with a great deal of friendliness and respect, and when he goes back to his own country he is barred by the official class. After being trained in the English feeling of social equality, he goes back to find he is not allowed entry into an English drawing-room. These are the things that sting, and are spoken of by one to another where Indians gather.

I urge upon you to realise that this question of colour should be put out of count altogether when we are dealing with our fellow-citizens, whatever kind of skin they have. We must not let this question come in. We are dealing with institutions and rights and privileges, and must realise that we are to deal with a type and not with the colour of the skin. Only in that way can an Empire like ours hope to grow into real stability, and tide over the many difficulties which lie before it in the future.

And now let us consider the question of India itself. We are giving it a large measure of self-government, training the people along the lines on which we permit them to work. But this, we must remember, is only the first instalment of justice. We must become conversant with Indian conditions, so that we can make the people over here in England claim fair treatment for the Indian population and give them representative institutions, which they rightly and properly claim. If our country is willing to do this, to build up what is wanted in India in the way of self-government, we shall have no stronger bulwark of the Empire than the educated mee of Indian people, who are willing to work side by side with fellow citizens, but are no longer willing to be subjects, save as fellow-subjects of the Imperial Crown.

A great deal has done by the visit of the King and Queen. Much country was shown,

much willingness to meet, to talk, and understand, and, to the Indian, when the King stood patiently before the poorest of the people, he was as a God, the crown of power. The King was quick to realise that feeling on the part of the crowd. He sent back his guards and walked alone amongst people, and so won their hearts as nothing else could have done. Men who, before the King's visit, spoke harshly of the English rule, said that their whole feeling toward England had changed because, of the way in which the King had treated them, and because for the first time, they felt they had a King, not merely a foreigner who lived far away. The Indian Princes are men whose genealogy stretches back to the night of time, and they would rejoice to have at their head as Viceroy a son of the Royal blood. And round that Royal throne would gather the Indian Princes, and become the councillors of the Viceroy, who stood as representative of the Crown. And if, in addition to that council of Indian Princes group round the Englishman of Royal blood, we would give representative power to the educated classes of India and give them an interest in their own country, then we should be able to build an Empire stronger and more powerful than our own England, where the Empire might feel its centre, and spread over the world.

We do not know the value of the land we hold to-day. If only we would love it, trust it, believe in it, we should have no more loyal part of the Empire than the land called India. But we must substitute trust for suspicion. We must give liberty and not insist on autocracy. We must realise that we are dealing with our equals and not our inferiors, and then all will be well between England and India.

Let us then take the coloured races one by one, and try to understand them. Britain has a great future before it in that work, if the whole of our social system is to be remodelled and reorganised on a new basis of human happiness instead of on the basis of struggle. I believe we can modify the whole social system here in England, as well as elsewhere, and that in the future we shall build up a number of self-governing States, each ruling its own State affairs, and one great Parliament of the whole Empire, in which every country in the Empire will be represented, its voice heard, its wisdom brought to the guiding of the whole. That is what I believe our Empire will be in the future; and in order that it may be so, we must first of all set our house in order here at home. We must substitute comfort, happiness, and

extensively, and in 1797 made a tour through Blutan, where Carey and Thomas were received as Christian lamas. Carey was busy during the first six years, in learning the classical and current languages of the country; and it was his thorough knowledge of the oriental languages, which enabled him to produce the most abiding work of his life, the translations of the Bible. Carey's work as a philanthropist and humanitarian is of supreme importance. It was in answer to Carey's third memorial, that Lord Wellesley on 5th February 1805 took the first step to protect the Hindu widows from being burnt alive; and formulated the famous dictum in his instructions to the Judges of the Supreme Court that one of the fundamental principles of the British Government was to consult the religious opinion of the Natives of India "consistently with the principles of morality, reason and humanity." These were exactly the words which Carey had used in his memorial to the Governor-General. It was not till Lord William Bentinck's rule in 1829, that Satiism was finally abolished; and Carey did great battle for the Hindu widow in the pages of the "Friend of India" till on the 4th December 1829 the Bengali Pandit Mitrajya the head jurist of the Supreme Court, gave verdict, "That a woman's burning herself from the desire of connubial bliss ought to be rejected with abhorrence." All honour to Mitrajya and William Carey!

Of Carey's work as an educationist and scientist nothing more than a passing reference may be made here. The Serampore College stands as his best memorial; and the vitality which the college has been showing during recent years is the best proof of the permanence of Carey's ideals. Carey was the first to advocate forestry in India. He founded the Agri-Horticultural Society of India and issued queries on agriculture and horticulture. His eminence as a botanist is acknowledged in the History of Science. He projected the *Bibliotheca Asiatica* and undertook the publication of *Flora Indica* at his own risk. His *Hortus Bengalensis* is still useful to-day.

The year 1800 was a memorable one in Carey's life. For seven years since his arrival in 1793 he had daily preached Christ without a single convert. He had by this time produced the first edition of the New Testament in Bengali. He was growing disappointed, but on the 1st Sunday of that year, one Krishna Pal, a carpenter of Chandernagore, who had settled in the suburb of Serampore was baptised, and his whole family

soon followed him. The next convert was Jaimoni Krishna's Sister-in-law and Rasoo his wife came after. The first Hindu widow convert was Uma. The year was fruitful in converts. Gokool and his wife were followed by men of higher castes—Petamber Singha a good schoolmaster, the Kayasth, Shyam Dass and Petumber Mitter and his beautiful wife Draupadi. The first Mahomedan convert was Peroo Mian; but what Carey considered the triumph of his life, was when in 1802 the Bengali Brahmin Krishna Prasad bowed his neck and received the waters of baptism. Two more Brahmins were converted in 1804. As the number of his converts grew Carey had to draw up a form of agreement and of service for Native Christian marriages; and the first Native Christian marriage was celebrated on April 4, 1803 between the Brahmin convert Krishna Prasad and Ananda the second daughter of the first convert Krishna carpenter. The approaching death of Gokool in October of the same year led Carey to arrange for the death and burial of the Hindu Christian converts; and the missionaries purchased the acre of ground near the present Railway Station in which lies the dust of themselves and their converts. After thirty-four and a half years' residence in Bengal, Carey died on the 9th June 1834 at half past five in the morning of a rainy day. The Society which had sent him to India had given him only £600 during all those arduous years; and Dr. Carey had contributed £46,625 in all from his personal income as indigo planter, Professor of oriental languages, and Translator to Government, to the cause of the mission. Dr. William Carey had died so poor, that his books had to be sold to provide one of his sons £187-10s. He has been described as the 'Wyclif of the East' and 'Father of the second Reformation through Foreign missions.' But to the Hindus of to-day his life is chiefly memorable as that of a great Pioneer in Education and Reform, and as that of a Humanitarian Citizen of the world, who along with Rabi Ram Mohan Roy fought in the forefront of the battle for the suppression of Satiism. Carey was the founder of the Benevolent Institution for the Destitute of all Races in Calcutta.

REVENUE APPEALS.

BY

DEWAN BAHADUR

K. KRISHNASWAMY RAO, C.I.E.

(Retired Dewan of Travancore.)

THE procedure now followed in the disposal of appeals preferred to Revenue authorities in their purely executive capacity, is most antiquated and calls for considerable improvement. We refer here to appeals against orders of dismissal, suspension or degradation of public servants especially in lower ranks, and against orders disposing of applications for remission of revenue, imposing penal assessment for encroachments or unauthorised cultivation, revising the assessment of lands, charging extra rates for using Government water, assessing income tax or the like. As a rule, the orders passed, are very laconic and serve more as models of brevity than as expositions of principles. The appellant has often to guess the reasons for the order against him, exhaust all his ingenuity to meet them without any certainty as to the correctness of his guesses, and to state in his appeal petition all conceivable objections to the order appealed against, good, bad or indifferent. On receipt of appeals, the officer receiving them, invariably refers the petition of appeal to the officer who passed the original order for his remarks. The latter officer sends his report, naturally refuting all the objections taken to his order and seldom misses the opportunity thus given to him, of supporting and strengthening his order by fresh arguments and reasons. The appellant is not given the opportunity of knowing the contents of this report which for all practical purposes, is treated as strictly confidential. The penal provisions of the Official Secrets Act and the strict discipline in offices prevent all leakage of the contents of the report. The appellate authority as a rule, disposes of the case on the facts and reasons mentioned in the note prepared in the office. The appellant is never heard. Generally, the order appealed against, is confirmed, without any reason being assigned for the dismissal of the appeal. Even in those exceedingly rare cases in which the order under appeal, is reversed or modified, no

reasons are communicated to the appellant who is simply informed of the result of his appeal.

The great volume of discontent which such a procedure produces, is not realized by the authorities concerned. The aggrieved parties, their friends and advisers cannot, in the absence of a statement of reasons, be blamed for coming to the conclusion that their case did not receive a fair and proper consideration. However intelligent, clever and sympathetic the officer who is to decide the appeal may be, he could never be in such a position as to discover unaided what from the standpoint of the appellant, is the strongest argument in support of the appeal. When a party is given the opportunity of fully explaining his case with a complete knowledge of what is or could be said against him, and the order passed is supported by cogent reasons, he feels that the deciding officer acted fairly and took pains to ascertain the real merits of the case; and attributes his failure to his ill-luck. It may not, humanely speaking, be possible in every case to do full justice; but there can be no excuse for the procedure being so defective as to increase the chances of erroneous decision.

As very truly and graphically observed by Dewan Bahadur P. Rajagopalachariar C. I. E., Dewan of Travancore, in his oral evidence before the Royal Commission on Public Services in India which recently sat in Madras, the habit of disposing of cases summarily without hearing the party concerned, engenders a feeling of omniscience in a revenue officer, and creates a strong distaste for enlightenment from parties or their advisers. This summary mode of disposal was probably introduced when people were not so advanced in education and in knowledge of their rights and obligations, as they are now, and when they had not the facilities of obtaining competent advice; but in view of the changed circumstances, its retention without any modification, is a serious wrong to the public. In the interests of good administration, it is necessary that the system should be so modified as to give to the aggrieved party sufficient opportunity to explain what is and may be urged against him.

It may be said, not without reason, that without a considerable increase in the number of highly paid revenue officers, it would be impossible to dispose of the very large number of cases that come before them, if they are to hear them as Civil Courts do. A regular Civil procedure is not wanted. The evils of the present system may be considerably minimised by requiring (a)

security for the horrible unrest which is eating the heart out of England to day. And thus, with the help of our Colonies, and the help of the Indian Empire, we shall be able to make our community one in which wisdom and character will rule. In that Imperial Parliament there will be found the wisest, the best, the noblest, and the most self-sacrificing; and these are not to be found only among the white race. The coloured races will send their best also to Britain's Imperial Parliament, and we shall find that they, too, are no whit behind the children of the English Motherland.

INDIA IN THE DAYS OF WILLIAM CAREY

BY MR K. C. CHATTERJI, B.A.

THE year 1793 was in many ways a remarkable one for India. Lord Cornwallis who had thus far been carrying forward the work of Warren Hastings, to a necessary, if not always intentional, conclusion, now felt at liberty to make a great forward movement in the work of consolidation and settlement. He had sheathed his sword, and the treaties of Salbai and Mangalore had brought the end of anarchy in view. In this year, he announced to the public of Bengal in the *Calcutta Gazette*, dated 9th May 1793, his famous fiscal policy in a sort of leading article, in which the merits of the Permanent Settlement were discussed and explained. While this benevolent institution of Cornwallis was being formulated, that same year at a meeting at Kettering the Baptist Missionary Society appointed Carey an ordained minister, and Thomas a medical evangelist, Missionaries to "The East Indies for preaching the gospel to the heathen" on "£100 or £150 a year between them all, that is for two missionaries, their wives and four children." The Society was then in its infancy, having been founded by twelve village pastors in the back paragon of Kettering on October 2, 1792; and the whole sum to the credit of the Society was £130. With this meagre equipment of money to help them, the two ardent missionaries of Christ, sailed on board a Danish Indiaman *Kron Prinsesse Maria* on the 13th June 1793, accompanied by their wives, sisters-in-law and children, forming in all a party of eight. John Thomas was four years older than Carey. From the beginning Carey had to suffer many serious troubles, owing to the debts and spendthrift habits of his colleague; but Thomas,

as his patient biographer the Rev. C. B. Lewis points out, was "a character somewhat resembling the famous divine 'John Newton,' and "has the merit of being the first Englishman to act as a Medical Missionary at a time when no other Englishman cared for either the bodies or souls of our recently acquired Indian subjects." "Is William mad?" was the only remark which Carey's father made on receiving the letter* in which his son "offered himself up on the missionary altar."

On the 7th November, the Indiaman reached Bilsore, where Thomas preached for three hours; and afterwards the party were entertained at a native dinner "with plantain leaf for dish and fingers for knives and forks" on the 11th November after a five months' uneventful voyage they landed at Calcutta. Carey after a fortnight's experience of the city estimated its population at 200,000, and felt something of what Paul felt when he beheld Athens, and "his spirit stirred within him." He noted in his journal,

I see one of the finest countries in the world full of industrious inhabitants; yet three-fifths of it are an uncultivated jungle abandoned to wild beasts and serpents. If the Gospel flourishes here the wilderness will in every respect, become a fruitful field.

When Carey arrived, Sir John Shore had taken charge of the Governor-Generalship just a fortnight before. Robert Clive, Warren Hastings, Macpherson and Cornwallis were the statesmen who had founded and administered the Empire up to this time. These men had by chivalrous courage in war, great foresight and politic diplomacy in peace, and unwavering steadfastness of aim and purpose, had brought into existence within fifty years of Plassey, an empire vaster, nobler and more abiding than that of Rome. To the empire founded by such men, now came in a Danish vessel a shoemaker divine whose skill in his humble craft, Lord Wellesley delighted publicly to acknowledge. He stood superior to the rest of his fellow-countrymen in this, that he had no mercenary motives. He had not come to trade, not to make shoes and make money; but to build in this newly founded empire a universal Christendom. Carey's work covers the first period of transition from Cornwallis to Bentinck, as Duff's does from Bentinck's administration to the end of Lord Canning's Viceroyalty. Carey had been sent to convert the Hindoos, "the one people outside of

* If Carey later proved to be the John among the men who began to make Serampore illustrious, Thomas was the penitent Peter of this group.

Christendom whose conversion would tell most powerfully in all Asia." This was the country which had given Buddhism to nearly two-fifths of the whole population of Asia, and was the seat of the most orthodox and powerfully seated Brahminism. Territorially the East India Company had now a very homogenous and intact province in the Gangetic Delta; but the Bengali-speaking millions of the Ganges Valley, had been devastated by the famine of 1769-70 which the Company's officials confessed to have cut off nearly twelve millions of human beings. Even twenty years after, Lord Cornwallis officially described one third of Bengal as a jungle inhabited by wild beasts only. Such were the devastating effects of the terrible famine of 1769-70. To remedy this state of affairs, Lord Cornwallis made the famous fiscal proposals which established a sort of feudalism in Bengal and made permanent a State rent-roll of £2,858,772 a year at a time when according to his own statement only two-thirds of Bengal was under cultivation, and the estates were without reliable survey or boundaries. No attempt was made to check the rack-renting powers of the Zamindars, and it was not till 1859 that the first attempt was made by the Act X of that year to help the tenants and to arrest the ruin of the Bengali peasantry.

Eight months before Carey arrived the settlement had been made perpetual, and was extended to Benares in 1793. The effect of the fixity of tenure and tax, on the social and economic life of the community cannot be overestimated; and permanent settlement would have been an ideal measure had it been introduced without the intervention of Zamindars or middlemen, and that on the standard of Corn-rent; as was applied by Stein some years later in Germany, with the splendid results now visible in the German people and Empire. Lord Cornwallis did not safeguard the interests of the tenantry. There was no provision guaranteeing against uncertain enhancements of rent, and against taxation of improvements; to minimise the evil of taking rent in cash instead of in kind by arranging the dates on which rent is paid, and to mitigate if not prevent famine by allowing relief or suspension of revenue for failure of crops. The work of Carey and his colleagues although it was Evangelistic, must have been hindered by the feeling of animosity created in the minds of the peasantry by this settlement of the land question which at once ground down the mass of ryots, and created a quasi-feudal tenancy of untitled Zamindars, who

for the most part were devoid of education and public spirit, and whose only business was oppression and rack-renting.

The Hindu society presented a much darker picture at the time of Carey's arrival. The picturesque simplicity, and healthiness of Vedic times was nowhere to be found. The Vedas reposed in all sacred oblivion. They reigned as supreme religious classics, whose authority was undisputed; but the tenets of the Vedic Faith did not govern the daily life of the Hindus. In its place there had arisen a sort of bastard Hinduism, a compound of Buddhism, Brahminism, aboriginal animism and Tantricism which demoralised the Hindus by its superstition, ignorance, and sanction of inhuman rites. When Carey arrived Satiism had not been suppressed, and female infanticide prevailed. Kulini-m which permitted the marriage of innumerable wives was in vogue; and the status of the Bengali female at its best was no better than that of a favourite Lip dog. The darkness of the Hindu society only served to strengthen Carey, in his determination and faith in the truth and righteousness of his mission.

The only known Hindu convert upto the time of Carey's arrival was one Ghun Shyam Das, who when a boy joined Clive's army, who was the first man of high caste to visit England, and who on his return with the Calcutta Supreme Court Judges in 1774, was appointed Persian interpreter and translator to the High Court. He was baptised by Rev. Kiernander, a Swedish chaplain; and at his baptism Mr. Justice Chambers acted as sponsor. For the first six years of his missionary life, Carey did not make any converts. He formulated the principles regulating the conception, the foundation, and the whole course of the mission which he now began.

His idea was "that a missionary must be one of the companions and equals of the people to whom he is sent" and so he went into the interior of the country to Nuddea and Malda to till the ground among the Bengali peasants of the former capital of Bengal. His second idea, was "that a missionary must as soon as possible become indigenous, self-supporting, self-propagating, able by the labours of the mission and of the converts" and so he became in different stages of his career, a captain of labour, a teacher of Bengali, a professor of Sanskrit, and Oriental Translator to Government; and the proceeds of his pay and income from the sources, he devoted unselfishly to the missionary work. He travelled

every deciding officer to furnish the party *who may wish to appeal*, with a statement of the reasons for the order passed, (b) and every appellate authority to grant to the appellant copy of the report submitted to it by the original officer; and (c) by allowing the appellant to submit his *further explanation in writing* on the matters contained in the report. If this course be followed, the parties will have full knowledge of what is said against them in the different stages of their case; and be in a far better position than now, to explain the points against them.

In its final order, the appellate authority should also distinctly state the points decided for or against the appellant, and give a brief statement of the reasons in support of its conclusion; and furnish a copy thereof to the appellant. As matters now stand, parties seldom know on what points their contentions are upheld and on what points they are disallowed. In appeals against orders imposing income tax which is open to annual revision, it is of the greatest importance to the parties to know for their future guidance how a particular item of income or expenditure was dealt with by the authorities. For instance, take a case in which a trader is charged with an income tax of Rs. 500, on account of several kinds of business carried on by him. He takes exception to certain of the items and if his contention be accepted in full the tax he has to pay, will be only Rs. 200. But the appellate authority accepts his contention as regards a few of the items objected to; and reduces the tax from Rs. 500 to Rs. 400. The order communicated to him *through* the collector, simply says that Rs. 100 will be refunded on application. The order gives no information as to the specific items allowed or disallowed or as to the grounds for allowance or rejection. It therefore fails to serve the useful purpose of being a future guide to the parties. In return to the worry and expense of the appeal, the appellant should at least get a clear ruling for his future guidance.

We trust that the authorities concerned, will give their best consideration to the suggestions made in the two preceding paras.

THE CAUSES OF MUSLIM DEGENERATION.

BY

PROF. FEROUZUDDIN MURAD, B.A., M. Sc.

HERE can be no two opinions about the hard fact of Muslim degeneration. With a view to inquire into the causes of this

downfall, we propose, in the present paper, to survey the Muslim world of to-day with a critical and unprejudiced eye. We should at the outset, agree upon the connotation of a term, which we shall be constantly using in this paper. What do we mean to signify when national character is differentiated from individual character? Is it to be judged as an average or do a few intensified exceptions for better or for worse, determine the whole? We leave the final settlement of this ethical convention for philosophers. For our purposes it is sufficient to state that we shall always use "national character" as an equivalent for the character of a dominant representative majority of the individuals.

Let us first mention a few illustrative parallels between the Past and the Present History of Muslims. When the Muslims first came into contact with Greek Philosophy, an intellectual revolution was started by several lukewarm adherents of Islam, who through their ignorance of the true Scientific spirit of Islam believed that the teachings of Islam were incommensurate with the truths of Greek philosophy. The mal-orthodox and narrow-sighted Muslims vainly tried to check the force of the advancing tide of "their irreligious spirit" by placing the study of Greek philosophy and science under a ban. But far-seeing Muslims who were in the majority, clearly saw that both parties were wrong, that the only true solution was to study the sciences carefully and deeply and then to harmonise its truths with the teachings of Islam wherever the boundaries of Science and Islam came into contact with one another. They also saw that there was no real conflict between Science and Islam but rather the apparent antagonists were really antagonistic to one another. As a matter of fact, Muslims of those days were much better off than the Muslims of to day; not only had they an unquenchable thirst for the teachings of their religion but they were also far more con-

versant with the spirit of their age than we are after so many centuries of progress and all that. Consequently Greek philosophy and science were incorporated into the general body of Islamic philosophy and this compromise was inaugurated by the advent of a new branch of knowledge—*'Ilm-i Kalam* and a new class of philosophers called *Mutakallimin* whose function was to ward off Islam from foreign attacks and to meet all objections raised against Islam in a philosophic spirit. At the present day, a similar danger is looming ahead. Man is now on more intimate terms with Nature than he was ever before. All those mysteries of Nature which were once regarded as insoluble have now been successfully solved and in their stead, fresh and mightier issues are awaiting solution. In another paper "Science and Islam*" we have shown how Europe has taken the torch of knowledge from the hands of Musalmans and how Musalmans are now-a-days feeling shy of their restored inheritance. The Muslim camp is again divided against itself. But this time the lukewarm adherents of Islam are in the majority—to these it matters little whether Science wins or Islam; they simply enjoy the fun of it. What is really wanted at the present day is the expansion and modification of the old philosophy into a New *'Ilm-i Kalam* which should again establish the protagonism between Modern Science and Islam and smooth the apparent friction between them. It is not at all a difficult task. Musalmans believe that Islam is the true religion given to them by God and those Musalmans who are not prejudiced against science, know also that the function of science is simply to investigate the underlying principles of the Work of God—Nature. Science and Islam are incommensurables and wherever their paths meet, the Work of God cannot be antagonistic to the Work of God.

The second trait to which we want to advert here is the gross self-abnegation of the Musalmans of to-day. Their ancestors were very particular about the preservation of their national characteristics and this peculiarity is not confined to the Musalmans of former days alone. All nations who have the wisdom to live seek out this aloofness from the rest of the world. This national isolation does not necessarily involve an encroachment upon the rights of others. It is simply a

measure of self-protection, and without it, national existence is impossible. It is for these reasons that various countries, nations and religions have always observed certain modes of worship or other things as national assets.

Musalmans are one nation all over the world. Land of domicile or previous history preceding their conversion to Islam counts for nothing with them qua Musalmans. When the Muslim armies conquered Persia and came into contact with a foreign civilization, they were strictly commanded not to give up an iota of their national characteristics; they were ordered not to dress themselves in thin shirts and to ride only on horses of Arab breed. Musalmans of to-day have only got to look around them to see this fundamental principle so jealously and wisely acted upon by Hindus and Christians. We cannot say with authority, if the Hindu theory of *chut* or "untouchability" has any religious sanction, but this much can be said with absolute certainty that in spite of all that may be said against *chut*, its role in the continued preservation of national Hindu characteristics is highly significant. Common sense can believe only so far that Hindus may be religiously prohibited from coming into contact with all form of filth and dirt. But the principle of *chut* as practised by them goes to very great extremes—if a Musalman, Christian or in brief, a non-Hindu touches the food (or only the vessel containing the food) of a Hindu, the food is thrown away as unclean and is regarded to have been polluted and contaminated as if with filth by the bare act of touching. Apart from its bearing on non-Hindus, Hindus have gained enormously from this one custom of theirs. All Hindus buy their victuals from Hindu shop-keepers only.

The Christian nations of Europe, without believing formally in this uncanny canon of *chut* have shown to the world by their long-continued practice that they are not going to adopt anything from non-European or non-Christian nations. Irrespective of climatic conditions or their surroundings, they carry their dress, and all other habits wherever they go. And this is not at all aggressive on their part. They are very wise in following this sound policy of self-preservation. But it is a pity that the Musalmans of India in common with the Musalmans of some other Islamic countries are following a suicidal policy of giving up their time hallowed and religiously-sanctioned habits, and adopting in their stead the manners of foreign nations. They do

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not think that they should not only think of to-day but they should obey the dictates of wisdom in looking forward for to-morrow also. For certain imaginary benefits they have taken Europe as their model and what is really bad, they are following the evils of their strange model slavishly and are extremely slow in adopting its really good points. The educated and advanced party of the Indian Muslims are more to blame in this respect, since instead of vying with Europe in cultivating the Sciences, and instead of learning the correct solution of the problem of national decadence, which were two of the more prominent uses for which they could have utilised their modern education and civilization, they are frittering their energies in learning the vain injurious trivialities of fashion. They have altogether forsaken their ancestral habits as if their past was worse than the present in which they are dragging their woeful existence. They have adopted a dress which is in no way compatible with the discharge of their religious duties, besides, being altogether useless. Their mode of living is changed. They imitate Europe even in the simple art of eating, as if for thirteen hundred years they have been living on empty stomachs. They are falling downwards at an accelerated pace.

It is indeed wonderful that Europe should teach the rest of the world, whereas it should be Europe who should learn more. When we go to England, it is naturally expected that we should learn some of the habits of that country. But through a strange distortion of our minds, even when we are in our home, we are contented with playing the role of a pupil. Is it not unnatural? Why should not the English adopt some of our social habits when they are in India? The progress of a nation never involves self-abnegation. We should be quite open-minded and thankfully learn as much from Europe as can be of use to us but then we should not push this apprenticeship to ludicrous extremes. We know it as a matter of fact that sympathetic Englishmen do not regard this slavish situation with favour. We can be very intimate friends with our English rulers and fellow-subjects even without looking and doing slavishly like them. We hope we shall not be misunderstood on this point and our words shall not be given imaginary meanings.

We have been talking so far of the religious indifference and national self-abnegation of the Muslims of India. We are glad, however, to note that a reaction is setting in for the better. The

Quran is no longer a decoration of our bookshelves alone. Its meanings are being better understood and there is every hope that these revivalistic tendencies will not be nipped in the bud. The constitution of a Committee of *Ulm-i-Qalam* has also been proposed by eminent Muslim scholars. Again a large class of educated as well as uneducated Muslims are fast becoming conscious of their responsibilities and duties. But in spite of all this, Muslims of India are still very backward. In the early history of Islam, it was an easy thing for Muslims to sacrifice their lives for furthering the cause of their religion. And they did not die hesitatingly. It was a real pleasure for them to give such a strong proof of their faith in God and the life after death. Several historical events can be described in which Muslims cried out: "We have achieved the object of our life" in the very hour of death. Indian Muslims of to-day are not called upon to sacrifice their lives; they can please their Lord with smaller sacrifices.

In order to grasp fully the change for the worse which Muslims have been suffering during all these centuries, we invite the careful attention of our readers, to ponder over the battles between Amir-al-Mourin Ali and Amir Mu'aviya in the first century on the one hand and those between Maula: i-Hafiz and Abdul Aziz of Morocco in the 14th century, on the other hand. We are not concerned here with the nature of the dispute between Ali and Mu'aviya nor does it behoove us to pass judgments on the actions of our ancestors after the lapse of so many centuries. We do not want to broach any sectarian quarrels and for us it is sufficient to repeat with Imam Abu Hanifa that we are afraid of those things about which God will question us on the day of Judgment, and that the dispute of Ali and Mu'aviya is not one of them. What is relevant to our argument is the treatment which Amir Mu'aviya accorded to the sinister epistle of the Romans, of which the details are as below:—Muslim armies had effectively crushed the Christian power in Syria and the Romans were only too anxious to utilise the quarrel between Ali and Mu'aviya as a means of wreaking their revenge under the cloak of friendship. Hence as soon as the Romans heard of this internecine war of Muslims, they sent a hasty messenger to Mu'aviya with a letter in which Amir Mu'aviya was eulogised as a great Emperor, his cause was justified and finally permission was

asked to help him against Ali in token of their friendship with him. It was stated in the letter that a Roman army will be sent at once to join forces with the Amir's army against Ali. Muslims living in the 14th century of Hijra are sure to regard this letter in a manner quite different from that of Muaviya. They would no doubt have jumped at this letter considering it very favourable to them. But the Muslims of the first century had in them that spark of vitality which modern Muslims sorely want. They could distinguish between friend and foe and their eyes were farsighted. Amir Muaviya's face reddens as he hurriedly glances over the strange contents of the letter, his eyes are beaming with fire, and throwing away the poisonous letter, he addresses the messenger in a stern tone of voice: "Tell your master that Muslims can settle their quarrels themselves, and that if a Roman army enters the Muslim land to fight against Ali I would be the first to wage war with it and cut it to pieces. Ali is my brother and we do not require any foreign help to settle our brotherly quarrels."

This is the bright side of the picture. And now look to the dark side. Muslims have been living for thirteen hundred years and the Sultan of Morocco is again face to face with the same problem which Amir Muaviya had to solve when the Romans tried to patronise him with a view to their self-aggrandisement. Maulae Abdul Aziz, the degenerate Sultan of Morocco yields to the bewitching guiles of White Beauty, gives himself up to luxury and debauchery and his Muslim subjects tired of his excesses, dethrone him and crown his brother Maulae Hafiz instead. History repeats itself with a vengeance. Here are two brothers at daggers drawn with each other over a sultanate. France and Spain make advances to Abdul Aziz to help him against his brother and the effeminate and foolish Sultan thanks them for their friendly intervention. The rest of the story is known to the world. The Caliphate of Omeyyades and the Abbassides lasted several centuries and was supplanted by the Muslim Turks. But the sultanate of Morocco is a myth and fiction even now; all that it has achieved to day is to give rise to the theory of compensation for Europe—which is only too eager to swallow the whole world—political spheres of influence, developing and civilizing missions, etc. etc.

Mark the contrast in which the two wants stand relatively to one another. We ask if

European Powers would brook this friendly intervention of non-European powers if they would stand China's dreadnoughts coming to settle their quarrels for them.

A large majority of the Muslims of to-day are a standing shame for Islam and their past. We hear every day of the duties of man towards others. Are those Muslims who are by their vile example lowering the prestige of other Muslims discharging their duties towards mankind? Do they forget that the flimsy pageantry of this life is but a bubble in the Ocean of Existence? Don't they feel that they are Muslims only in name? Let those of our brothers to whom our remarks sound harsh, mend their manners and lead better lives and the points of incidence of our remarks will dwindle to nothing.

It is the duty of all Muslims to be the true pictures of Islam. The illustrious life of the Prophet should be their model for all times. The guiding principles of their lives should be extracted from his *Umma-e-Huma* and the changing needs of different times should be satisfied by forming fresh ideals of our own consistent with the fundamental principles of Islam and the past history of Muslims. Europe owes its civilization to its contact with Muslims in the crusades. Its progress, Renaissance and all that are all traceable to Islam. It is a master-stroke policy of the bishops that they always misrepresent Islam and thus keep the masses of Europe ignorant of its life-giving doctrines. In spite of all this, Protestantism is a direct outcome of the influence of Islam on the rationalistic minds of Europe. If Muslims of to day improve themselves, and become the true followers of Islam outwardly as well as inwardly there is every hope of their final spiritual conquest over Europe. The path has been cleared by Protestantism, only the treading of the path are required.

But before we can aspire to attain these distant things we have before us yet another important task in our own house. It is an incontrovertible fact in the history of religion that the so-called priests have always tended to resist reform. Man is by nature prone to look to others of his kind for guidance and help. This tendency is highly developed in the pursuit of religion. And nothing has been so grossly abused as this dependence of ignorant men on others in religious matters. The Rabbis of the Jews are a striking illustration of our remarks. The Christian Popes became the vicereagents of God on earth, issued bulls or recommendatory letters addressed to God

and in all respects posed as the keepers of Heaven and earth. The advancing tide of science was stemmed by them and it was with difficulty that the flatness of the earth was disproved to them. They argued that if the earth is a sphere, Jesus Christ will be seen only by half the population of the world in his descent from Heaven and since he should be seen by all the earth must be flat like a dish. There is a similar source of danger for Islam in the shape of the many sham peers and Murshids (spiritual guides) who are, in their self-interest keeping the masses in absolute ignorance. They are carrying a regular trade by playing upon the simplicity of ignorant Muslims, and it is the stern duty of every well-wisher of humanity and Islam to expose the trickery of these self-styled religious guides. The real scholars of Islam—and there are many of them even in these woe-begone days—silently and unostentatiously, doing their best to benefit their co-religionists but as long as the present state of affairs continues, there is little hope of progress or improvement.

The sum total of all the evils which we have pointed out and the suggestions we have made is that Muslims should try to mould their lives with the noble example of the Prophet of Islam as their only model and in all new things which they adopt they should judiciously act upon the well-known Arabic adage, "Take what is good and reject what is bad."

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PANCHADASI.

BY "A LOVER OF THE VEDANTA."

CONSIDERING the high intrinsic merit of the Vedanta, there is perhaps nothing surprising in the increased attention which it has latterly been receiving from the educated classes. This system of thought is based on a set of treatises which contain within them the poetic and the philosophic elements, both of which possess an inherent attraction for mankind. These treatises have received a new value from the commentaries of the great metaphysician, Sankara, who is as much known for the charm of his style as for the precision of his thoughts. Works dealing with this ancient philosophy fall into two groups, one consisting of the Upanishads, the Bhagavadgita and the Vedanta Sūtras, and the other of later and more systematic manuals known as Prakaranas. The book* under review belongs to the latter group and is one of the best known among them. The Upanishads and the Bhagavadgita, because they follow no clearly perceivable plan in setting forth their teachings, somewhat perplex a beginner and are, as such, unsuited for early study. Not less so are the Vedanta Sūtras which, though intended to systematise the apparently divergent teachings of the Upanishads, are extremely brief and admit of a variety of interpretation. Hence arises the utility of the Prakaranas. These later manuals exhibit the truths of the Vedanta in a well-defined and generally unambiguous manner. There are many such manuals, but few of them have hitherto been made accessible to English readers.

The *Panchadasi*, which is by Vidyananya, a celebrated exponent of the Vedanta, may be said to contain the quintessence of Upanishadic wisdom. As its name implies, the book is divided into 15 sections, each of which deals with one or other of the chief problems of metaphysics from an *adequate* point of view. Its style is simple and its manner of treatment, extremely lucid. Vedantic works, as a class, are well-known for the aptness of their illustrative analogies from external nature. The *Panchadasi*, while utilising several of these familiar analogies, adds to them many more which render its teachings simple and concrete. It has always

* *Panchadasi* of Vidyananya. Translated by Dr. M. Srinivasan Rau and K. A. Krishnaswami Aiyar, B.A., Sri Vani Vilas Press, Srirangam.

been held in high estimation and the translators have done well in presenting such an authoritative work in an English garb. As regards the manner in which they have performed their task, we have nothing but warm praise to give them. The translation is accurate and indicates a careful study of the subject. For convenience of reference, the Sanskrit text is printed with the translation, but the rendering is so eminently readable that it can be understood without any reference to the original. This we consider, is a merit rare in books of the kind to which the present publication belongs. Seeing the abstruse character of the subject, one would perhaps like that the Introduction had been fuller; but this deficiency is, in a great measure, made up by notes occasionally appended to the *śloka*s and by the clear and well-written summaries given at the end of the several sections. The publication, we have no doubt, is a very useful one and we trust that it will do much in the way of popularising the Vedānta among English readers.

We have, however, one criticism to make. From certain statements in the Introduction, we gather that the translators consider Reason to be the ultimate source of authority in the Vedānta, and that they condemn 'meditation of the *aidhyatmic* kind' as leading to results, *more or less* mystical in their character. A few passages, no doubt, may be quoted from the Upanishads implying that Reason has this pre-eminent place; but the total weight of Upanishadic teaching is against such a view as is stated in unmistakable terms by recognised authorities from Badarayana downwards. We may, in particular, refer here to Vedānta Sūtra II, i, 11, which categorically confutes the view that upholds the supremacy of Reason. In his commentary on this Sūtra, Sāṅkara points out that Brahman, being absolute and out of relation to all, must be as much beyond Reason as it is beyond sense-perception. He also shows that what is established merely by Reason is extremely liable to alteration, depending as it does upon the ingenuity of individual arguers. Reason, as Sāṅkara further remarks, may have a pre-eminent place in those departments of knowledge which deal only with hypotheses; but philosophy claims finality for its conclusions and cannot as such take its stand on the insecure basis of Reason. Exclusive adherence to logical forms will eventually land us in doubt, and the Vedānta therefore refers ultimate questions to a higher tribunal, Faith or *Āgama*, which Sāṅkara sometimes also terms 'intuitive know-

ledge' (Ved.-Sūtra II, i, 6). It should not, however, be supposed from this that the conclusions reached by the Vedānta are in any way contrary to Reason; for this system allows as much scope for the exercise of reflection as Rationalism itself,—discarding Reason only when it arrogates to itself the authority to question intuition.


It is not difficult to see why the Vedānta insists on thus subordinating Reason to intuition. The unfettered exercise of the reasoning faculty has a tendency to deepen the egoistic element in man, while the object of the Vedānta is to keep it under check with a view ultimately to efface it. Further, we must remember that knowledge is not identical with realisation. The former is mediate and can be reached through Reason; but the latter is immediate and can be produced only by intuition. It is this intuitive perception of the unity underlying the Universe and not a mere external knowledge of it, that can bring about final deliverance. Our belief in the variety of the external world is the result of an immediate apprehension and it can be overcome only by an equally immediate apprehension of unity. Such intuitive cognition of the ultimate reality is only possible when steadiness of mind is combined with tranquillity of spirit. Thus he who wishes to realise Brahman must not stop in reasoned knowledge but follow up that knowledge with a course of self-discipline calculated to bring about a first hand experience of the fact corresponding to the truth that has been intellectually perceived. The two essential factors of this discipline are self-contemplation and self-surrender. They involve no mysticism and a Vedāntin, to whom his ultimate spiritual experience is quite real, is not a mystic. But he may appear so to others, for he is unable to communicate his experience to them. Here Art furnishes a parallel, for our keenest experiences of it are the least communicable. What is true of Beauty, the subject of Art, may be true of Reality, the subject of Philosophy; and, in the one case as in the other, real experience may co-exist with an inability to communicate it. In this sense, and in this sense alone, can the Vedānta be viewed as mystical.

We have thought it necessary to dwell at some length on this point for we consider it vital to a right conception of the Vedānta. The translators themselves seem to be half-aware of the inadequacy of Reason to serve as a basis of ultimate certitude, for whenever they mention Reason, they associate it with 'experience' or 'universal experience,' although they leave these terms undefined.

THE ARYA SAMAJJ. ITS ACTIVITIES IN THE PUNJAB

BY

MR. LAL CHUND GUPTA.

 WING to the reformation which it undertook to pursue, the Arya Samaj has attracted notice of Government as well as of the masses of this country. Till recently it was suspected of being a political and a dangerous society. The clouds of mistrust and suspicion have, however, now been cleared, and the timely announcement by so high an authority as Sir James Meston, the Lieutenant-Governor of the United Provinces at the Gurukul (Kangri, Hardwar) has placed the whole body of Arya Samajists under a deep debt of gratitude. The Lieutenant-Governor in clear and forcible terms asserted that even the talk of politics within the premises of such a holy institution was not becoming; and consequently he avoided any reference to politics in his reply to the address of the Gurukul authorities. The day shall always be remembered by all Arya Samajists as a day of rejoicing when the slur of being a dangerous set of people was removed by the Merciful Providence through one of the most responsible officers of Government. The Arya Samaj has always been a loyal institution and shall always be. Neither can there be any exaggeration if I say that the existence and furtherance of the principles of the Arya Samaj depends on the peace and harmony which are enjoyed by the people under the British Government.

It will not be out of place to mention that the Arya Samaj is a cosmopolitan institution. The word *Arya* (आर्य) stands for an individual who is imbued with *Aryatvam* (आर्यात्वम्). The word *Arya* (आर्य) as many people erroneously think is not restricted to Hindus only. Any person who has good qualities is *Arya* (आर्य). In starting the Arya Samaj, Swami Dayanand not only wanted to rouse India from her long sleep, but also to lead humanity towards common good and corporate life. The Swami's splendid gifts and cosmopolitan sympathy are well known. Even his critics admired his force of character. He was a world patriot and never allowed himself to be confined within the artificial boundaries of a

narrow nationalism. Yet he was also a true nationalist for he always loved to advise Indians to develop along their own lines. He preferred indigenous growth to imitation of foreign ideals; but at the same time he never objected to intercourse with foreigners. Rather, in his eyes humanity was one family of which every man is a member. It was he who first of all asserted that India can give spiritualism to the West and that every other faith prevalent in the world owes its origin to the eternal Veda. Owing to various causes theism has been on its decay in the civilised world and the mission of Swami Dayanand was to make theists of sceptics or even materialists. His appearance was charming and at the same time exhibited force of will. He was perhaps one of those who are usually misunderstood by the people. As to this I would say that the country was not sufficiently advanced to assimilate or even to follow his teachings. It is not an easy thing to rightly understand a prophet for he goes ahead of the people sometimes by no less than a century. Swami Dayanand's motives were not rightly interpreted because they were and are still too good and healthy to be followed by weak and imbecile people of this country. Yet I am positive that if his works are rendered into English he is likely to be rightly understood by the elite of the educated Western World.

Because Swami Dayanand was a true lover of men, he never allowed people to swerve from the path of virtue. He knew no compromise between truth and falsehood. To him truth alone was the path worth following and consequently he had to saddle with innumerable difficulties in his uplifting work. Literally he was the Luther of India. The work undertaken by him was earnestly followed by the Arya Samaj for some time, but since more than a decade there has been too much party spirit displayed primarily by leaders of the so-called Gurukul and College sections of the Arya Samaj in this portion of the country. Many dispassionate observers would agree that from the common interest of the huge population of the country the work of the Samaj has not been quite satisfactory. Leaders should stand for the conservation and development of the cause of the Samaj and should not merely espouse their personal interests. What Swami Dayanand opposed most strongly was the intellectual and spiritual slavery of the masses at the hands of the privileged classes, but the

which the knowledge they are to impart is secured and tested are teachers fully equipped for their work in the more advanced stages of education.

ELEMENTARY EDUCATION.

10. The propositions that illiteracy must be broken down and that primary education has in the present circumstances of India a predominant claim upon the public funds, represent an accepted policy no longer open to discussion. For financial and administrative reasons of decisive weight the Government of India have refused to recognise the principle of compulsory education, but they desire the widest possible extension of primary education on a voluntary basis. As regards free elementary education the time has not yet arrived when it is practicable to dispense wholly with fees without injustice to the many villages which are waiting for the provision of schools. The fees derived from those pupils who can pay them are now devoted to the maintenance and expansion of primary education and a total remission of fees would involve to a certain extent a more prolonged postponement of the provision of schools in villages without them. In some provinces elementary education is already free, and in the majority of provinces liberal provision is already made for giving free elementary instruction to those boys whose parents cannot afford to pay fees. Local Governments have been requested to extend the application of the principle of free elementary education amongst the poorer and more backward sections of the population; further than this it is not possible at present to go.

GUIDING PRINCIPLES.

11. For guidance in the immediate future with the necessary modifications due to local conditions the Government of India desire to lay down the following principles in regard to primary education :—

(1) Subject to the principle stated in paragraph (2) supra, there should be a large expansion of lower primary schools teaching the three R's with drawing knowledge of the village map, nature study and physical exercises.

(2) Simultaneously upper schools should be established at suitable centres and lower primary schools should, where necessary, be developed into upper schools.

(3) Expansion should be secured by means of board schools except where this is financially impossible when aided schools under recognised management should be encouraged. In certain tracts liberal subsidies may advantageously be

given to Makhtabs, Pathshalas and the like which are ready to undertake simple vernacular teaching of general knowledge. Reliance should not be placed upon venture schools, unless by subjecting themselves to suitable management and to inspection they earn recognition.

(4) It is not practicable at present in most parts of India to draw any great distinction between the curricula of rural and of urban primary schools, but in the latter class of schools there is a special scope for the practical teaching of geography, school excursions, etc., and nature study should vary with the environment. And some other form of simple knowledge of the locality might advantageously be substituted for the study of the village map. As competent teachers become available a greater differentiation in the courses will be possible.

(5) Teachers should be drawn from the boys whom they will teach. They should have passed the middle vernacular examination or been through a corresponding course and should have undergone a year's training. Where they have passed through only the upper primary course and have not already had sufficient experience in a school a two years' course of training is generally desirable. This training may, in the first instance, be given in small local institutions, but preferably, as funds permit, in larger and more efficient central normal schools. In both kinds of institutions, adequate practising schools are a necessary adjunct and the size of the practising school will generally determine the size of the normal school. As teachers left to themselves in villages are liable to deteriorate there are great advantages in periodical repetition and improvement courses for primary school teachers during the school vacations.

(6) Trained teachers should receive not less than Rs. 12 per month (special rates being given in certain areas.) They should be placed in graded service and they should either be eligible for a pension or admitted to a provident fund.

(7) No teacher should be called on to instruct more than fifty pupils, preferably the number should be 30 or 40 and it is desirable to have a separate teacher for each class or standard.

(8) The continuation schools known as middle or secondary vernacular schools should be improved and multiplied.

(9) Schools should be housed in sanitary and commodious but not in expensive buildings.

VARYING CONDITIONS.

12 While laying down these general principles the Government of India recognise that in regard

GENERAL CONSIDERATIONS.

17. The immediate problem in the education of girls is one of social development. The existing customs and the ideas opposed to the education of girls will require different handling in different parts of India. The Governor-General in Council accordingly hesitates to lay down general lines of policy which might hamper local Governments and administration and has preferred to call for schemes from each province, but recommends the following principles for general consideration; (a) the education of girls should be practical with reference to the position which they will fill in social life; (b) it should not seek to imitate the education suitable for boys nor should it be dominated by examinations; (c) special attention should be paid to hygiene and the surroundings of school-life; (d) the services of women should be more freely enlisted for instruction and inspection; and (e) continuity in inspection and control should be specially aimed at.

18. The difficulty of obtaining competent school-mistresses is felt acutely in many parts of the country. In this connection it has been suggested that there is a large opening for women of the domiciled community who have a knowledge of the vernacular and who might be specially trained for the purpose.

SECONDARY EDUCATION.

19. The importance of secondary English and in particular of high school education is far-reaching. Secondary education of one grade or another is the basis of all professional or industrial training in India. The inferior output of secondary schools involves colleges and technical institutions and hinders the development of higher education. At the Allahabad Conference the Director of Public Instruction unanimously regarded the reform of secondary English schools as the most urgent of educational problems. The improvement of secondary English education has for some time occupied the attention of the Government of India and the local Governments and it is hoped in the near future to remedy many defects of the present system.

20. In the last nine years the number of secondary schools has increased from nearly 5,500 to over 6,500 and the number of scholars from 6,22,000 to 9,00,000. The policy of Government is to rely so far as possible on private enterprises in secondary education. This policy laid down in the despatch of 1854 was restated and amplified by the Education Commission of 1882, which while doubtful as to how far the process of with-

drawal on the part of Government should be carried, agreed that whatever degree of withdrawal from the provision of education might be found advisable there should be no relaxation of indirect but efficient control by the state. The admixture of private management and state control was again emphasised in the resolution of 1904. To this policy the Government of India adhere. It is dictated not by any belief in the inherent superiority of private over state management but by preference for an established system, and above all by the necessity of concentrating the direct energies of the state and the bulk of its available resources upon the improvement and expansion of elementary education. The policy may be summarised as the encouragement of privately-managed schools under suitable bodies, maintained in efficiency by Government inspection, recognition and control and by the aid of Government funds.

21. Some idea of the extension of private enterprise may be gained by the reflection that of 3,852 high and middle English schools only 286 are Government institutions. These figures, however, cover many types of schools, the most efficient to the least efficient. Admirable schools have been and are maintained by missionaries and other bodies, but the underlying idea of the grant system, the subvention of local organised effort, has not always been maintained. Schools of a money-making type, ill-housed, ill-equipped and run on the cheapest lines have in certain cases gained recognition and eluded the control of inspection. Schools have sprung into existence in distinctive competition with neighbouring institutions. Physical health has been neglected and no provision has been made for suitable residential arrangements and play-fields. Fee-rates have been lowered, competition and laxity in transfer have destroyed discipline, teachers have been employed on rates of pay insufficient to attract men capable of instruction or controlling their pupils. Above all the grants-in-aid have from want of funds, often been inadequate. No fewer than 360 high schools with 80,247 pupils are in receipt of no grant at all and are maintained at an average cost of less than half that of a Government school, mainly by fee-collections. Especially do these conditions prevail in the area covered by the old provinces of Bengal and Eastern Bengal and Assam—a result due, no doubt, to the rapid extension of English education beyond the ability of the local Governments to finance it. In Bengal and Eastern Bengal, the

re-state and emphasise the three principles laid down by the Indian Universities' Commission in paragraph 170 of their report:—(1) The conduct of a school final or other school examination should be regarded as altogether outside the functions of a University. (2) It would be of great benefit to the Universities if the Government would direct that the matriculation examination should not be accepted as a preliminary or full test for any post in Government service. In cases where the matriculation examination qualifies for admission to a professional examination the school final examination should be substituted for it. (3) It would be advantageous if the school final examination could in the case of those boys who propose to follow a University career be made a sufficient test of fitness to enter the university. Failing this the best arrangement would appear to be that the matriculation candidate should pass in certain subjects in the school final examination and be examined by the university with regard to any further requirements that may be deemed necessary.

EXAMINATIONS.

26. The value of external examination cannot be overlooked. It sets before the teacher a definite aim, and it maintains a standard. But the definite aim often unduly overshadows instruction, and the standard is necessarily narrow, and, in view of the large number that have to be examined, must confine itself to mere examination achievement without regard to mental development or general development or general growth of character. On the other hand the drawbacks of external examinations are becoming more generally apparent, and attention was prominently drawn to them in the report of the consultative committee on examinations in secondary schools in England. They fail, especially in India in that they eliminate the inspection and teaching staff as factors in the system, that they impose all responsibility upon a body acquainted but little, if at all, with the school-examined, that they rely upon written papers which afford no searching test of intellect, no test at all of character or general ability, and that they encourage cram.

27. A combination of external examination is required. The Government of India consider that in the case of a school recognised as qualified to present candidates for a school leaving certificate a record should be kept of the progress and conduct of each pupil in the highest classes of the school, and that the inspector should enter his remarks upon these records at his visits and thus

obtain some acquaintance with the career of each candidate during the two or three years before examination. These records together with the marks obtained by pupils at school tests would be valuable and would supplement a test conducted partly through written papers on the more important subject of instructions, but also orally and with regard to the pupils' past career. The oral examination would be conducted by the inspector in consultation with members of the staff. A large increase in the superior inspecting staff would be required to work a system of this kind and safeguards would be necessary to protect teachers from undue influences. The Government of India are prepared to assist with such grants as they may be able to afford, the introduction of any such system which may be locally practicable. The school-leaving certificate systems of Madras and the United Provinces fulfil many of the requirements of the reform in view, but their precise characteristics may not be found altogether suitable in other areas. Some such system, however, as has been sketched above, adapted to local conditions, would, it is believed, be most beneficial and do more than anything else to foster a system under which scholars would be taught to think for themselves instead of being made to memorize for examination purposes. Next to the improvement of the pay and prospects of teachers which must accompany and even precede its introduction, this is perhaps the most important reform required in secondary English education.

TECHNICAL AND INDUSTRIAL INSTRUCTION.

28. No branch of education at present evokes greater public interest than technical and industrial instruction. Considerable progress has been made since 1904. The existing educational institutions have been overhauled and equipped for new courses. Scholarships tenable in Europe and America have been established. Thanks to the generosity of the Tata family, seconded by liberal financial aid from the Government of India and his Highness the Maharaja of Mysore, an Indian Institute of Science designed upon a large scale has been established at Bangalore. It was thrown open to pupils in 1911. The establishment of a technological institute at Cawnpore for the chemistry of sugar manufacture and leather, for textiles and for acids and alkalis has been sanctioned. Industrial schools have been opened in several provinces. Altogether the number of technical and industrial schools has risen since

One of the most urgent needs in India is an ethnographic museum under scientific management designed to illustrate Indian civilisations in its varied phases; otherwise students in the future will be compelled to visit the museums of Paris, Berlin, Munich and other places in order to study the subjects which should clearly be studied best on the Indian soil. The Government of India will consult expert opinion on the subject. As at present advised they are inclined to favour the formation of a museum of Indian arts and ethnography at Delhi. Their accepted policy, though some overlapping is inevitable, is to develop local museums with special regard to local interest and to concentrate on matters of general interest in the imperial museums. How to make the museums more useful educationally and secure greater co-operation between the museum authorities and educational authorities is a matter on which they have addressed the local Governments.

AGRICULTURAL EDUCATION

35. The present scheme of agricultural education originated under Lord Curzon's Government and is, in fact, only seven years old. Previous to the year 1905 there was no central institution for research or teaching and such education as was then imparted in agriculture was represented by two colleges and three schools in a more or less decadent condition. Very few Indians then had any knowledge of science in its application to agriculture and still fewer were capable of imparting such knowledge to others. In the year 1905 a comprehensive scheme was evolved under which arrangements were made both for the practical development of agriculture by Government assistance and also for teaching and research in agriculture and subjects connected with it. A central institution for research and higher education was established at Pusa. The existing schools and colleges were re-constituted, improved and added to. Farms for experiments and demonstrations were started, and as time went on a change was effected in regard to agricultural education in its earlier stages. As now constituted the scheme of agricultural education has three main features, viz. (a) the provision of first class opportunities for the higher forms of teaching and research; (b) collegiate education and (c) the improvement of secondary and primary education.

36. The Institute at Pusa maintained at a cost of Rs. 4 lakhs a year has 37 Europeans and Indians on its staff engaged partly in research

and partly in post-graduate education, and the instruction through short courses, of students or agriculturists in subjects which are not regularly treated in provincial institutions. There are now six provincial institutions containing over 300 students and costing annually between five and six lakhs of rupees. Practical classes for agriculturists have also been established at various centres in several provinces. In the ordinary elementary schools formal agriculture is not taught, but in some provinces a markedly agricultural colour is given to the general scheme of education.

FOREST COLLEGE.

37. The college at Dehra Dun has recently been improved and a research institution has been established in connection with it. Indians can here obtain in forestry which approximates to that ordinarily obtained in Europe.

VETERINARY EDUCATION.

38. Veterinary research is carried on at the Bacteriological Laboratory at Muktesar. The scheme of veterinary colleges has been thoroughly reorganised since 1904. There are now four such institutions with 511 students as well as a school at Rangoon. These institutions meet fairly well the growing demand for trained men.

MEDICAL INSTRUCTION.

39. Instruction in the Western system of medicine is imparted in five recognised colleges and fifteen recognised schools in British India. These now annually produce between six and seven hundred qualified medical practitioners. A Medical Registration Act has recently been passed for the presidency of Bombay under which passed students of such schools are entitled to become registered, and a similar Act is now under consideration in the presidency of Bengal. In Calcutta there are four self-constituted medical schools, the diplomas of which are not recognised by the Government of India. Among the recent developments may be mentioned the establishment of an X-Ray Institute at Dehra Dun and the formation of post graduate classes in connection with the Central Research Institute at Kanuli. These latter include training in bacteriology and technique and preparation for special research. Classes of practical instruction in malarial technique are also held twice a year at Amritsar under the officer in charge of the malarial bureau.

40. Other projects are engaging the attention of the Government of India including the institution of a post-graduate course of tropical medicine.

The practical want of such a course has long been felt, and the Government of India are now in communication with the Secretary of State regarding its establishment in the Medical College at Calcutta. The Calcutta University have expressed their willingness to co-operate by instituting a diploma to be open to graduates who have taken the course in tropical medicine. A scheme for a similar course in Bombay is also under consideration. The Government of Madras have submitted a scheme for the construction of a pathological institute and the appointment of a whole-time professor of pathology with a view to improve the teaching of that subject at the Madras Medical College. Other matters which are likely to come to the front at no distant date are the improvement of the Medical College at Lahore and its separation from the school, the improvement of the Dacca Medical School and the provision of facilities for medical training in the Central Provinces.

41. The subject of medical education is one in which the Government of India are deeply interested. It is also one that may be expected to appeal with special force to private generosity. A problem of particular importance is the inducement of ladies of the better classes to take employment in the medical profession and thus minister to the needs of the women whom the *purdah* system still deters from seeking timely medical assistance. One of the hindrances hitherto has been that Indian ladies are able to obtain instruction only in men's colleges or in mixed classes. With a view to the remedying of this defect and commemorating the visit of the Queen-Empress to Delhi certain of the Princes and wealthy landowners in India have now come forward with generous subscriptions in response to an appeal by her Excellency Lady Hardinge, who has decided to merge in this project her scheme for a school for training Indian nurses and midwives. The Government of India are considering proposals to found a women's medical college and nurses' training school at Delhi with the help of a subscription from the Government. Proposals are also under consideration for assisting the National Association for supplying Female Medical Aid to the women of India and to improve the position of the staff of the Countess of Dufferin fund.

LEGAL EDUCATION.

42. There has been a marked development of legal education in the last decade. First, it has been concentrated. In 1901 there were 35 in-

stitutions—college classes and schools—containing 2,800 students. At the present time there are 27 institutions with a slightly larger number of students. The Madras and Bombay Presidencies, Burma and the Central Provinces each possess a single institution and in Bengal the instruction for the degree of Bachelor of Law has been restricted to certain colleges, although other institutions are still recognised for the pleader-ship examination. A Law College has been established on a liberal scale under the University of Calcutta. This concentration has resulted in greater efficiency and greater expenditure. In 1901, the cost to Government was a little over Rs. 7,000 and the total cost was 1½ lakh. At present the cost to Government is over Rs. 45,000 and the total cost over Rs. 2,83,000. Secondly, the courses have been remodelled, and in some cases lengthened. The Government of India will be glad to see an extension of the policy of concentration and improvement. They also desire to see suitable arrangements made for the residence and guidance of law students.

COMMERCIAL EDUCATION.

43. There has recently been a considerable extension in commercial education. Nine years ago there were ten colleges with less than 600 students and Government spent less than Rs. 4,000 upon these institutions. At the present time there are 26 institutions, three of which are under the management of Government. The enrolment is now over 1,500 and the expenditure from provincial funds is over Rs. 22,000. The standard attained in the majority of these institutions is not however high and the instruction given in them prepares for clerical duties in Government offices rather than for the conduct of business itself. A project for a commercial college of a more advanced type in Bombay has been sanctioned and the Government of India are considering the question of making arrangements for organised study of the economic and allied sociological problems of India.

UNIVERSITY EDUCATION.

44. Good work, which the Government of India desire to acknowledge, has been done under conditions of difficulty by the Indian Universities and by a common consent the Universities Act of 1904 has had beneficial results. But the condition of university education is still far from satisfactory in regard to residential arrangements, control, the courses of study and the system of examination. The Government of India, have

accordingly again reviewed the whole question of university education.

45. It is important to distinguish clearly on the one hand the federal university in the strict sense in which several colleges of approximately equal standing separated by no excessive distance or marked local individuality are grouped together as a university, and on the other hand the affiliating university of the Indian type which, without exception, was merely an examining body and although limited as regards the area of its operations by the Act of 1904 has not been able to insist upon an identity of standard in the various institutions conjoined to it. The former of these types has in the past enjoyed some popularity in the United Kingdom, but after experience it has been largely abandoned there and the constituent colleges which were grouped together have for the most part become separate teaching universities, without power of combination, with other institutions at a distance. At present there are only five Indian universities for 185 arts and professional colleges in British India, besides several institutions in Native States. The day is probably far distant when India will be able to dispense altogether with the affiliating university. But it is necessary to restrict the area over which the affiliating universities have control, securing in the first instance a separate university for each of the leading provinces in India and, secondly, to create new local teaching and residential universities within each of the provinces in harmony with the best modern opinion as to the right road to educational efficiency. The Government of India have decided to found a teaching and residential university at Dacca and they are prepared to sanction under certain conditions the establishment of similar universities at Aligarh and Benares and elsewhere as occasion may demand. They also contemplate the establishment of universities at Rangoon, Patna and Nagpur. It may be possible hereafter to sanction the conversion into local teaching universities with power to confer degrees upon their own students, of those colleges which have shown the capacity to attract students from a distance and have attained the requisite standard of efficiency. Only by experiment will it be found out what type or types of universities are best suited to the different parts of India.

46. Simultaneously the Government of India desire to see teaching faculties developed at the seats of the existing universities and corporate life encouraged in order to promote a higher study and create an atmosphere from which students

will imbibe good social, moral and intellectual influences. They have already given grants and hope to give further grants hereafter to these ends.

They trust that each university will soon build up a worthy university library suitably housed and that higher studies in India will soon enjoy all the external conveniences of work in the West.

RECOGNITION OF SCHOOLS.

47. In order to free the universities for higher work and more efficient control of colleges, the Government of India are disposed to think it desirable (in provinces where this is not already the case) to place the preliminary recognition of schools for purposes of presenting candidates for matriculation in the hands of the local Governments and in case of Native States of the Durbars concerned while leaving to the Universities the power of selection from schools so recognised.

The University has no machinery for carrying out this work and in most provinces already relies entirely on the departments of public instruction which alone have the agency competent to inspect schools. As teaching and residential universities are developed the problem will become even more complex than it is at present. The question of amending the Universities Act will be separately considered.

48. The Government of India hope that by these developments a great impetus will be given to higher studies throughout India and that Indian students of the future will be better equipped for the battle of life than the students of the present generation.

CHIEFS' COLLEGES.

49. The Chiefs' colleges advance in popularity. In developing character and imparting ideas of corporate life they are serving well the purpose for which they were founded. They are also attaining steadily increasing intellectual efficiency, but the committee of the Mayo College, Ajmer, have decided that it is necessary to increase the European staff. The post diploma course has on the whole worked satisfactorily, and there is now a movement on foot to found a separate college for the students taking this course. Such a college may, in the future, become the nucleus of a university for those who now attend the Chiefs' colleges.

INDIAN STUDENTS AND EDUCATION IN ENGLAND.

50. The grave disadvantages of sending their children to England to be educated away from

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home influences at the most impressionable time of life are being realised by Indian parents. The Government of India have been approached unofficially from more than one quarter in connection with a proposal to establish in India a thoroughly efficient school staffed entirely by Europeans and conducted on the most modern European lines for the sons of those parents who can afford to pay high fees. No project is yet before them, but the Government of India take this opportunity to express their sympathy with the proposal and should sufficient funds be forthcoming, will be glad to assist in working out a practical scheme.

TRAINING OF SCHOOL TEACHERS.

51. Few reforms are more urgently needed than the extension and improvement of the training of teachers for both primary and secondary schools in all subjects including, in the case of the latter schools, science and oriental studies. The object must steadily be kept in view that eventually, under modern systems of education no teacher in school be allowed to teach without a certificate that he is qualified to do so. There are at present 15 colleges and other institutions for the instruction of those who will teach through the medium of English. These contain nearly 1,400 students under training. There are 550 schools or classes for the training of vernacular (mainly primary) teachers and their students number over 11,000. The courses vary in length from one to two years. The number of teachers turned out from these institutions does not meet the existing demand and is altogether inadequate in view of the prospect of a rapid expansion of education in the near future. The Government of India desire the local Governments to examine their schemes for training teachers of all grades and to enlarge them so as to provide for the great expansion which may be expected especially in primary education.

52. As regards training colleges for secondary schools some experience has been gained, but the Government of India are conscious that the subject is one in which a free interchange of ideas based on the success or failure of the experiment is desirable. The best size for a practising school and the relations between it and the college, the number of students in the college for which the practising school can afford facilities of demonstration without losing its character as a model institution, the nature of and the most suitable methods of procedure in practical work, the relative importance of methodology and of psychological study, and the best

treatment of educational history, the extent to which it is desirable and practicable to include courses in subject-matter in the scheme of training, especially courses in new subjects, such as manual training and experimental science, the points in which a course of training for graduates should differ from that of non-graduates, the degree to which the body awarding a diploma in teaching should base its award on the college records of the student's work. These and other unsolved questions indicate that the instructors in training colleges in different parts of India should keep in touch with each other and constantly scrutinize the most modern developments in the West. Visits made by selected members of the staff of one college to other institutions and the pursuit of furlough studies would seem especially likely to lead to useful results in this branch of education.

THE EDUCATIONAL SERVICES.

53. The Government of India have for some time had under consideration the improvement of the pay and prospects of the educational services Indian, Provincial and Subordinate. They had drawn up proposals in regard to the first two services and approved some schemes forwarded by local Governments in regard to the third, when it was decided to appoint a Royal Commission on the Public Services of India. The Government of India recognise that improvement in the position of all the educational services is required so as to attract first class men in increasing numbers and while leaving questions of re-organisation for the consideration of the Commission, are considering minor proposals for the improvement of the position of these services. They attach the greatest importance to the provision for the old age of teachers either by pension or a provident fund. Teachers in Government institutions, and in some areas teachers in schools managed by local bodies are eligible for these privileges. But it is necessary to extend the provision in the case of board and municipal servants and still more in the case of teachers of privately managed schools for the great majority of whom no such system exists. It is not possible to have a healthy moral atmosphere in any school, primary or secondary or at any college where the teacher is discontented and anxious about the future. The Governor-General in Council desires that due provision for teachers in their old age should be made with the least possible delay. Local Governments have already been addressed upon the subject.

THE DOMICILED COMMUNITY.

54. The defective state of the education of the domiciled community has long been remarked. Many suggestions have from time to time been made for its improvement. An influential committee provided over by Sir Robert Laidlaw is now collecting funds for the schools of all denominations except Roman Catholic schools. As in the case of secondary English education and for similar reasons the policy has been and is to rely on private enterprise, guided by inspection and aided by grants from public funds. The Government of India have never had any intention of changing their position, but in order to discuss the whole question and to obtain definite practical suggestions of reform they assembled an influential conference at Simla last July.

55. The recommendations of the Conference were numerous and far-reaching. The Government of India are prepared to accept at once the view that the most urgent needs are the education of those children who do not at present attend school and the improvement of the prospects of teachers. They are also disposed to regard favourably the proposal to erect a training college at Bangalore with arts and science classes for graduate courses attached to it. They recognise that grants-in-aid must be given in future on a more liberal scale and under a more elastic system. They will recommend to local Governments the grant of a greater number of scholarships to study abroad. The proposal to classify the schools, to introduce leaving certificates, to include in courses of instruction general hygiene and physiology, special instruction in temperance and the effects of alcohol on the human body and the several other detailed proposals of the conference will be carefully considered in the light of the opinions of local Governments when they have been received.

56. The suggestion was put forward largely supported at the conference that European education should be centralised under the Government of India. This suggestion cannot be accepted. Apart from the fact that decentralisation is the accepted policy of Government the courses of the discussion at the conference show how different were the conditions of members of the domiciled community in different parts of India and how these differences necessarily reacted on their educational arrangements. The Government of India are convinced that although some difficulties might be removed more would be created by centralisation.

MAHOMEDAN EDUCATION.

57. The figures and general remarks contained in this resolution are general and applicable to all races and religions in India, but the special needs of the Mahomedans and the manner in which they have been met demands some mention. The last nine years have witnessed a remarkable awakening on the part of this community to the advantages of modern education. Within this period the number of Mahomedan pupils has increased by approximately 50 per cent. and now stands at nearly a million and-a-half. The total Mahomedan population of India is now 5,71,23,866 souls, the number at school accordingly, represents over 16.7 per cent. of those of a school going age. Still more remarkable has been the increase of Mahomedan pupils in higher institutions the outturn of Mahomedan graduates having in the same period increased by nearly 80 per cent. But while in primary institutions the number of Mahomedans has actually raised the proportion at school of all grades among the children of that community to a figure slightly in excess of the average proportion for children of races and creeds in India, in the matter of higher education their numbers remain well below that proportion, notwithstanding the large relative increase. The facilities offered to Mahomedans vary in different provinces, but generally take the form of special institutions such as Madrasahs, hostels, scholarships and special inspectors. The introduction of simple vernacular courses into Maktabas has gone far to spread elementary education amongst Mahomedans in certain parts of India. The whole question of Mahomedan education, which was specially treated by the Commission of 1882, is receiving the attention of the Government of India.

ORIENTAL STUDIES.

58. The Government of India attach great importance to the cultivation and improvement of oriental studies. There is an increasing interest throughout India in her ancient civilisation and it is necessary to investigate that civilisation with the help of the medium of Western methods of research and in relation to modern ideas. A conference of distinguished orientalist held at Simla in July 1911 recommended the establishment of a Central Research Institute on lines somewhat similar to those of L'Ecole Française l'Extrême Orient at Hanoi. The question was discussed whether research could efficiently be carried on at the existing universities and the

opinion predominated that it would be difficult to create the appropriate atmosphere of oriental study in those universities as at present constituted, that it was desirable to have in one institution scholars working in different branches of the kindred subjects which comprise Orientalia and that for reasons of economy it was preferable to start with one institute well-equipped and possessing a first class library. The Government of India are inclined to adopt this view and to agree with the conference that the central institute should not be isolated, that it should be open to students from all parts of India, and that it should, as far as possible, combine its activities with those of the Universities of India, and the different seats of learning. The object of the institute as apart from research is to provide Indians highly trained in original work who will enable schools of Indian history and archaeology to be founded hereafter, prepare catalogues, ransomes of manuscripts, develop museums and build up research in the Universities and colleges of the different provinces. Another object is to attract in the course of time Pandits and Maulvis of eminence to the institute and so as to promote an interchange of the higher scholarships of both the old and the new school of orientalis throughout India. But before formulating a definite scheme the Governor-General in Council desire to consult local Governments.

59. While making provision for scholarship on modern lines the conference drew attention to the necessity of retaining separately the ancient and indigenous systems of instruction. The world of scholarship, they thought, would suffer irreparable loss if the old type of Pandit and Maulvi were to die out before their profound knowledge of their subjects had been made available to the world and encouragement rather than reform was needed to prevent such an unfortunate result. Certain proposals for encouragement were made at the conference viz., (a) grants to Sanskrit colleges, Madrasas, Tols, Pathshalas, Maktabas, Panyis, Kyanags, and other indigenous institutions in order to secure better salaries for teachers and to enable students by fellowships or scholarships to carry their education to the highest point possible; (b) the appointment of specially qualified inspectors in oriental languages; (c) the provision of posts for highly trained Pandits and Maulvis; and (d) the grant of money rewards for oriental work. The Government of India hope to see the adoption of measures that are practicable for the maintenance and furtherance of the ancient indi-

genous system of learning and have called for proposals from the local Governments to this end.

ADMINISTRATIVE QUESTIONS.

60. The functions of local bodies in regard to education generally and their relations with the departments of public instruction are under the consideration of the Government of India, but it is clear that if comprehensive systems are to be introduced expert advice and control will be needed at every turn. The Government of India propose to examine in communication with local Governments the organisation for education in each province and its readiness for expansion. A suggestion has been made that the Director of Public Instruction should be *ex-officio* secretary to Government. The Government of India agreeing with the great majority of the local Governments are unable to accept this view which confuses the position of administrative and secretariat officers, but they consider it necessary that the director of public instructions should have regular access to the head of the administration or the member in charge of the portfolio of education. The Government of India wish generally to utilise to the full, the support and enthusiasm of district officers and local bodies in the expansion and improvement of primary education. But the large schemes which are now in contemplation must be prepared with the co-operation and under the advice of experts. A considerable strengthening of the superior inspecting staff including the appointment of specialists in science, orientalia, etc., may be found necessary in most provinces. In Madras an experienced officer in the education department has been placed on special duty for two years to assist the Director of Public Instruction to prepare the scheme of expansion and improvement in that province and the Government of India would be glad to see a similar arrangement in all the major provinces should the local Government desire it.

61. In the resolution of 1904, it was stated that arrangements would be made for periodical meetings of the Directors of Public Instruction, in order that they might compare their experience of the results of different methods of work and discuss matters of special interest. The Government of India have already held general conferences at which the Directors attended and they are convinced the periodical meetings of Directors will be of great value. While each province has its own system it has much to learn from other provinces and when they meet, Directors get into

touch with new ideas and gain the benefit of the experience obtained in other provinces. The Government of India are impressed with the necessity not only of exchange of views amongst experts but also of the advantages of studying experiments on the spot; and in a letter of the 7th July, 1911, they invited local Governments to arrange that professors of arts and technical colleges and inspectors of schools visit institutions outside the province where they are posted with a view to enlarging their experience.

AN APPEAL.

62. Such in broad outline are the present outlook and the general policy for the near future of the Government of India. The main principles of policy were forwarded to his Majesty's Secretary of State on the 28th September, 1911, and part of it have already been announced. It was, however, deemed convenient to defer the publication of a resolution until the whole field could be surveyed. This has now been done. The Governor General in Council trusts that the growing section of the Indian public which is interested in education will join in establishing under the guidance and with the help of Government those quickening systems of education on which the best minds in India are now converging and on which the prospects of the rising generation depend. He appeals with confidence to wealthy citizens throughout India to give of their abundance to the cause of education; in the foundation of scholarships; the building of hostels, schools, colleges, laboratories, gymnasias, swimming baths, the provision of playgrounds and other structural improvements, in furthering the cause of modern scientific studies and especially of technical education, in gifts of prizes and equipment, the endowment of chairs and fellowships and the provision for research of every kind. There is a wide field and a noble opportunity for the exercise on modern lines of that charity and benevolence for which India has been renowned from ancient times.

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THE ANTARCTIC TRAGEDY.

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RARELY has the heart of the world been stirred or its pride aroused to so great an extent as by the news of the death of Captain Robert Falcon Scott and his gallant comrades in the desolate ice-fields of the Antarctic. The whole of the circumstances surrounding their deaths and the heroism displayed in their attitude towards their fate were such that the whole world was moved to do homage to the men, who had fallen within reach of safety. As the details of the tragedy became known, the accident to one member, the heroic self-sacrifice of another, and the calm resignation to their fate of the others, these feelings of pride and regret were heightened and the great ones of the earth, Kings and Queens, Rulers and statesmen, and the great men in every walk of life hastened to give their meed of praise to the dead heroes. Never was such praise more richly deserved. The whole of the history of the expedition from its very inception is one of perseverance in the face of difficulties and of obstacles overcome. This was the second of Scott's Antarctic expeditions, and he brought to bear upon its organization and equipment an experience of several years' Antarctic travel. The first difficulty to be encountered was that of obtaining funds for the equipment of the Expedition, which Scott had decided was not to partake of the nature of a mere dash to the Pole, but was to be of real scientific value, and tend to the enlarging of the world's knowledge of the unknown regions the Expedition was to traverse. To accomplish this object a large sum of money was needed, and overcoming his natural aversion to all forms of begging, Scott threw himself whole-heartedly into the work of raising funds. Being naturally of a retiring and modest nature he refused to appeal for assistance through the medium of any one of the great London dailies and owing to the poor response made to his private efforts, he left England having incurred liabilities to the extent of over £30,000. His difficulties regarding the choosing of the personnel for the Expedition were of a different and more pleasing nature. He received several thousand applications from those desirous of accompanying him and it was no easy matter to make a choice among them. He fully realised the value which a training in the Navy had for those desirous of engaging in such work and so among



THE LATE CAPTAIN SCOTT.

the Expedition party there were no less than twenty-four officers and men of the Royal Navy. There were also several of the party who accompanied him on his previous expedition in the *Discovery* in 1900, among them being Dr. Edward Adrian Wilson, who went as Head of the Scientific Staff, and Petty-officer Evans, who was in charge of the sledges and sledge equipment. The vessel chosen for the journey was the *Terra Nova* an old Dundee whaler, and after being fitted out for the journey she was one of the finest equipped vessels which had ever been engaged in exploration work. The vessel left the Thames for New Zealand on June 2nd, 1910, calling at Portsmouth, and Cardiff on her way, stopping at the latter place to coal and take on board one or two members of the party who had not yet joined. After an uneventful journey to New Zealand, the vessel took on fresh stores at Wellington, where Captain Scott joined her, and at the end of the year left for the ice regions. Little more was heard of the vessel or the party for a year, when in the early part of last year the vessel returned to New Zealand bringing news from Captain Scott of his determination to remain in the Polar regions for another year in order to complete his work. It is interesting to recall the story of the early stages of the journey south to the Pole. That point, one of the bases of the party was left on November 2nd and after being delayed by blizzards, a fore-runner it might be said of what was to be the cause of their downfall, the party reached One Ton camp on the 16th November. Captain Scott had decided to try the possibility of using motors on Polar exploration work; another innovation was the use of ponies for purposes of transport. Owing however, to the over-heating of the air-cooled engines the motors had to be abandoned but not before they had demonstrated their effectiveness. The ponies were a great success, and were able to drag loads of over 550 lbs. over the snow-fields. Dogs were also taken, and as the loads lightened the ponies were slaughtered to provide food for the dogs. On 10th December 1911, Latitude 83°37's. was reached but not without the party having been severely delayed by snow-storms and gales, one of which lasted for over four days, during which time the party were not able to advance at all. After the storm progress was very difficult owing to the softness of the snow surface which considerably impeded progress. The storm had by this time cost them five days, and further delay would be a serious matter. Writing on this matter on December

10th Captain Scott said: "We are naturally dependent upon the weather and so far it has been very unpromising." The troubles of the party continued and for four days they were not able to progress at a greater rate than five miles a day owing to the difficulty of the snow surface and the fog. By the 21st December 1911 the party had reached latitude 85°7's. longitude 164°3 E. and already the storm had cost them over a week's advance. How great an effect these continual delays had in bringing about the disaster it is impossible to say, but there can be no doubt that it greatly affected the stock of provisions and fuel of the party. From this stage onward progress was much more rapid averaging over 15 miles per day owing to improved conditions and by January 3rd 1912, the party had reached latitude 87°32's. and were within 150 miles of the Pole. Here the ill fated advance party was chosen for the march to the Pole. The names and descriptions of the party were Captain Scott, R. N. in command, Dr. E. A. Wilson, Chief of Scientific Staff, Captain Oates, Inniskilling Dragoons, Lieutenant Bowers, Royal Indian Marine Commissariat Officer, and Petty Officer Evans in charge of sledges and equipment. So hopeful was Captain Scott of success, and yet so fully cognisant of the important part which the weather would play in deciding the question of ultimate success or failure that he wrote: "The advance party goes forward with a month's provisions and the prospect of success seems good, provided that the weather holds and no unforeseen obstacle arises." Were these provisions the result of the working of a cautious mind or the premonitions of coming evil? We shall never know, but there will be many who looking back on what has happened will see in them the shadow of impending disaster.

From that day when the advance party set out on their journey nothing more was heard of the fate of the gallant band until on the 10th of February last, when the news of their heroic deaths thrilled the world. It is known that the conditions on the journey outward to the Pole were fairly satisfactory and that the party were able to travel an average of 12 miles a day, right up to the Pole, where they arrived on January 17th 1912 and found Captain Amundsen's tent and records and gear. After locating the exact position of the Pole, and taking some photos of the party and the Norwegian tent, the return journey over the Plateau was commenced. Here the party were favoured with fairly good weather and fair progress was made. Mindful of the scien-

tific side of the Expedition's work, the explorers collected specimens of fossil-bearing sandstones from Buckley Island on the Beardmore Glacier and from the side of the "Cloud Maker Mountain, which will probably prove of the greatest value. The total weight of the specimens obtained was over 35lbs, and it is a striking tribute to the scientific zeal of the party that these specimens were taken right up to their death camp, in spite of the enormous difficulties which were undergone. It must not be supposed that even the early stages of the journey from the Pole were without troubles for the party. Petty-officer Evans appears to have given rise to anxiety right from the time of the arrival at the Pole, and when after leaving the Cloud Maker Mountain and descending the Beardmore Glacier they met with bad snow surfaces and heavy weather, this anxiety was naturally increased. It was during this descent that Evans fell and sustained the concussion of the brain from the effects of which he ultimately died. In spite of the handicap which this condition was to the party they stuck bravely to their sick comrade, and when he collapsed and was no longer able to proceed they placed him on a sledge and pulled him to the tent where he died. This delay had eaten heavily into their reserve of food, but even then, had fair weather favoured them they might have won through. But fate was against them. Instead of improving the weather gradually grew worse and blizzard succeeded blizzard, impeding their progress and adding greatly to the labours of dragging the sledges. This continued severe weather began to tell upon the party and Captain Oates began to suffer. His hands and feet were badly frost-bitten and for weeks he struggled on heroically and without complaint. But his end was fast approaching and he wished it would come soon. On the 16th of March 1912 he laid down in his sleeping bag with the hope that he would not wake again and when morning came and found him still living, he resolved on a course of action which has stirred to the depths the hearts of all who admire heroic self-sacrifice. He knew that he was quite unable to travel and that the others would not leave him, and so he sacrificed himself in the hope that the others at least might be saved. We will let Captain Scott tell the story of his last actions. The language is simple and fitting for the telling of such a deed. He says: "Oates was a brave soul. He slept through the night hoping not to wake, but awoke in the morning. It was blowing a blizzard, and Oates

said: 'I am just going outside. It may be for some time.' He went out and we have not seen him since. We knew that Oates was walking to his death, but though we tried to dissuade him, we knew it was the action of a brave man and a gentleman"—an opinion which the whole world has endorsed. What a noble theme for a painter this scene in the barren wastes of an Antarctic ice-field! The untrained, hopeless, figure, inspired by a noble feeling, leaving his companions to go out to meet death in the whirling snow-storm and amid scenes of the greatest desolation. What a splendid picture it would make could but the painter portray on canvas one-half of the poignancy of desolation and despair of the scene which imagination conjures up as the message is read. The sacrifice, however, was in vain. Fate seemed to be conspiring against the party, and after overcoming heart-breaking difficulties, and contending with abnormal weather conditions the survivors were forced by a blizzard, to camp within eleven miles of One Ton camp where there was food and fuel in abundance. The irony of their fate is still more emphasized when it is remembered that they arrived at this spot with sufficient food for two days, which if the weather had been normal would have more than sufficed to enable them to reach the camp. It was not to be so, however, the blizzard raged for nine days and before its conclusion the souls of the gallant trio had departed. Captain Scott was the last to die, and so was able to serve his comrades to the last, for he performed what slight service he could to their bodies by tying them upon their sleeping bags, whereas his own was discovered half uncovered. One of the saddest features of these closing hours is the message which he wrote to the public. It is easy to picture him sitting there reviewing all the events which had led up to the final tragedy, and realising how ready the world is to apportion blame, he proceeded to justify his actions in what may be termed his last words. That this was uppermost in his mind can be seen from the fact that his opening sentence was devoted to a justification of his organization of the Expedition. Yet what could be nobler than the closing words of the message. "We are weak, writing is difficult, but for my own sake I do not regret this journey, which has shown that Englishmen can endure hard-ship, help one another and meet death with as great a fortitude as in the past. We took risks—we know we took them. Things have come out against us, and, therefore, we have no cause for complaint, but bow to the will

THE ANTARCTIC TRAGEDY.

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of Providence, determined still to do our best to the last. But if we have been willing to give our lives to this enterprise, which is for the honor of our country I appeal to our countrymen to see that those who depend upon us are properly cared for. Had we lived I should have had a tale to tell of the hardihood, endurance, and courage of my companions, which would have stirred the heart of every Englishman. These rough notes and our dead bodies must tell the tale. But surely, a great rich country like ours will see that those who are dependent upon us are properly provided for? "The eloquence of these rough notes and their dead bodies has appealed more strongly than anything else could have done to the hearts of his fellow countrymen. Parliament at once asked that something should be done and the Prime Minister has since announced that the dependants should be provided for adequately. Funds have been opened all over the Empire for the benefit of the dependants, to raise funds, to liquidate the debt on the Expedition, and to provide memorials to the dead and already many thousands of pounds have been obtained. No better tribute could be paid to the dead than the carrying out of their wishes and for this reason the ready response is most gratifying.

It only remains now to tell of the discovery of the bodies. This was done by a search party under Surgeon Atkinson who found the tent containing the three bodies last November. After securing all the records and efforts of the dead men the search party erected a cairn over the inner tent containing the bodies and on it was placed a cross bearing the following record:—

This Cross and Cairn erected over the remains of
Captain R. F. Scott C. V. O. R. N.
Dr. E. A. Wilson, and
Scient. H. R. Bowers R. I. M.

as a slight token to perpetuate their gallant and successful attempt to reach the Pole.

This they did on 17th January 1912 after the Norwegians had already done so on the 14th December 1911.

Also to commemorate their two gallant comrades
Captain L. E. G. Oates of the Inniskilling
Dragoons.

who walked to his death in a blizzard willfully,
about 20 miles South of this place, to try and
save his comrades beset by hardship;

Petty officer Edgar Evans,
who died at the foot of the Beardmore glacier,
"The Lord save and the Lord taketh away,
"Blessed be the name of the Lord"

An attempt was also made to find the remains of Captain Oates, but with no result. It was therefore decided to erect a cairn and a cross over the spot where he left his companions. The following record was placed on the cross:—

"Here abouts died a very gallant gentleman
Captain L. E. G. Oates Inniskilling Dragoons,
who on their return from the Pole in March 1912
willingly walked to his death in a blizzard
to try and save his comrades beset by hardship."

No more glorious epitaphs could possibly be conceived than these which tell in direct and simple language the story of the great achievement and great sacrifice. Having performed this sorrowful duty the search party returned to the base of the expedition at Cape Evans, where they together with the northern party under Lieutenant Campbell awaited the arrival of the *Terra Nova*. The reception of the news on board that vessel caused the keenest pangs of sorrow. So confident were the ship's party, under Commander Evans, that Captain Scott would accomplish his object and return in safety that elaborate preparations were made on the vessel for his reception and that of his comrades. The best accommodation on the boat had been got ready. The choicest luxuries from the store room had been brought forth and every preparation made for celebrating their return. The reception of the terrible news was a great shock to the ship's party, and the memory of their great leader will always remain one of the most glorious of their recollections. The story of the reception of the news by the world has already been told, and it is sufficient to say here that the regret felt by the crew has found an echo in all hearts. Regarding the suggestion that the bodies should be taken to England for interment in Westminster Abbey or some other national shrine, we agree with the dead men's comrades that no better or more appropriate shrines could be found for the dead than those erected by their comrades on their plains where they accomplished their work and met their death.

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The Madras Presidency and Imperial Finance.

BY

THE HON'BLE MR. T. V. SESHAGIRI AIYAR.

DURING a Budget Debate, local politics plays so conspicuous a part in the discussions, that people are apt to ignore the treatment that is accorded by the Imperial Government to the provincial exchequer. Further, Rule 31 relating to the discussion of the Financial Statement is so worded that members of the Local Legislative Council may be called to order if they venture to offer criticisms on questions relating to Imperial Finance. We, therefore, only very feebly enter our protest by way of exhortations and regrets. But such limitations do not hamper Provincial Conferences and public discussion; and it is with a view to draw attention to the way in which the Presidency as a whole and the Government in particular have been treated by the Government of India that I have written this memorandum.

It is a well-known fact that until the year 1904, a system of provincial finance known as the contract system prevailed. Under this system the distribution of revenues between the Imperial and the Local Government was regulated by certain rules which were capable of being varied every fifth year. The needs of the Province and the growth of income and expenditure within it were taken into account in fixing the contribution for the next quinquennium. Unsatisfactory as this state of affairs was it had one obvious advantage. The principle regarding the revision of the contract for the next five years was often debated in the Council and useful suggestions were made by the non-official members. In the year 1904 the system of quasi-permanent settlements was introduced. Its main features were—

(a) "That the Government of India should retain certain administrative services which it was inexpedient to transfer to Provincial Governments and that they should reserve the revenue from those services, and such a share of the other public revenues as might be adequate to the expenditure falling upon them."

(b) "That the remaining administrative services of the country being entrusted to Provincial Governments, each Local Government should receive an assured income which would be inde-

pendent of the needs of the Government of India and sufficient for its normal expenditure."

(c) "That this income should be given in the form of a defined share of the revenue which the Local Government collected, in order that the local Government's resources might expand along with the needs of its administration."

(d) "That, so far as possible, the same share of the chief sources of revenue should be given to each province to insure a reasonable equality of treatment."

The principal object of this settlement was to put an end to the practice of the Imperial Government resuming the surpluses of the Local Government's revenue over its expenditure. In principle, under the old system, the Imperial Government occupied the position of a Principal to his local Agents, the Provincial Governments. The money was that of the Principal and when the agent showed a surplus, it was appropriated by the Principal. The settlement of 1904, was devised to give the local Governments a permanent interest in the revenue collected within the Province. This was true only in theory, and it depended upon the policy initiated by the Imperial Finance Member whether he considered abnormal circumstances had intervened necessitating the resumption of the local surplus.

Then came the Permanent Settlement of 1911. It must be conceded that this system was a great improvement upon the previous ones. Opinions may differ whether the right to initiate taxation should not have been conferred upon Local Governments. Other defects have also been pointed out. On the whole, this system of Financial autonomy is more in accordance with ideas of decentralisation and distribution of responsibility than had been conceded till then. The principal features of the new system are (1) that certain growing sources of Revenue have been placed entirely at the disposal of local Governments, (2) that the Government of India may call for assistance from provincial revenues when there is a grave deficit in its own finances, (3) that the local governments should not ordinarily budget for a deficit, and (4) that when the Imperial Government is in a position to distribute a surplus, the purpose for which the grant is made may be earmarked. I have mentioned only some of the important features in order to emphasise later on the unexplainable treatment to which Madras has been subjected. One may summarise the new arrangement as one of partnership between the Imperial and Local Governments and not that

of principal and agent. Its purpose was to declare that the assigned share in the revenue of the province shall except in cases of grave emergency, belong to the province.

I have very cursorily sketched the history of the various financial arrangements. I shall next show that in this latest arrangement of the year 1911, Madras has not been properly treated. I said that certain growing heads of Revenue were entirely provincialised. In Madras everybody knows that two of the most important sources of revenue are Land Revenue and Excise Revenue.

In the year 1913-14, the estimated Land Revenue is put down at 592.86 lakhs and the income from Excise is expected to be 374 lakhs. As regards land Revenue our share is to be 296.43 lakhs. This is in accordance with the settlement obtaining in other Provinces. But as regards Excise our share is to be only 174 lakhs; that is not the case with the other Provinces. It was stated by Sir Guy Fleetwood Wilson in 1911 that "Excise Revenue and Expenditure will become wholly provincial in Eastern Bengal and Assam, and in Bombay, while in the Central Provinces, Bengal and the United Provinces, the Provincial share of the same will be raised from one-half to three-fourths". It was further stated that in Madras alone of all the major provinces, the Imperial and the Local Governments should share the Excise Revenue half and half. This adjustment, inequitable and unjust has gone on unprotested and I have received no explanation for such a step-motherly treatment of Madras although I raised the point in my Budget speech of 1911. If it were a question of doles for particular years, the matter need not trouble us seriously. It is a continuous arrangement and Madras has been content to allow the injustice to go unchallenged. It is a continuous drain upon our resources and as I shall show presently it handicaps this Government in many ways. I shall next draw attention to other instances of injustice of a permanent character in relation to our Finances before I endeavour to show that in the distribution of non-recurring grants also, Madras has fared very badly. In the present year, Sir Guy Fleetwood Wilson set apart 83 lakhs of Rupees for recurring grants to Local Governments. The Finance Member pointed out that many of the Local Governments were sharing with Local Boards the cesses leviable under the Local Boards Act. This, he said, hampered the usefulness of Local Boards. Therefore he suggested that local Governments should hereafter give up

their share of the cesses and that as compensation for this generosity, the 83 lakhs will be distributed in a certain proportion among local Governments. Madras is to have no share in this amount. The reason given is very curious. Madras had already given up its share of the cesses in favour of the local bodies. Therefore Madras is not to have any compensation. What was being done by other Governments was to give to local bodies annual grants whenever there were demands, and these bodies were not allowed to utilise the entire cess collections. Madras very early thought this system inequitable and in order to allow local bodies a free hand in the administration of their finances gave up its share of the cess. For this foresight, Madras has to suffer. I do not see how this internal arrangement can lawfully affect the distribution of recurring surpluses to provinces. This is offering a premium to Governments which are not more sagacious in the management of their finances to be extravagant. A third permanent injustice is in the distribution of recurring grants to education. To Bengal is given 13 lakhs; to Madras only 6.80 lakhs. I pointed out in the Budget Debate this year, there is more illiteracy in Madras than in Bengal. Still Madras gets only one-half of what Bengal gets. These instances illustrate with what little consideration Madras is treated by the Imperial Exchequer.

I have hitherto been referring to allotments of a permanent character. I shall now deal with the distribution of surpluses which are not intended to recur year after year. In 1912-1913, the Finance Member distributed 147 lakhs of rupees among the various provinces. Madras got only 11 lakhs out of this, whereas Bengal and the United Provinces obtained over 50 lakhs each. Other instances may also be mentioned. I would refer my readers to page 80 of the *Gazette of India Extraordinary*, dated 25th February 1910, for the amount given to Madras in connection with protective irrigation works; and if they compare it with what the other provinces got, they will be astonished at our equanimity of temperament. The Government of Madras told me last year that out of the sum of 600 lakhs distributed by the Government of India during the last 10 years on the recommendation of the Irrigation Commission, Madras was content with receiving only 26 lakhs. As regards Major Irrigation Works, I would ask my readers to compare the figures in page 85 of the *India Gazette* already referred to. There has been no advance in the inauguration of new schemes of irrigation which,

would throw open more lands for cultivation; the Krishna and the Cauvery Delta Schemes still hanging fire, and even a small scheme like the Panchampetti Reservoir Scheme has taken over 10 years to mature.

I shall next deal with the scheme of Railway construction for Madras. It is a woeful tale and the figures will speak for themselves. In 1902-1906 Madras had a very fair share of the money spent on the construction of new lines, the amounts being 112·95, 116·54, 65·32, 54·91, and 42·45 lakhs. The corresponding total expenditure for the whole of India varied from about six to seven crores. We got nothing in 1908 out of a total expenditure of 342·59 lakhs; only 0·84 lakhs in 1909 out of a total of 190·26; 3·96 in 1910 out of a total of 238·69 lakhs and 11·40 lakhs in 1911 out of a total of 392·28 lakhs.

I have thus far endeavoured to show that in the matter of the Permanent Settlement itself, in the matter of recurring grants, in the distribution of non-recurring surpluses, in the allotment of money for the execution of Protective and Productive works, and in the expenditure on Railways within the Presidency, Madras has been unjustly treated and unfairly dealt with. My object in writing this Memorandum is to draw public attention to our position. The Provincial Conference will be held in a few days and it behoves that gathering to take up the subject in earnest.

Sir Harold Stuart has rightly drawn attention to the fact that we cannot keep pace with our growing expenditure without relying upon grants from the Government of India. This must unsettle our calculations. As he humorously put it, Madras finance can be compared only to the doings of a careful mistress of the house. She is given a certain sum of money and she has to regulate her expenditure within the sum allotted. The so-called Permanent Settlement has brought no advantage to Madras and no independence.

This is a matter in which Indians and Europeans are equally interested and I sincerely hope that they will join hands together and protest against the treatment to which we have been subjected. I have been at pains to understand the reason for Madras occupying this position. The clue may be found in the statement of Sir Guy Fleetwood Wilson; he says: "Madras keeps well within its means and has a large credit balance for special or non-recurring expenditure." We have for long been managing our finances prudently, with the result that when our expenditure has become greater,

we have to look to the Government of India for grants to regulate our household. For example, if we had been spending the 30 lakhs which on a rough calculation will be our share in the Local cess collections on some of the needs of the Presidency, the Finance Member would have asked us to give up the 30 lakhs to the Local Boards and would have given us a compensatory contribution out of the 83 lakhs distributed as recurring grant.

I have no desire to lengthen this article any further. I have placed these facts before the public in order that attempts may be made to remedy the serious injustice which has been done to Madras. If this matter engages the attention of the press and of the public, it cannot but result in some substantial change in the attitude of the Imperial Government towards Madras.

NATIVE STATES AND ECONOMIC PROGRESS

BY MR. J. B. PENNINGTON, I. C. S.

HOPE you will allow me space for a very few remarks on some of the statements made by Mr. Mukat Beharilal Bhargava in his interesting paper on *Native States and Economic Progress*, (Indian Review for February). He says on page 107 that "there are no two opinions about the correctness of the statement that the Indian agriculturalists are the poorest lot of humanity on the face of the earth"; and if he had "some" instead of "the," I might have agreed with him; as it stands the statement is obviously incorrect and incurs the condemnation so emphatically pronounced on reckless exaggeration by writers in the Press on a preceding page (102). But the following sentence is far more mischievously misleading. He proceeds to say that the poverty of the Indian agriculturalist "is growing more and more acute every day—let the blue books and statistics say what they may—and that, "an analysis of this acute poverty will reveal that, among others, "The prohibitive demand of the State, the ever-increasing recurring settlement of revenue, want of irrigation facilities, conservatism on the part of the agriculturalists themselves in their methods of work, the existence of the extortionate village money-lender and the illiteracy of the masses are a great deal responsible in bringing about the present state of affairs."


Now the only evils for which the English Government can fairly be held responsible are

those italicised above; and if the demand of the State is "prohibitive" or, (since the word is evidently an absurd exaggeration), even "excessive," or "ever-increasing," is it likely that the selling price of such land would get steadily higher and higher? The assessment of the land in the part of India I know best is the highest in all India and has been raised, (unfairly, I think), at the last settlement; but it is not yet what it was when I first knew it in 1866, whilst the selling price of the land is more than double what it was then, and men find it well worth while to spend as much as 1,500 rupees an acre in preparing rocky land for the cultivation of rice. There are, I fancy, few more prosperous agriculturalists in all the world; certainly there is no purely agricultural land in England which sells at £200 an acre; as, indeed, there is none which produces two crops of equal value every year without fail, each weighing, probably, two tons to the acre and sub-letting at anything from 50 to 100 rupees an acre. I think too that the writer might have given the Government some credit for the enormous improvements already effected in the matter of irrigation and for the work they are doing at last in starting agricultural banks which alone are likely to put an end to the "exactions" of the extortionate money-lender." The education of the masses has been discussed *ad nauseum* of late and I will not add to the confusion on that subject.

JOURNALISTIC SECTION.

BY "A JOURNALIST."

MR. FRASER BLAIR.

 R. A. J. Fraser Blair, Editor of the *Empire* of Calcutta, and managing Director of that enterprise and of *Commerce*, has, we understand, retired from those positions to devote himself entirely to the Eastern Press-cuttings Bureau, which is intended to meet a demand that certainly exists in India, for the London Press cutting agencies generally do not appreciate Indian requirements. Mr. Blair is said to have relinquished all his interest in the newspapers with which he has been associated for the last few years. He has had a fairly varied journalistic career. Born in 1872, he took to journalism at an early age, and by 1893 was a sub-editor

of the Birmingham *Daily Argus*. In 1895 he came out to India as Assistant Editor of the *Englishman*, of which he was editor from 1898 to 1906, in which latter year he founded the *Empire*.

INTERVIEWING.

Interviewing is the most difficult and responsible work that can fall to a reporter. Interviews are, of course, of many types. The simplest and strangely the least valuable is that in which the Reporter is charged with little more than taking down the replies of his victim to a few obvious questions on some matter of interest which has no technical complexities and in which the aim is to elicit facts rather than opinions. The most difficult interview is that in which the representative of a paper must himself take a large share in the conversation, suggesting to his victim other points of view and perhaps even putting before him information he is not in possession of. In this type of interview the average Reporter is useless. It is necessary to have some one who is himself interested in the subject matter of the interview and capable of discussing it. Certain hints may be given to interviewers. (i) Always prepare in advance and very carefully a list of questions, but supplement these by others which suggest themselves in the course of the interview. (ii) Never pretend to know more of a subject than you do; nothing exasperates an expert or a technical authority of any kind more than this pretence if it is seen through, and if it is not seen through you will probably not be given the explanations you need. (iii) Always find out beforehand, if you do not already know, the idiosyncrasies and hobbies of your victim; most people will thaw and talk freely if you can approach them through those things. (iv) If possible send a proof before publication, to the person interviewed if you are doubtful of being able to get a proof passed before publication, make a point of enquiring during the interview whether you may make any doubtful or quasi-confidential remark public. It may be added that the importance of short-hand during an interview is not great. It may be useful, but it is apt to kill conversation, for few people can talk freely when these words are being reported. The best plan is to use the Reporter's note-book as seldom as possible, only to enter some sentence the exact wording of which it is desirable to reproduce. In the next, take careful mental note of any specially characteristic phrase and rely on a general recollection of the interview. When the interview is written out for publication, care should be taken to force

the pitch of the most important part of it to the beginning. People will read an interview which begins, say, "Remarkable statements on the subject of . . . were made by . . . to a representative of this paper," when they will fail to be attracted by the same interview if it begins, say, "In the course of an interview at . . . this morning which he kindly accorded to a representative of this paper . . ." and proceeds for half a column before any idea is given of the real point of the interview. The interviewer should carefully consider whether the importance of the matter he is putting before his readers is mainly in the subject of the interview or in the person expressing opinions, and should distribute emphasis accordingly.

ADVERTISING METHODS.

A large proportion of advertisers in India have no understanding of advertising methods and do not seek expert assistance. What they do seek and much too often, is the assistance of the editorial department. Personally the present writer is strongly opposed to editorial notices of advertised articles. The fact that an article is advertised in a paper gives its vendor no claim on editorial attention; he has paid for his advertisement and nothing more, and he should receive nothing more. Often, however, though the matter is of no public interest, an editor allows a paragraph to appear in the columns he controls. If it is cautiously worded, it is of little use to the advertiser; if it is of the usual extravagant character, a conscientious editor must object, for he cannot allow opinions which may be very ill-founded to go forth to his readers as those of his paper. In the view of the present writer, newspaper managers ought positively to decline all matter intended for editorial columns, but offer to assist in another and much more legitimate way, by giving advice on advertising methods to those clients who need it. From time to time in these pages hints on this subject will be given. For the present a few very elementary considerations (ignored, it is to be feared by many advertisers and some newspaper Managers in India) may be set down. Roughly speaking, there are two classes of advertisements: (i) those which aim at making some manufacturers' name or trade-mark so familiar that the next time you or I want an article of the kind advertised we will find ourselves unconsciously asking for the particular variety of it which has been made familiar to us, and (ii) those which aim at persuading the public by argument. Now the first kind of advertisement is suitable only for articles of everyday use which are purchased

as a rule without much deliberate thought. It is quite useless for articles bought critically. The proprietors of some ordinary household article may do well by advertising simply their name and the name of their product; but if, say, a publisher, a maker of musical instruments or manufacturer of motor-cars advertises in that way, he must be singularly stupid. No one goes into a shop to purchase a book and being asked what book he requires replies that he would like one issued by certain publishers. In all business of this kind there is critical preference. Consequently advertising of this kind must be reasoned; it must be an argument, supported by facts and by such testimony as can be produced. It is all very obvious when stated as plainly as this, with extreme illustrative examples; but let us look through the advertisements in Indian papers, excluding those sent out from England, and we shall find scores of examples which prove that these very elementary considerations are not of weight with advertisers. The Manager who wishes to increase the advertising revenue of his paper should point out to clients where they are mistaken in advertising methods. It will not do to take up the position that the results of advertising concern only the advertiser, for if the results are poor advertisements may be withdrawn, and a newspaper has to live on advertisements.

JOURNALISM IN THE PUNJAB.

Journalism in the Punjab seems to have made considerable headway during the last decade, although the circulation of Indian-owned papers is still very small. In the last administration report (for year 1911-12), the Local Government gives statistics which tell their own tale. It appears that the total number of newspapers published during the year was 248 published mainly at Lahore and in fact only 16 are published elsewhere than at Lahore, Amritsar and Delhi. The largest circulation returned by a newspaper published in English is 2,194 and by a vernacular newspaper 14,585. The average circulation of all papers is 287,641 and in the case of many it is under 1,000 copies. The Local Government observe that with the exception of a few of the newspapers, the emoluments derived are not attractive enough for men of the highest attainments but some of the newspapers appear to have reached a high level and their proprietors are reported to be recognising in an increasing degree their responsibility to the public.—*Indian Daily News.*



SHEFKET PASHA.

A "Young Turk," made Grand Vizier by the revolution of January 23.



ENVER BEY.

The Young Turk leader who took part in the rising in which Nazim Pasha was killed.



NAZIM PASHA.

The new Turkish Minister of War, who succeeded Nazim Pasha as Commander-in-Chief of the Army.

Current Events.

BY RAJDUARI.

NEARER TO PEACE.

PEACE in the Near East seems to be nearer as we write than what it was four weeks since. The fall of Adrianople has no doubt vastly smoothed the way for the Ambassadors of Peace in London. The Turk has thoroughly realised his position. If he is still at Constantinople he is there on sufferance. It is the good will of Great Britain and Germany and Austria which keeps him still seated at the Capital which is the only possession now left to him of the legacy bequeathed by the great Ottoman five centuries ago. It is indeed a curious politico-psychological phenomenon how divided interests urge for a common assent. It is in reality the interests of most of the Great Powers to see the Turk still seated at Constantinople instead of being driven bag and baggage across the Bosphorus to Smyrna. Jealousy as to the mastery or overlordship of the Dardanelles has made all wondrously consenting to the Turk being the warden. Individual interest might prompt one Power after another to hold by the Dardanelles. But such interest meant the ruin of the others. So the instinct of self-interest has wrought about the preservation of the Ottoman in his five centuries' possession. The advice and influence of the most disinterested Power have given that security to the Turk. And if he be a wise man in his generation and alive to the realities which the Balkan Allies have wrought—those neighbouring mosquitoes of yesterday whom he considered so negligible that he could crush them in the space of a second—he ought to begin the political life that is now left to him with a clean slate. Let him make sure of the foot-hold lest he may even be driven out thence till nothing is left to him in European Turkey. He is bankrupt not only of statesmanship, but also of those sinews which alone can buy him the crutches on which he may walk about—the cripple that he is, with both legs amputated.

Meanwhile another kind of war is raging. The nearer the true Near East Peace is looming the keener seems to be the spirit of fighting for the spoils among the once united belligerents. Bulgaria, a bit inflated and swaggering after the

manner of swashbuckler, is-foaming at the mouth and fantastically brandishing his victorious blade before the Hellenes. He says he would be blown if he would allow him; to possess Salonika, the Salonika, which the Hellenes fought for and conquered: all alone. The rift in the lute is widening. But it may be taken for granted that the Tsar Ferdinand will be soon peremptorily told by the ambassadors at St. James's to have his "hands off" and hands off Bulgaria will be obliged to, bowing to the decree. Then there is the second rift in the lute of the Allies. That is between the same Bulgar and the canny Roumanian who sat quiet while the others combined were trying to pull the chestnuts out of the fire. That the Roumanian should want his *bakshis* is quite natural. But for his non-interference in the drama he might have played the deuce, not knowing whither he may have landed his brother Allies. For that matter he might have espoused the cause of the Turk and made it hot for the Allies. There was, however, the restraining influence of the great Colossus from behind who was watching with a sinister eye how the whole warfare may eventually end. But the Bulgar, however he may try to distend to the size of the bull before the Greek, cannot adopt the same swaggering attitude before the Roumanian who is more than a match for him on the field of battle. So feeling the pulse Ferdinand has shewn the white feather and there is no likelihood now of his disputing the boundary which Roumania wants to put down for his own future politico-military welfare.

There remain the two minnows of Montenegro and Servia. The former has shewn no mean prodigies of valour. Servia, too, has bowed to the decree of Europe and is now willing to be content with something less than the open seaport it wanted on its side of the Adriatic. The tension is too, on this account between the dual monarchy and itself has been greatly relaxed during the month. Montenegro, the mountaineer principality, tiny but brave, is, however, showing its teeth and swearing hard to spill all the blood that is left in its remaining population before it yields to the proud ambassadors of peace. One cannot but sympathise with the justice of Montenegro's claim. But this is a world where rights and wrongs are seldom weighed in the balance so delicately as one would wish and justice meted out exactly. The rough and ready method has to be submitted to on the vulgar principle that it is useless to kick against the pricks, Montenegro will

therefore pause and accept the verdict of the Powers, however keenly it may feel itself treated rather churlishly and grudgingly.

This is the situation as we write. Perchance before these pages see the light the armistice will be signed, and in all probability ere there is another New Moon the ambassadors and the delegates may sign the terms of peace and end the suspense hanging over Europe these many weeks past.

WHAT MAY BE THE ISSUES OF PEACE?

Taking for granted that peace will soon be concluded, what may be the events which may happen in consequence thereof? It cannot be that continental Europe can contentedly exclaim: "As we were." Turkey as a power is effaced. It reckoned for something hitherto. In its place two militant states will have risen in the Near East—the Serb and the Slav. How may autonomous Albania behave with Bulgaria and how may Bulgaria behave with Greece? And what may be the destiny of Montenegro and Servia? Apart from these new states, how may Germany, Austria, Italy and Russia, steer their respective course? The Triple Alliance is already a thing of the past. It is a mere shadow. Will another alliance be formed, and which may be the Powers? Is it possible that the eighteenth century shibboleth of the balance of power can be revived? If revived can it be upheld? All these are large issues awaiting at the heel of the peace of Europe. Will the issues settle themselves? Or will they lead to new developments presaging a mightier Continental war of the first magnitude? One consideration alone makes us think that the dogs of war will be permitted to slumber. The crushing and intolerable burden of armaments, military and naval, is telling on all the continental Powers. Germany, however powerful, is already feeling the weight of her population does not seem to relish the latest measure of increasing the Army. The Socialists, who are now sufficiently powerful to turn the scales in the Reichstag, look askance at the policy. This huge non-productive expenditure is telling on the vitals of the populace. Industries are stagnating. They may soon be crippled, for every additional young person withdrawn from active industrialism even for a limited period signifies so much economic loss. When to that loss is added the existing intolerable burden, it may be easily realised how perilous is the condition of militant Germany. The people are in a sulk as was evident during the brief Easter holidays when the parliamentarians went to their constituencies to feel their pulse on the new mea-

sure of the *Kaiser*. Capital is sulking because of the surtax which is proposed to meet the additional expenditure on armaments.

FRANCE.

France is no better. There, too, the measure of extending the term of service from 2 to 3 years is being resented. The Briand ministry has fallen and its successors are in no better plight, apart from that other unpopular measure of proportional representation. France, however, is rich while the saving qualities of her peasantry are a great asset in the great fabric of the country. Her intentions are pacific, but she cannot get rid of the obsession of her militant neighbour. *Rarancha* still holds good as far as the two provinces lost in 1870, are concerned. Other causes may spring up. In the triple *entente*, however, there is hope of the maintenance of peace. All through Europe Great Britain alone is looked to for using her disinterested intentions for the maintenance of peace without any of those out-worn dogmas of balance of power. Who can hold the balance? And who can disturb or destroy it? In the twentieth century other measures must be resorted to. But, as we have said, each Continental State now feels the huge burden of taxation. The latter seems to have reached its limit and the last straw may break the camel's back. Thus each State is fully aware of the financial straits to which it is now driven. Loans on loans may follow for a time but that cannot be everlasting. This great economic fact is being thoroughly realised. In it lies that safety which all the Great Powers seek. Science, again, is revolutionising land and naval warfare. As if the troubles arising from those were not enough to be borne with equanimity, there is the conquest of the air. There is now a keen rivalry as to who shall build a fleet of aeroplanes of a substantial and preservative character which shall give the command of the air. That is a new problem of great pith and moment. We shrink from contemplating it, aware as we are of the interminable potentialities of science. The horizon is unbounded. As we seem to approach it we feel we are deceived as it recedes from us further and further. To enter into any speculation as to what this new warfare in the air may bring forth at any time is useless.

PERSIA.

Neither is the outlook in Persia hopeful. She is still in the throes of her own domestic dilemma. She is being slowly stewed in her own juice and not even the latest statement of Sir Edward Grey in the House of Commons sheds a

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

ray of light on the dismal situation. It seems that they are doing everything to allow the disintegration of Persia. Every day brings her nearer to the goal for which the Muscovite has been putting forth all his tortuous diplomacy these last fifty years and more, and Great Britain, so far as Persian affairs are concerned, is simply the cat-paw of Russia. The doom of Persia is inevitable and we say so with a heavy heart.

CHINA.

Chinese affairs seem to be hanging in the balance. The Chinese National Council has assembled but we have not yet known who will eventually become the first President though on all accounts Yuan shi-kai is named, despite a competitor. But, perhaps, with the election of the President, the Great powers will recognise the Republic formally. The United States have been the foremost in their disinterestedness and spirit of fair play to recognise her. President Woodrow Wilson's ardent sympathy goes to the Chinese which indeed is a great asset for that nation. England, too, is timidly following in the wake of the Federal States, though one cannot help remarking the strange obsession to which Sir Edward Grey has succumbed under the influence of the political bankers whose *bonafides* as to the Chinese are doubtful. The Six Power Group of bankers are a lot to be looked at askance. At least we for one place little reliance in these hypocritical declarations. They are more or less under the influence of the Russo-Japanese chancelleries which, it is obvious, are actively forming plans to undermine her with the ultimate object of partitioning her. British statesmanship, if rightly conceived, could successfully frustrate that sinister object. But so long as there is Sir Edward Grey at the head of foreign affairs, none need look for any sympathetic treatment for China. England for some years past is sadly wanting in statesmen of the type of Palmerston for the great crisis through which the Near Eastern and the Eastern world are passing. The Muscovite would have been long since successfully checkmated. Persia might have been in reality an independent Republic with every chance of national progress. But England has fallen on evil days. What with riches on one side there is poverty of statesmanship on the other. That is a sturdy indication of her decline. The great liberator of oppressed nationalities in the nineteenth century is slowly earning the name of the oppressor of such nationalities at the opening of the present century. What a fall is here!

Essentials of Hinduism. *A Symposium by Distinguished Indians.* G. A. Natesan & Co., Madras. Price As. 8. To Subscribers of the *Indian Review* As. 6.

One feels bewildered by the variety of opinions that have been given regarding the essentials of Hinduism. The difficulty arises from the failure to grasp two fundamental ideas in the constitution of the Hindu Society. There is the caste system and there is the Religious belief. The two are essentially different, although some of our best minds are incapable of keeping the one apart from the other. In the olden days, they had a clearer grasp of this difference: Disobedience of caste restrictions has led to social ostracism and persecution but disregard of religious beliefs had never the effect of expelling a man from society. Some of our ancient Rishis have preached atheistic doctrines and they were never out of the pale of Hinduism. True, these seers formulated their theories on the basis of Vedic Teachings; and it must be admitted that a belief in the Vedas as Revelation from God is the one solid ground upon which Hinduism seems to rest. It is just possible that this principle too may be overstated. If Hinduism does not depend upon religion, what are its constituent elements? Courts have had difficulty in declaring whether a Brahmo is a Hindu and whether a Sikh is a Hindu. We think that a Hindu should believe that the Vedas are Revelations and should further conform to the rules of his caste. Thus Hinduism is an admixture of religious and social conditions and the status of a Hindu cannot be determined by divorcing the one from the other.

The Training of the Child. By Mr. Gustave Spiller. T. C. & E. C. Jack, London.

The problem of the moral up-bringing of the child is shown by Mr. Gustave Spiller (the organiser of the first International Moral Education Congress) to be capable of easy solution by any ordinary parents. He shows how children may be brought up to be honest and honourable, simple, generous and energetic by a little study and self-control. It is a book written for parents by one who has made a life study of the subject.

Further Reminiscences. By H. M. Hyndman, Macmillan and Co. 15/- net.

In this, his second volume of reminiscences, Mr. Hyndman brings his life's story down to the present time. The book is as interesting and entertaining as its predecessor, possibly more so, for Mr. Hyndman smites and spares not and his pen gains rather than loses in pungency in dealing with contemporary men and politics. Many, if not the majority of his readers will be those who profoundly disagree with his fundamental doctrine that the panacea for all ills is the communal control of the means of production and distribution. But whatever their opinion of Mr. Hyndman's views, they can hardly fail to do justice as well to his literary powers as to the honesty and single-mindedness of purpose with which he has fought what, in spite of his invincible optimism, his own book shows clearly to have been a losing battle. Mr. Hyndman's vivid account of the faction fights within the different parties to which he has belonged make instructive if not particularly edifying reading. He and the few members of his party who resemble him will have to animate their followers to a far greater extent with their own virtues before the most weak-kneed individualist need sleep uneasy in his bed.

Mr. Hyndman has an abundant sense of humour, of which he must have stood sorely in need at times, and can tell a good story even against himself. One of the best things in the book is the story of the Sussex labourer whom Mrs. Hyndman tried to convert. When she had quite finished and it took a long time to say all she had to say in a fashion to be understood of the Sussex mind, he took his clay pipe slowly out of his mouth and spat and spoke, "Thank you, Marm. You thinks so I thinks otherwise."

It is curious how extremes meet. Mr. Hyndman has a kindly word to say of the English Aristocracy. He would prefer to inhabit a planet free from both capitalists and landlords, but if he had his way, the landlords, but not the capitalists, would be sure of a supper and shakedown in Venus or Mars. There are many staunch Tories who would meet Mr. Hyndman on common ground in his advocacy of a strong navy and a citizen army though Mr. Hyndman's views as to the control and discipline of the latter would probably make Lord Roberts shudder. And there is not a "backwoodsman" among the Peers who would find that the strength of Mr. Hyndman's

invective against Mr. Lloyd George left anything to be desired. The famous budget of 1910 Mr. Hyndman regarded as the biggest fraud and its author as the most unscrupulous and treacherous adventurer that had been seen in our time. The Insurance Act of 1912 fares no better at Mr. Hyndman's hands. It is nothing more or less than a wholesale swindle.

Mr. Hyndman has been in the forefront of the Socialist movement for so long that he has an intimate acquaintance with all its other leaders, English, Continental and American. He gives vivid sketches of the personalities of many of them, Bebel and Singer in Germany, Debs and Wilshire in the United States, Lady Warrick and Bernard Shaw in England. To Shaw, Mr. Hyndman devotes a whole chapter the conclusion of which is that Shaw as a playwright and satirist is doing good work of the destructive kind but as a Fabian is an obstructionist and reactionary of the most conservative variety. That is hardly the general opinion of Mr. Shaw's socialist activities but Mr. Hyndman gives good reasons from his point of view for holding it. For the Fabians generally he has nothing but pitying contempt and regards them as held fast in the "slimy grip of cultured incapacity."

The last pages of the book contain an account of the festivities which celebrated Mr. Hyndman's seventieth birthday. We look forward in about ten years' time to reading in a further book of reminiscences as breezy and fearlessly independent as the two which will have preceded it, an account of similar festivities when Mr. Hyndman reaches the age of eighty.

The Young Mother. By J. Bernard Dawson, M. D., London, F. R. C. S., England, Ewart, Seymour and Co., Limited, 12 Burleigh Street, Strand, London.

Dr. Dawson has been a frequent contributor to *The Mother and the Baby's World*, and this book has been written by him at the suggestion of the editor of that Magazine. The present volume is meant to be a guide by which the Young Mother may be directed into the paths of health and rectitude. Her doubts and fears are anticipated and cleared. The author has intentionally avoided all bombast of phraseology and redundancy of matter as the result of which we have a concise, simple and compact exposition of the subject. Every young mother should be delighted to have this volume for guidance and comfort.

The Veiled Mysteries of Egypt By S. H. Leeder. G. Bell and Sons Limited, London.

There are three kinds of books on Egypt. The book telling of old Egypt, its history, its Temples and its Pharaohs; the books written mainly by Government officials regarding the present day problems; and the books written by the tourist, who according to his temperament is delighted and amazed with everything he sees, or shocked and disgusted with the climate, the customs and the religion of these people so different from those to which he has been accustomed. Egypt, like India, suffers from the too facile pen of this latter personage, and it is a delight once in a while to find a book written by a fourth and very much smaller class, the man who goes to a country with a purpose, fulfills that purpose and writes of it *entertainingly and with knowledge of his subject*. This is what Mr. Leeder has done in the "Veiled Mysteries of Egypt" although its title is rather mystifying. Evidently Mr. Leeder went to Egypt expecting to see only the beautiful and to yield himself to the magic of its charms. He like all travellers in an Eastern land, was delighted with the generous hospitality of these kindly people who in their touch with Western civilization have not forgotten their Prophet's teaching that 'Every stranger is a guest'. He describes with vividness the average village life where the men of the place gather in the evening at the coffee house and discuss the news of the day, the market reports and the rise and fall of the River Nile. He is equally at home in the quaint Cairo streets where he wanders looking for the old houses, peering into courtyards, and finding beauty behind the dust and cobwebs that time and neglect have given as a heritage to nearly all that remains of the Cairo of the Caliphs.

Mr. Leeder excels in his description of the Mosques. His sympathy gains him entrance to many places forbidden to the average European and he is deeply impressed with the earnestness of the followers of the Prophet of Arabia. No one can visit Cairo and hear the call to prayer from one of the hundreds of minarets in that city of Mosques, and watch the merchant spread his carpet behind his counter while his patrons wait patiently until the last murmur of "there is no God but God" falls from his lips, or see the Fellahs beside the kneeling camel bow and rise and bow again his head to the dusty road way oblivious to the world that passes him by, without realizing that the religion of El Islam is a mighty power. Mr. Leeder sitting quietly in the shadow

of the archways in the beautiful Mosques, sees the man of business come in quietly, his slippers in his hands, and bow his head in the direction of Mecca. He watches the donkey boy, the rich official, the servant, all united in common brotherhood by their faith in the One God, and he does not question too deeply nor go into the effects of its precepts upon a people. He only sees its beauty, its dignity, and the devotion it has inspired in the hearts of its followers. That is the charm of Mr. Leeder's book, his sympathy with the followers of a Prophet other than his own. There are few books written by men of occidental lands who come to an Eastern country with unprejudiced minds. They have already formed an opinion in regard to morals, customs, and most especially in regard to the religion of that country, and they do not care to have that opinion changed. They will not, like the writer of 'The Veiled Mysteries of Egypt' study the country's sacred books nor talk with their men of learning on matters ecclesiastical. They only look for stories that will confirm their already hastily formed judgment regarding the motives that actuate the people of other lands.

Mr. Leeder's book is not a great book, nor will you get much practical instruction from it regarding Egyptian life of to-day. He touches very lightly the problems that are before the public such as Nationalism, Industrialism, and irrigation. In fact he leaves the subject of politics severely alone, for which he is to be commended. He evidently knows little about the burning question of Education that is being agitated from the Soudan to the sea, nor does he discuss very seriously the question of the Harem and the emancipation of women. He devotes a chapter to the position that women held in the time of Mohamed, and quotes freely from the Koran to show that her seclusion and apparent degradation have come with the loss of the principles and practice of primitive Islam.

In fact this book is not intended to educate but only to please and Mr. Leeder will take you to inland villages, where he tells you tales and gossip of young and old Egypt, through quiet sleepy streets of Cairo and quaint old courtyards of Viziers who reigned in ancient times. Perhaps you will not agree with all you hear but you will close the book with a new idea of the religion of Islam and you will have seen its followers through the eyes of a man who seemed to really love the people of Egypt.

An American Girl at the Durbar. *By Sheld-land Bradley, London. John Lane, the Bodley Head, New York, John Lane Company.*

A chatty, and in parts, a vivid and interesting account of the historic Coronation Durbar. The author wields a facile and dexterous pen and is not wholly at sea in treating of Indian topics and scenes, but one cannot help regretting that the catch-phrases and clap-trap of the "sun-dried" should have been so eagerly accepted and exploited by the author, and that the latter could not resist the temptation of steering clear of all controversial matter in a book, intended purely as a gossip account of a great function of historic and imperial significance. The central idea, in fact the object of the book is obviously an 'apologia' for the magnificent display, and the familiar argument of the educative value of the spectacle, the necessity to impress the imagination of an oriental people, *et hoc genus omne* are all trotted out in the usual fashion. We do not wish to be understood as implying that the 'Durbar' was an unnecessary waste of public funds, or that it was a useless show. The first coronation on Indian soil of the Emperor of India—a *chakravarti* more truly so than any of the fabled or mythological Imperial heroes of old of this ancient land—is certainly no ordinary event which would be allowed to come off in an every-day hum-drum fashion. All the same, we cannot but consider it altogether superfluous, if not undignified, to launch out on a categorical justification of the glory that was the coronation, and the glamour that was the durbar. An unkind and altogether vicious hit at the pet enemy of Anglo-India, the pro-Indian M. P. is devised in the character of Sir Peter Timurs, M. P.—an absurd and impossible personage. He is made to inveigh in senseless bombast against the waste and show, but in the end, he is "simply bowled head over heels" when he witnesses the sight. "The sight of that man coming to curse and remaining to praise" is held up as the most marvellous lesson of the Durbar. It is "most marvellous" to us that the only things in India which appear to win the approval, and even admiration of a class of Anglo-Indian writers are the primitive and picturesque aborigines, the warrior tribes, the ignorant and conservative village-folk, the coolies, and the butler tribe of Madras. Appreciative pen-pictures of these specimens abound in the book before us, relieved by occasional and cheap sneers against the "England-turned" and "the failed B. A.'s" among the "natives." Apart from these defects of temperament, the book is certainly readable, and cleverly written.

The Adhyatma Ramayana. *Translated into English by Rai Bahadur Lala Baji Nath B.A. The Panini Office, Bahadurganj, Allahabad. Price Rs. 5. [To be had of G. A. Natesan & Co., Madras.]*

The Adhyatma Ramayana may be aptly described as in the nature of a *higher criticism* of Valmiki: The worship of Sri Ramachandra as the supreme Lord has a large number of adherents. Valmiki makes Sri Rama say in more places than one that he is an ordinary mortal, affected by the same feelings which move common men. In order to explain away this theory, the book under reference and others of a similar complexion have been published to show the divinity of Ramachandra. For our part we wish that this great figure is left just as he was depicted by Valmiki. He is a God, not because he knew he was God, but because he showed the way to attain to Godhood by exemplary deeds done. It is one of the greatest heritages of ours—these lives of Rama and Sita.

That is our personal conviction. However that may be there is no gainsaying the fact that an increasing number of religious men are inclined to give a metaphysical meaning to the narration of Valmiki. The Adhyatma Ramayana attempts to bring out the inner truths of Valmiki. There is no doubt that there are passages in the Ramayana which are very likely interpolations and which mar the symmetry of our conception of the great hero. The Adhyatma Ramayana is practically rewriting the story on a preconceived theory. But apart from the merits of the original, it must be admitted that the publishers have rendered real service to the cause of religion, by publishing a translation of this work. The translation while faithful to the original is written in an easy and elegant style. Rai Bahadur Lala Baji Nath is a great believer in our religion and that has enabled him to give to the translation life and meaning. The book is well got up and it forms a supplement to the great work of Valmiki. We commend the book to the attention of all lovers of Religion.

Hypnotism and Self-Education. *Published by Messrs T. C. and E. C. Jack, London.*

This book gives the practical experience of a doctor who has used hypnotism with great success in her practice. Many obscure pathological conditions are shown to yield to this when they will yield to no other form of treatment. The important subjects of self-hypnosis and control of the will receive careful and adequate treatment.

APRIL 1913.]

The Masters By Annie Besant. Published by *The Theosophist Office, Adyar, Madras.*

This is a book by the famous President of the Theosophical Society and it deals with the vexed question as to the relation of the Masters to the world. Even those who are not in sympathy with Theosophic beliefs about Mahatmas must admit the persuasive beauty of Mrs. Besant's eloquence. She says: "For what is the Mahatma? He is the man who has become perfect. He is the man who has reached union with the Divine. He is the man who by slow degrees has developed the possibilities of the spiritual nature, and stands triumphant where we are struggling to-day." The books before us in a lucid way the essentials of the Theosophic creed about the Masters and will repay perusal.

Bridge and Auction Bridge. By "Valet De Tique." G. Bell and Sons, Limited, London.

This is quite an appropriate volume to the National Library of Sports and Pastimes edited under the general supervision of Messrs E. E. White and E. H. Ryle. The author has written this treatise to suit all requirements. The novice is initiated, and the proficient will find in this volume many an unexpected problem of interest solved. Bridge is getting more and more popular in these days and it is an essential accomplishment for every one of social inclinations. As a considerable section of the people are too sensitive to admit a want of the knowledge of the first elements of the game the first few chapters are devoted to the instruction of the primary technique of the game. The connoisseurs will find equal interest in the remaining chapters.

The Year Book of Missions, 1912. The C. L. S. J., Memorial Hall, Madras. Price 2/8. 1s.

This year book of Missions in India, Burma and Ceylon, edited by the Rev. J. P. Jones, D.D. and contributed by a number of distinguished missionaries is a valuable book of reference. It includes a missionary directory and statistical tables. A welcome feature of the book is that many diverse missionary interests and ideals represented in this land are presented by those identified with them. For instance the work of the Roman Catholic Church and of the Syrian Churches is described by writers belonging to those faiths. Each writer is responsible for the statements he makes and perfect freedom is granted to each to present his subject in his own way. It is believed that the Year Book will be found a trustworthy account of the Missionary Agencies in India, Burma and Ceylon.

Diary of the Month, March—April, 1913.

March 21. H. E. the Governor-General in Council is pleased to announce that the Secretary of State for India has sanctioned the issue of a gratuity to officers, non-Commissioned Officers and men employed on the Abor Expedition.

March 22. The All-India Muslim League commenced its session at the Kaiserbagh, Lucknow, to-day, when in the presence of a large gathering, Mr. Mahomed Shafi read his presidential address.

March 23. The Bengal Provincial Conference under the Presidency of Mr. Aswini Kumar Dutt at Dacca adopted several important resolutions to-day relating to the political condition of the country.

March 24. The Public Service Commission opened in Bankipore to-day. Mr. Sly, Mr. MacDonald, the Earl of Ronaldshay and Mr. Gokhale were absent.

March 25. An attempt was made to-day on the life of Dr. Nilratan Sarcar, a nominated member of the Bengal Council and a leading medical practitioner in Calcutta. The bomb was evidently thrown through the window into the room where it exploded but happily failed to injure any of the inmates.

March 26. Clarke was executed early this morning in the District Jail at Allahabad in the presence of a few officials. He walked bravely to the scaffold and did not flinch.

March 27. The Government of India are to-day despatching 100 men and officers of the 19th Russell's Infantry in defence of the British Subjects in the Persian Gulf at Bushire and Bunder Abbas, news having reached Bombay of their having been subjected to serious outrages.

March 28. Lady Meston to-day opened the Muslim Girl's School in Lucknow, which marks a fresh era in Muslim Education. The institution is to be under the guidance of Miss Pope, a talented Canadian lady.

March 29. A large fire occurred this evening in the cotton press and jute godown belonging to the Akbar Manufacturing Company, Bombay, and damaged articles to the value of some Rs. 5 lakhs.

March 30. At a meeting of the Calcutta Section of the Institute of Electrical Engineers to-night Mr. F. J. Robins of Messrs Osler & Co. sketched a scheme for a Technological College in Calcutta.

March 31. H. E. the Governor of Bombay laid the foundation this evening of the Memorial Gateway on the Apollo Bunder which is to commemorate the visits of Their Imperial Majesties the King-Emperor and Queen-Empress to India.

April 1. His Excellency Lord Sydenham at the entertainment given in his honor to-night by the Bombay Muslims exhorted them to follow the wise and patriotic lead of His Highness the Aga Khan.

April 2. At the meeting of the Bengal Legislative Council this morning the Governor suspended the rules of business and moved a Resolution to place on record the deep sorrow of the Council at the death of Sir Edward Baker, late Lieutenant Governor of Bengal and expressing condolence and sympathy with Lady Baker.

April 3. Their Excellencies Lord and Lady Sydenham were entertained by the people of Bombay to-night at an evening party in the University Garden. His Excellency made a suitable reply in a sympathetic and touching farewell speech.

April 4. Lord and Lady Wellington arrived at Bombay this morning. The day was occupied in receiving the usual address of welcome.

April 5. The Bombay Corporation presented Lord Sydenham with an address enclosed in a silver casket. Lord and Lady Sydenham bade farewell to Bombay and started for home.

April 6. A serious dacoity occurred at Shaupur Jagrchi, Howrah District to-night in which a woman was beaten to death. Three men have been arrested in connection with the outrage.

April 7. To-day the Public Services Commission examined the last batch of witnesses at Lucknow.

April 8. This evening H. E. the Governor of Bengal unveiled Lord Curzon's statue in Calcutta and delivered an interesting speech in appreciation of his brilliant Viceroyalty and services to India.

April 9. There was a huge gathering on the Cooperage Maidan, Bombay, this evening, when the Hon. Mr. C. H. A. Hill unveiled the statue of the late Mr. Justice Ranade.

April 10. H. M. the King has been pleased to approve the appointment of a Royal Commission on Indian Finance. The Rt. Hon. Austin Chamberlain, M. P. is announced to be the Chairman.

April 11. The Privy Council has decided that Sir Stewart Samuel should vacate his seat in the House of Commons and be disabled from voting for the same.

April 12. H. E. Lord Pentland accompanied by his staff was entertained to-day at a splendid banquet at Calicut by the public and Corporation of the city.

April 13. Two bomb letters were received to-day by Mr. R. F. H. Whitley I. C. S., Collector of Customs and Mr. A. Monrath, President of the Chamber of Commerce, Calcutta. The discovery was made before explosion.

April 14. At the Council Meeting of the U. P. to-day the creation of the Executive Council was discussed. The votes being equal on either sides His Honour decided that the motion had been lost.

April 15. The last sitting of the Public Services Commission in India for the current Session was held this morning at Lahore. This closes the present Session.

April 16. In the House of Commons to-day Mr. Montagu replying to Mr. King said that Lord Crewe would arrange with the Government of India that Chinese Labour should not be employed in the New Delhi scheme.

April 17. The Times in its issue of to-day re-produces the speeches of Sir G. M. Chittavis and Sir G. F. Wilson in full and urges that the paramount interest of India and the Empire are coincident and that the Government of India would never frame a policy without reference to the British system as a whole.

April 18. The bust of Dr. Lalcaca who was shot while trying to rescue Sir William Curzon Willie at the time of the latter's murder was unveiled at the Imperial Institute, London. Sir M. Bhowmgee who presided offered the bust on behalf of the Bombay Subscribers.

April 19. In a speech at Lincoln Mr. Montagu said that Free Trade was best for India and that the Government was determined to maintain it at any cost.

April 20. There were differences among the Punjab Hindus in presenting a Farewell Address to Sir Louis Dane on behalf of the community, but on the eve of His Honour's departure for Simla whence His Honour is no more to return to Lahore, a large Deputation consisting of all the leading Hindus of the Province waited on him at Government House with a Valedictory Address. In replying, His Honour said that the Punjab Hindus, especially those of the western half of the Province, were most intelligent and energetic, and were great assets to the Province. He regretted that all classes could not have united in a joint Address.

TOPICS FROM PERIODICALS.

India's Need of Britain.

In the March issue of the *Empire Review*, Mr. A. E. Duchoisne gives a picture of India before the advent of the British rule and makes out a strong case for India needing the tutelage and protection of Britain for its peace and progress. What we call India is a 'bewildering kaleidoscopic medley into which are woven and mingled diverse racial, religious and linguistic elements.' Between the devout Hindu and the passionate Moslem there is very often as much bitterness as there is between the Orangemen and the Nationalist in Ireland. There are the wild frontier tribes who may at any time threaten the peace of India. We encounter the picturesque figure of the reigning prince in India clinging grimly to his salute of guns, who has been enlisted on the side of loyalty and devotion by the far-sighted diplomacy of Britain.

The preservation of internal and external peace, the strict and impartial dispensation of justice are not every thing. India should be taken forward along lines of modern progress. It is the duty of Britain to aim at the development of intellect and character and the enhancement of the moral and material welfare of the people.

To students of British history in India, the doubt may occur whether knowledge has been imparted so that character may not linger—whether there has not been too much of the material and too little of the spiritual element in education. But Britain has wisely ordered that the orthodox Brahmin, the sincere Moslem, the devout Buddhist, the earnest Christian, the steadfast Jew, and the resolute Zoroastrian shall all partake freely of the intellectual banquet provided by the state. Britain has another solemn mission to fulfil by the races that have been depressed under an autocratic spiritual dispensation.

It is Britain's self-imposed task to raise these races, to restore to them their self-respect, to replace their servile fear by a justifiable confidence in unimpeachable justice, to evoke in them those feelings of humanity and that capacity for self-advancement which ages of ruthless and soul annihilating oppression have completely obliterated.

Britain has again need, in the absence of industrial initiative and alertness on the part of Indians, to encourage, facilitate and develop manufactures. India has been spared the throes

of a world-conflict by the impregnable defence of Britain's stupendous Navy. Again, her austere aloofness from religious partisanship has won for her the respect and esteem of the mass of the people. To Indians the Viceroy, no mere abstraction of law and power, is the focus of personal love and esteem for the sovereign. In the Viceroy then the Indian has a centre for his loyal devotion.

In what spirit has British statesmanship faced the ticklish problem of governing a congeries of alien races massed together in India and what have been the saving features of British administration? The British statesman 'has sought local solutions for local problems, and belonging to no formal school of politics, has brought to the adjustment of administrative details a broad-mindedness which has proved an admirable safe-guard against the excessive and injurious zeal of proselytising fervour.'

The basic traditions of the Indian services are justice, accessibility, impartiality and firmness. On these bases rest whatever of success has attended the efforts of those of our race who have built up in the East the stately fabric of our rule.

What would India be if Britain should withdraw from it? The writer says that the whole of this stately fabric would crash to irremediable ruin. There would be a hideous welter of confusion. Those who have suspended their mutual jealousies under the pressure of the suzerain power would fly at one another's throats.

It is interesting to contemplate the power that would rise to the surface when India shall be distracted and Indian unity swept away.

Fitted by physical character, by mental idiosyncrasy, by the inheritance of centuries of statesmanship, by the tradition of a succession of great emperors and enlightened rulers for the task of governing the Moslems would inevitably rise superior to the other factions,

That India has need of Britain and Britain a definite duty towards her is described in words glowing with fervour and zeal for India's weal.

The vast peninsula with its motley populations is working out its own salvation, is slowly but surely progressing towards the realisation of a national consciousness and the status of a world-power. The process is a painful one. The end is not yet in sight of the acutest vision. Out of much travail will be born that new India fully equipped to hold her own in the struggles of the coming ages. In the midst of this tribulation, while the germs of that as yet unborn Indian nationality is slowly, so slowly, achieving itself, she needs protection—protection from external aggression, protection from internal feud, protection from her own mistaken impulses and their disastrous consequences.

Morality and Religion.

The *Hindustan Review* for March contains among other articles of value a well-written paper on Morality and Religion by Professor H. V. Divatia. The writer seeks to determine the place of morality in the province of religion and to achieve this he addresses himself to an enquiry into the nature of our moral life. What is the vital problem of morality?

The great problem of morality is to solve the contradiction between the lower and the higher element in human nature. Whether we represent this antithesis as between sense and reason, egoism and altruism or between nature and spirit, we are expressing one and the same fact that human nature contains within itself two elements which occasionally come into conflict with each other and pull the mind in opposite directions. Now if morality is to be possible, these two sides of our nature should be maintained in harmonious equilibrium and progress towards the moral ideal must consist in constant efforts to establish this equilibrium as a permanent part of our voluntary activities.

The essential characteristic of religion as contrasted with morality is —

It changes aspiration into fruition, anticipation into realisation; that instead of leaving man in the interminable pursuit of a vanishing ideal, it makes him an actual partaker of a Divine and infinite life. Besides the obligation to do the right is now recognised as not simply an obligation between man-and-man but as between man-and-God. The moral law is perceived in its true grandeur when it is recognised not as a creation of the human mind but as an authoritative voice of the Divine Power that demands unconditional obedience and the violation of which is not simply a moral vice but religious sin. It is the unique sentiment of reverence that binds the moral with the religious consciousness and invests the former with a sacred awe and majesty.

The writer observes that Matthew Arnold's famous definition of religion as morality touched with emotion lacks precision.

It is indeed true that a strongly-marked emotion is a chief characteristic of the religious consciousness, but it should not be forgotten that emotion in a more or less degree, is present even in those states of mind which are undoubtedly moral but which we would hesitate to call religious.

The remarks of the writer on the significance and function of the institution of priesthood are suggestive and bear quotation:—

Its true function lies in turning the religious enthusiasm of the untutored worshippers into proper channels and above all, in elevating their moral nature by enjoining virtuous actions under the powerful sanction of religion. Indeed, hardly any profession is more noble and philanthropic than the service of instructing the people in religious faith and practice, but at the same time hardly any profession requires more culture, more sincerity and more selflessness than the profession of religious preaching.

The author makes a scathing indictment of the class of mystics and ascetics that tend to grow up

under some religious systems in the following paragraph:—

However conscientious their mind may be such persons have always, as a class, a tendency to degenerate into idlers and dreamers, and depend for their existence upon their charitably-disposed but weak-minded brethren in society. The whole order of such religious mendicants that delight in a secluded life and aim to be as free from the perturbations of the world as possible is not simply economically but also morally unjustifiable as a religious institution. It is nothing but a sort of moral cowardice to fly from the duties of life and any religious system that gives its sanction to such an institution must be said to have taken a retrograde step in the path of moral progress. The true way of doing service to the religious cause is to work in and not out of society and the essence of asceticism lies not in a tortuous annihilation of all desires but in self-control by the mind in the midst of an active life.

Co-operative Village Libraries.

Professor J. N. Sanmudhasa proposes the extension of the field of co-operative work in a novel but highly useful direction in the February edition of the *Monthly Review*.

Co-operation should not be confined to a narrow sphere—viz., that of merely creating wealth but should be inspired by aims, higher and nobler by far.

It has been urged over and over, that it has greater aims, or in other words, there are the intellectual and social sides of this movement, which will bring comfort to those sufferers for whom the movement is meant primarily and strengthen the moral character and broaden the mental horizon of the people.

By enlarging the sphere of work along this line, every Co-operative Credit Society will become the centre of light and knowledge and members of it will give an impetus to the collection of statistics and other useful information regarding matters, agricultural and industrial. But wherefrom is this happy idea derived and on what lines shall it be worked? Let the writer speak:—

The system of Co-operative Village Libraries was advocated in Ireland some ten years ago. The proposal was that there should be a library in every parish and the work to be done by the parish library should be of a comprehensive character. The advocates of these libraries suggested that the following line should be adopted by them.

1. Books on technical subjects to be kept from which the people may learn something of the two great problems that concern us and the welfare of the nation most,—agricultural and industrial development.

2. As the libraries will have to change an 'unliterary people' into a 'literary people', instead of rapid books, good literature should be placed in their hands.

3. An attempt should be made to revive and give a new impetus to the Irish language.

Constitutional Government for Afghanistan.

From the pen of "Durani" in the *Hindustan Review* for March, we have a sketch of the kind of government Afghanistan is fitted for both from our knowledge of the philosophic and mysterious East and of the special features of the religion and history of Afghanistan. Like many another country of the East, the land of the Amir has shown a deep yearning for Western democracy.

To many Afghans the mere suggestion of Afghanistan throwing up its despotism and adopting a system of representative Government seems absurd and futile. But before we dismiss constitutional Government as a mere dream for Afghanistan, we have to make a study of the national sentiments and religious and rational susceptibilities of the Afghans. The inauguration of constitutional regime in Persia and the triumph of the young Turks and the fall of Abdul Hamid filled them with hope for their country and its constitutional welfare. It is interesting to trace the origin of the anti-Amir and pro-constitutional party in Afghanistan.

When it was found that the Sultan the spiritual leader of Islam has shared his powers with his subjects and has subjected his authority to law, why should not the Amir? Soon these feelings found support from one Doctor Abdul Ghani, B.A., the Director of Public Instruction in Afghanistan who as it is alleged formed a secret society whose programme was to poison the Amir and his reactionary entourage and thus inaugurate a constitutional regime under a more popular prince subservient to the will of his people.

If the Japanese triumphs contributed towards the bias for democracy, the Turkish failures in Tripoli and the Persian crisis have brought about a revolution against the constitutional mania the Afghan love for the parliamentary regime has thus been ephemeral.

The secret of the Afghan aversion for constitutional Government is seen in this interesting analysis of the Oriental Nations:

Oriental nations, with perhaps one recorded exception, are unfitted by ages of political thraldom, by religious tenets and by feudal cast of mind which has become second nature, for that self-government which goes by the name of the parliamentary regime.

In conclusion, the writer recommends for adoption in Afghanistan the system and constitution of the British Indian Empire. The one special feature he insists on is the vesting of absolute and unqualified power and supremacy in the Amir.

Indian Nationality.

To the special Gukul Anniversary Number of the *Vedic Magazine* Mr. Satula Charan Mitra has made a valuable contribution on the inspiring subject of Indian Nationality.

He contends that the sameness of religious view and the fact of living under one common Government do not by themselves make for the growth of nationality.

What also should builders of the Indian nation aim at?

Language and literature and social manners and customs are of great importance as elements for the cohesion of the peoples residing in the different parts of a vast country like India.

The literary and social union of the different parts of India by the fusion of the different territorial communities residing at a distance from each other, would be hailed with delight by all persons who are anxious to promote the real good of India and to see that the people residing in the Indian peninsula should form into a great nation with Burma and Ceylon as its integral parts.

There is a bewildering variety of dialects in the place of the root language Sanskrit. Efforts have to be directed towards installing Sanskrit in its place of dignity:

The dialects might vary, but there was one language of literature—the Sanskrit, and all the communities in the different parts of the country had only four and we have now, as the result, a very large number of dialects prevailing in India. There is now no common language of literature—the most essential factor in the making of a nation.

The writer winds up with a narration of the claims of Hindi to be the *lingua franca* of India:—

The Hindi which is understood through Bengal, Behar, the United Provinces, the Punjab, Rajputana and the Central Provinces is well adapted to be the common literary language of India. Modern Telugu, Tamil and the Canarese contain each a very large number of Sanskrit words and the importation from Sanskrit would, at once and development go on, be larger, and the peoples speaking the Tamil, the Telugu and the Canarese would not feel much difficulty in studying and talking in Hindi. Efforts should be made for its circulation throughout India as a literary language. We would earnestly request all leaders of societies in different parts of India to join their heads and to devise means for the real union of India and the formation of an Indian nation.

NATION BUILDING: A stirring Appeal to Indians. Suggestions for the building of the Indian nation, Education as the basis of National Life; National Universities for India. As. 2.

APRIL 1913.]

The Problem of the Empire.

In the March issue of the *United Empire*, the Journal of the Royal Colonial Institute, Mr. Egerton passes under review the imperial problems surveyed and discussed by Sir Charles Lucas in his book on 'Greater Rome and Greater Britain'. No one is more qualified to speak on Colonial questions than the author of this excellent treatise, and none can feel the fascination of a study of the points of analogy and contrast between the Persian Empire of old and the August British Empire of to-day more profoundly than the historian of the colonies.

Sir Charles is of opinion that all is well with the British Empire as it is and in an optimistic vein bids the empire move on in the direction along which it is already travelling and not worry about fashioning elaborate and attractive programmes of reform for the future. If the critic is sceptical of any ground plan for the future, it is because:—

The British present has grown up on no definite plan. So far from being logical it is a unity of contradictions, absolutely impossible on paper, but working very comfortably in fact. To anything like an orderly ground-plan of the future, British instinct, which constitutes British genius, is opposed.

Sir Charles's self-sufficiency requires to be rudely disturbed, for he seems to ignore the tendencies and forces that have brought the Imperial Conference into existence and have invested it with such supreme importance.

It may appear a bold plunge for England to make in the direction of an Imperial constitution but this can be scarcely more daring than the turn taken by Canada and Australia. What is involved in England entering on this new political phase?

But can it be said that the Imperial Conference, important and interesting as are its functions, is moving in the direction of an Imperial cabinet? And without an Imperial cabinet how can you have real common responsibility on questions of foreign policy and defence? Again, under the British system, is an Imperial cabinet possible without an Imperial legislature? And, assuming a federal legislature, how is the British system of responsible (i.e. party) Government to work in a Parliament consisting of representatives not of parties but of nations? Such questions are surely becoming more than academic and are not to be brushed aside by contemptuous allusions to "definite programmes" or "new machinery."

Every genuine lover of the British democracy must be in hearty agreement with the reviewer

when he accentuates the importance of personal relations between individual members of a scattered empire, and of the considerations out of which the Royal Colonial Institute took its rise.

For greater harmony to prevail between the Mother country and the daughter communities, there should not only be the sense of common citizenship but also the feeling of welcome to the family and the home. Besides, the cohesion of the Empire should be built on common sentiment. The real problem of the Empire is to secure the permanence of the Empire and to provide guarantees and safe-guards for it.

Sir Lucas has very refreshing observations about the part played by science in fashioning the Empire, how the agencies that abridge distance came too late to neutralise the mischief wrought by the distance that had already sundered community from community. The triumphs of science have again served to make the colour problem permanent and aggressive. The British Empire is thus cut up into two distinct Empires—one, the sphere of rule, the other, the sphere of settlement. To the existence of this problem is due the wish of South Africa to avoid a new ingredient in the witches' cauldron of this problem and of Australia in seeking to maintain Anglo-Saxon civilisation by preventing the yellow influx.

The observations of the writer wherein he lays the sacred duty of trusteeship of the Empire on the Colonies and the Dominions bears reproduction here:

In the long run there seems but one way of meeting the difficulty—that the burden of trusteeship should be shared by the Dominions. "Every citizen," Sir C. Lucas well says, "from the sphere of settlement who serves the Empire in the sphere of rule is a missionary in the cause of holding the Empire together; and the more openings are found in the Imperial services for the white sons of the Empire beyond the seas the greater will the number of such missionaries be." The sense of responsibility begets the sense of duty, and then only will the Dominions solve successfully the problem of their relations with the coloured subjects of the Crown, when they have themselves voluntarily assumed, along with the Mother Country, the stress and the strain of the white man's burden.

THE INDIANS OF SOUTH AFRICA—Helots within the Empire! How they are Treated. By H. S. L., Polak, Price Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras,

immense boon these institutions, ancient and modern, are to the Empire. Our public schools turn out a splendid body of public men, who serve the Empire the world over, and keep alive the best traditions of our race, at home and abroad.

But what will the verdict of history be, when the story of educational progress comes to be chronicled? Listen:

But the fact remains, and especially is this true in the education of the people, that the world has become seriously befuddled concerning it. I am persuaded that when the history comes to be written of the latter part of the last and earlier part of this century, by those who will be able to view the matter in true perspective and with detached minds, it will be recorded that a curious passion for the name, rather than the fact of education, had blinded us.

Buddhism: Its Psychology and Philosophy.

In Vol. V. of the *Buddhist Review* for the first quarter of 1913, appears an account of Buddhism in which is set forth its unique character:

Buddhism is a combination of Psychology, Philosophy and Ethics. Unlike other religions, it has no Dogmas which the follower is asked to believe.

The Philosophy of Buddhism is compendiously stated in:—

According to Buddhism then, as we saw in our analysis, *Sensibility, Perceptions, Thinking and consciousness* from the mind, and the *Rupa or Form*, as explained above, *form the Body*. Man therefore is a combination of Body and Mind, or when the four combinations plus the extension, cohesion, etc. come together and are arranged in a certain form, we give the completed result the name "Man." This recognition of Man objectively is Knowledge and the non-recognition is called Ignorance of *Avijja*. One who recognizes Man in this manner is a Buddhist, and the psychology that explains this system is Buddhism.

In this interesting extract from the article the Buddhist doctrine of continued existence is thus defined and elaborated.

The mind of Man is compared with the current of a river (*Nadi soto vijn*), the Buddhist idea of conscious existence. "A person standing on the bank of a river thinks that the river is the same, though not a particle of water which he sees at any point remains where it was a moment ago; and, as the beginning and the end of a river receive the special names 'source' and 'mouth', though they are still composed of the same material as the body of the river itself, even so, the source and the mouth of this river of life are respectively termed 'birth' and 'death' though still composed of the same water of life."

There is no transmigration of a physical soul-entity, nor is there continued personal existence, but there is continued existence. This everlasting process goes on and never ends until the causes that bring about physical existence are removed. Men mistake similarity for identity, and are apt to think of this ever-changing being as an enduring and abiding soul.

Socialism and Democracy.

Political equality—How far it is true and how far false—is a topic of great import discussed in the last pages of the *Socialist Review* for March of this year. The writer clears the ground by defining democracy as an institution that seeks to abolish all privileges based on birth and possession, grants equal suffrage to all, and throws open education to all and affords equal access to public offices and positions. The question would naturally arise whether it is possible to sweep away distinctions of the kind above indicated as long as inequality of property is an upsetting factor. Says the writer:—

Political equality of citizens is merely a visionary thing so long as one is, economically, and by means of his private possessions, a hundred times, yes, a thousand times, superior to others. Of what use is "equal citizenship" to that propertyless worker, who, in order to avoid starvation, must day in and day out, year in and year out, slave from morning till night for a pitiful wage in the workshop of another?

The wage slave who can find neither the time nor the money to serve his country and who has no opportunities for political education of any kind may not be able to lift his head against the man of property who toils not nor spins and yet is politically wise and influential. Who that has read the march of events in the modern world does not know:—

That the marvellous self-sacrifice, the splendid idealism of the lower classes, combined with a firm organization, are doing much to-day to compensate for this lack.

If political equality is to be not a hollow phrase but a significant and actual fact

Legal equality alone does not carry us far. It must, if it is to have full effect, be completed by economic equality, by identity of conditions of experience. As politically none may be privileged in advance over others, so should none be privileged economically; as legally there may not be masters and slaves—or even lords and subjects—so must the conditions of economic mastery be abolished.

Thus Socialism is a pre-requisite of democracy and complete democracy is folly without socialism.

This consideration necessarily leads to the revision and extension of the socialist programmes along the line indicated below:—

The struggle will be, and must be, for not only half but complete democracy. That is to say, democracy and Socialism.

Byron and Greece.

In the *Chamber's Journal*, which provides good reading for lovers of literature from month to month, there is in the February number a beautiful account of the great poet of England who went to Greece in quest of true freedom.

The monument at the small Greek town of Missolonghi still attests the eventful and heroic career of Byron in the Isles of Freedom. About the time that Byron reached Greece—in 1823—the clouds of war were gathering from the South. The Turks threatened the safety and independence of Greece. The only hope of safety lay in foreign subsidies, loans and contributions and to the attainment of this primary object Byron bent all his energies and devoted his private fortune.

In Missolonghi, Byron and his companions were overtaken by a sad fate. Despite severe losses of which loss of money was the gravest, Byron got together funds to help the Greeks in their 'good cause.'

What the arrival and alliance of Byron meant to Greece is clear from the extract below—

The arrival of the English patrician—bringing with him substantial pecuniary aid, and the prospect of more in the shape of a foreign loan—whose name was already a household word among the better-educated Greeks as the champion of freedom in its broadest sense, as the bard who had sung of Greece even when Greece had been 'living Greece no more,' aroused an enthusiasm which no one else could have awakened in an equal degree, and inspired a confidence in the future fortunes of the struggle.

Byron's Philo-Hellenism was contagious and it drew to the standard of the Cross many devoted votaries of liberty. It is refreshing to recollect that the poet who was recklessly selfish in his relations with the other sex displayed rare selflessness in his defence of the oppressed or the succour of those in peril.

If the world will not willingly let die the name of Byron, it is because he had hallowed England and Greece by his many deeds of humanity and courage.

Byron plunged into the Grecian struggle with enthusiasm but at the same time he tempered the coils of fighting with a great deal of mercy. Christians rushed on Turks and consigned them to ruthless slaughter and unredeemed prison-life. Byron raised his trumpet-voice and pleaded for a juster and humaner treatment of prisoners. If the horrors of this conflict—of race with race, creed with creed, were mitigated, it was due in no small measure to the great humanity of the poet.

Byron is yet more interesting as the spreader of the Faith, for he chased away the narrowness of the creed by a free distribution of new Bibles in modern Greek among the orthodox.

Byron, weary of the strife and longing for peace, moved on to his death which came on the 18th of April, 1824: and the Grecians omitted no mark of respect to attest the grief at the passing away of their great benefactor.

In the following estimate of Byron's profound influence on his age and on the country of his adoption, the writer deals out just praise to him.

Byron's brief career was as eventful as his writings were varied, who was a man of action as well as a man of letters, who united much practical good sense with poetical imagination, who closed a chequered existence in translating into action his sympathy with the oppressed, in realising some of his noblest aspirations. It is to this side of Byron's character that scant attention has been drawn; it is to these noble qualities of the man it reveals that justice should be rendered by the general public, who would judge fairly if their judgment were less clouded by ignorance or prejudice.

India's place in the Empire.

In the *Rajput Herald*, a monthly devoted to Imperialism, there appears in its February issue an article pertinent to the aims of the Magazine. Thakur Shri Jemsrajsinghi See-odia puts forward the claim that India should be treated as a partner and not as an enemy of the Empire, as a factor that counts, and not as a negligible limb of the Empire. The writer is aware that a plea of this kind makes an exacting demand on England:—

It means that England should realise the supreme value of India in the Empire. This recognition, not by mere eloquent phrases, but in practical treatment, would be giving India her foremost place in the great Empire. But this recognition naturally involves a great change of policy, a change of method, a change of administration, in short a change of everything that exists to-day.

England should recognise that to it is entrusted the sacred responsibility—the monumental work of acting as the guardian of India. If England does not keep her trust, woe unto her: for

Similar opportunities were afforded to all the old Empires, but they misused them, and consequently they fell never to rise again. It is to-day the turn of Great Britain, to utilise the same opportunity to the best possible advantage.

It should be the mission of England to weld together the varied races of India into a harmonious union and to cease to cultivate the attitude of aloofness:—

Why should not the Empire's subjects, united under one ruler, under one flag, protected by one navy and one army, nourished and nurtured by one and the same ideals, form themselves into one united and indivisible race, the British race?

QUESTIONS OF IMPORTANCE.

Dr. P. C. Ray on Scientific Instruction through the Vernaculars.

The following brief abstract of the speech in Bengali delivered by Dr. P. C. Ray, President of the Scientific Section of the Bengal Literary Conference, on the 23rd March last at Chittagong, is taken from the Bengalee:—

We have now arrived at a turning point in our career as a nation. There is now a great stir in our society for the diffusion of knowledge—literary and scientific. New Universities will soon be started for the advancement of learning amongst our countrymen. We should naturally prize and think for a moment as to how to bring the knowledge of the West within the easy reach of all.

At the outset, the question arises which language should be made the main vehicle for imparting instruction. Whatever may be said about the language and literature of the other provinces of India, we can assert without hesitation that our mother tongue has been fairly developed and attained to considerable maturity—and thus we can use it as a medium for conveying instruction of a high order. In order to enable us to realise this fully it is necessary only to glance at the gradual introduction of English education into this country and the consequent advancement of our own literature.

The beginning of English education in this country dates from the time of Raja Ram Mohan Roy. Our ancestors of three or four generations ago had the foresight to realise that India must move with the times or she would be nowhere. In a spirited letter which Ram Mohan Roy addressed to Lord Amherst in 1828 he brought forward unanswerable arguments in favour of spread of Western education and culture and protested against the founding of the Sanskrit College. The scholastic training which was imparted in the tols said our illustrious countryman was comparable to that which prevailed in the middle ages before the time of Lord Bacon. If it was the enlightened policy of the British Government to encourage education in this country, it should found a college in which Mathematics, Natural Philosophy, Chemistry, Anatomy, and Physiology, etc., ought to be taught. As a result of the controversy, which raged from 1817 to 1830, the leaders of the society and some of

the high English officials of the time came ultimately to the conclusion that Western Science and culture should be imparted through the medium of English. Needless to say that the momentous decision thus come to has been productive of immense benefit to our country.

During the last 80 or 90 years, higher education has been conducted here using English as a medium. There was no help for it. In the first case Bengali prose scarcely had any existence at all. The Serampore Missionaries and Raja Ram Mohan Roy are the originators of the Bengali prose. Naturally in order to appease our thirst for the knowledge gathered in the West, we had to take recourse to the English Literature and thus from the time of De Rosio of the old Hindustan College, Bacon, Locke, Hume and Adam Smith on the one hand, and Shakespeare and Milton, Byron and Shelly on the other have commanded our intellectual homage. In the realm of science again, Newton and Faraday, Kelvin and Darwin have likewise gained an ascendancy over us. We have become deeply imbued.

That the Bengali Literature of to-day being deeply indebted to English admits of scarcely any discussion. It is a happy circumstance that with the spread of English education there has grown up a desire to cultivate and improve our own mother-tongue.

It is to be regretted however, that the growth of the Bengali Literature has been one-sided. We cannot as yet boast of a scientific literature. The time has now arrived and we should make a vigorous attempt to remove this defect. Our journals and periodicals do not as a rule deal in scientific subjects. From a statistics recently published we find that in India only ten persons out of 1,000,000 are receiving University education. I think I shall be on the safe side if I take it that 1/10th of the students of our college may be counted on the Arts side and nearly 1/4th on the science side. It comes to this then that 25 persons out of every 100,000 are receiving some sort of scientific training. We are thus lamentably backward in scientific education.

Now the question arises can we afford to make a force for literature like English a medium for conveying scientific introduction to the general bulk of the people. The energies of our boys are taxed to the utmost to master the intricacies of the language. A boy in an ordinary school from class IV onward has to learn something of Grammar, composition, phrases, idioms, homonyms, synonyms, difference between shall and will, etc.

Nor for the matriculation course over and above there, he is expected to have mastered the contents of at least a dozen standard books. Even on taking up his I. Sc. course, he is not exempted from the overwhelming burden of textbooks of English Prose and Poetry. No wonder that our students can do but scant justice to Physics, Mathematics, Chemistry and other scientific subjects, our boys are thus overworked in fact they have to attend classes one after another from 10 to 5 as they have to attend practical classes in addition. I am afraid, we are killing them by inches. I think it is high time we should omit English from the curriculum of the I. Sc. course. Even in the Matriculation Mathematics, History and Geography might easily be taught through the medium of the vernacular.

The Russian language which belongs to a non-Aryan stock was very poor, specially in scientific nomenclature and so late as the seventies of the last century, Russian scientists used to publish their papers in the German periodicals. But the great Russian Chemist Mendeleeff was not slow to realise that his mother tongue would not be enriched so long as he and his brother scientists published their works in a foreign tongue. With this idea, he wrote his epoch making treatises on Chemistry in Russian. Since the eighties of the last century, all the eminent scientific men of Russia have been using their mother tongue not only for the purpose of elementary scientific education but for original researches of the highest order. Even English and German scientists are to learn Russian in order that they might read the Russian paper.

Recently Japan has followed in the wake of Russia and I believe lectures in the colleges are delivered in Japanese even on scientific subjects.

THE IMPROVEMENT OF INDIAN AGRICULTURE. Some Lessons from America. By Catharine Singh. Price Re. 1. To Subscribers *I. R. As. 12*

AGRICULTURAL INDUSTRIES IN INDIA.—By Soedick R. Bajani. With an introduction by Sir Vatsaldas Damodar Thackersey. Price Re. 1. To Subscribers *As. 12*.

INDUSTRIAL INDIA.—By Glyn Barlow, M.A. Second Edition. Price Re. one. To subscribers of the *Review As. 12*.

G. A. Natesan & Co., Sankaranna Chetty Street, Madras.

The All-India Muslim League.

The following resolutions were passed at the All-India Muslim League recently held at Lucknow:—

(1) The All-India Muslim League places on record its sense of gratification at the passing of the Mussalman Wakf Validating Act, 1913, which restores to the Indian Mussalmans the full benefit of their personal law with regard to the religious institution of Wakf and removes a serious disability from which they had suffered for a considerable time, and the League while fully recognising the great services rendered by the Right Hon. Syed Ameer Ali, Privy Counsellor, and Mr. H. K. Shuhli Noman in the matter, specially congratulates the Hon. Mr. M. A. Jinnah for his skilful piloting of the measure through the Imperial Legislative Council and tenders its grateful thanks to the Government for accepting and supporting the same in its present form.

(2) That the All-India Muslim League desires to draw the attention of the British Government in England to the cumulative evidence from disinterested sources, appearing in the press of neutral countries bearing on the Macedonian butcheries, and demands in the name of all that is true and honest in the life of the English nation, which owes a duty to its fellow subjects of other creeds, that the British Foreign Office should take such action for the wholesale massacres and outrages that have been perpetrated by the Balkan invaders amongst the Mussalman population of Macedonia, as would do credit to its sense of justice and humanity. That the League deplores the unjust war declared by the Allies against the Turkish people and deeply regrets the attitude of Christian Europe, which means the destruction of the Mussalman power in Europe and of the integrity and honour of the Ottoman Empire. That the League views with great dissatisfaction the open expression of sympathy by responsible ministers of the Crown with the Balkan States in their unrighteous war on Turkey.

(3) The All-India Muslim League, in view of the unsettled condition of Persia and the intensity of Muslim feelings in this country caused by the atrocities committed by the Russian troops, respectfully urges upon the British Government the immediate necessity of using its good offices in persuading Russia to evacuate Northern Persia, thus leaving the Persian people to work out their own salvation without foreign intervention.

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(4) The All-India Moslem League is of opinion that the present system of recruitment by open competitive examination held in England for the Indian Civil Service entail great injustice on the Indian subjects of His Majesty, and expressed the hope that the Royal Commission on Public Services will be able to devise a system of recruitment equally suitable to the various sections of His Majesty's subjects in India and Great Britain.

(5) That the All-India Moslem League, in view of the persistent and unanimous demand on the part of all sections of the people of India for the separation of the executive and judicial functions, is of opinion that the Government should be pleased to take early steps to bring into effect the desired reforms.

(6) The League is also of opinion that in the interests of efficiency it is imperatively necessary that the judicial branch of the Civil Service, be constituted into a distinct service, recruited for the most part from the Bar.

(7) That the All-India Moslem League once again records its deliberate opinion that in the interests of the Mussalman communities it is absolutely necessary that the principle of communal representation be extended to all self governing public bodies and respectfully urges that a provision for the adequate and effective representation of the Mussalmans on the Municipal and District Boards is a necessary corollary of the application of the principle to the Imperial and the Provincial Legislative Councils and at the same time essential to the successful working of those public bodies.

(8) That the All-India Moslem League places on record its firm belief that the future development and progress of the people of India depend exclusively on the harmonious working and co-operation of the various communities, deprecates all mischievous attempts to widen the unfortunate breach between the Hindus and Mussalmans and hopes that leaders on both sides will periodically meet together to restore the amicable relations prevailing between them in the past and find a *modus operandi* for joint and concerted action in the question of public good.

Mr. Nabibullah, Munshi Ehtasham Ali and Hakim Ajmal Khan were elected Vice Presidents, Mr. Wazir Hasan was elected Secretary of the Moslem League amidst deafening cheers, Mr. Azbur Ali was elected Joint Secretary.

UTTERANCES OF THE DAY.

The Hon Mr. Shafi on the Muslim Position in India.

The following is an extract from the Hon. Mr. Shafi's Presidential address delivered at the Muslim League Conference recently held at Lucknow:—

The heterogeneous mass of the Indian population consists of a number of communities which, with the expansion of modern education and culture, are coming more and more under the unifying influence of an increasing community of interests. But in a large continent like India, with a population of over 300 millions, this process of unification must, in the very nature of things, be gradual. Meanwhile, the religious, historical and social traditions and ideals which influence the communal lives of the various groups have produced complicated results which find no parallel in any other country in the world. There are the descendants of the pre-Aryan aborigines of India, including what are called the depressed classes, who have, for thousands of years occupied a position of subvience and, in consequence, are possessed of very little political vitality. Next come the great Hindu community, descendants of Aryan conquerors of old, whose faculty of adaptability to changing circumstances is indeed marvellous and who have, in consequence, already assimilated themselves to the altered conditions brought into existence by the British rule. Then we have, playing their part upon the Indian political stage, 70 millions of his Majesty's Mussalman subjects occupying a unique position of their own. Further, there are the stalwart Sikh races of the Punjab, themselves divided into two schools, one looking upon their community as part of the Hindu section of our population and the other claiming a separate identity with separate rights and interests. The situation is further complicated by the presence of that comparatively small yet wonderfully enterprising community of Parsis who, by reason of having imbibed up-to-date methods, have deservedly achieved an importance out of all proportion to their numbers. And lastly, there is the Christian element—European, Eurasian and Indian—which, very naturally, occupies a predominant position, the attendant advantages of which are too obvious to need description.

Now, the Indian Mussalmans consist of two sections: Firstly, those who, themselves being

descendants of the pre-Aryan aborigines and of Aryan settlers in India were converted to Islam during the long centuries of Muslim ascendancy in this country and, secondly, those who are descendants of the Muslim conquerors from the West. It is obvious that the former are as much Indians as our Hindu brethren, and the latter having settled in India centuries ago and having made it their permanent home, have as vital a stake in the material prosperity and political progress of their motherland as any other section of the Indian population. But there is, in this connection, a fact of great political importance which must not be lost sight of. The majority of Indian Muslims belong to agricultural or quasi-agricultural classes and are, therefore, relatively more identified with the permanent Indian interests than the other classes of our population. Under these undeniable circumstances, it is but natural that the warm blood of Indian patriotism courses through the veins of Indian Muslims with the same vitality as is the case with those articulate classes whose patriotic spirit finds loud expression from the public platform and in the press.

But, the very fact that they are Indians is naturally, in their case productive of an ardent desire to play, on the Indian political stage, a role to which they are, by reason of their important position, legitimately entitled. And so long as the evolution of a common Indian nationality, which all genuine well-wishers of the country must sincerely long for, does not become an accomplished fact, it is obviously natural, on the part of the Indian Muslims, to seek to protect their communal interests by securing their due share in the administrative machinery of the country. * * * A joint family system in which the junior member must be content to sink his individuality and to remain under the permanent tutelage of the *karta* is foreign to our religious, political and social traditions. Our Hindu brethren ought to realize that a discontented member, smarting under a conviction that he is being deprived of his natural rights, is but a source of weakness to the family as a whole.

SEPARATE REPRESENTATION.

The provisions securing separate representation to the Muslim minority in India, embodied in the Scheme of Reforms introduced in 1909, is but the recognition of a perfectly legitimate claim calculated to remove this source of weakness in the great family of communities which constitute the Indian population. And in view of the fact that the equitable principle of minority representation has

been formally and fully recognized by the present Radical Government even in the case of Ireland, the political conditions of which are, relatively, less complicated than those at present existing in this country, the soundness of our position with regard to separate representation of Muslim interests becomes unquestionable. But there is one aspect of this important problem which needs special mention and is worthy of careful consideration by all advocates of Indian nationalism. Recent experience have, more than ever, placed it beyond all doubt that mixed electorates, particularly in Northern India, are 'mixed' only in name and are productive of an amount of irritation in the highest degree detrimental to the cause of inter-communal co-operation. The removal of this periodically recurring cause of friction will itself be a powerful agency for the evolution of a common Indian nationality. And, when satisfied by their respective representation in the various stages of self-government, communities will have learnt to work together in complete harmony, other unifying forces coming in operation will hasten the advent of that happy period when, under altered conditions productive of mutual confidence, separate electorates may no longer be necessary. Replying to the address presented to him at Lahore by the Punjab Muslim League on the 1st April 1911, his Excellency Lord Hardinge confirmed the pledges given by Lord Morley and Minto to the Indian Muslims in the following words: 'I have listened with pleasure to your appreciation of the scheme of Reforms so recently introduced and note your quickness to appreciate the confirmation by my Government in the Legislative Council of the pledges that have been given to you. You may rest assured that pledges once given by Government will not be broken. Whether or when you may yourself come forward to say that you no longer require the privilege of separate representation, I cannot say—but if such a day comes, it will be evidence of a spirit of mutual toleration and enlightened progress which could not but be a happy augury for the peace and welfare of your motherland.' The statesmanlike pronouncement made by his Excellency in these words, breathing assurance for the present and hope for the future, furnishes an object-lesson not only for the Indian Muslims but for our non-Muslim brethren as well. The acceleration of the happy period forehadowed in these prophetic words rests mainly in the hands of ardent advocates of mixed electorates

themselves. And, on behalf of my community, I can safely declare that when the dawn of the evolution of a common Indian nationality is in sight, when the perfect mutual good-will and confidence alluded to by Lord Hardinge has become an accomplished fact the Musalman community shall not be found wanting in their earnest endeavour to assist in the conversion of the dim light of the early morning into the dazzling brightness of the mid-day sun. Until the advent of that happy day alone shall we hold the Government to the pledges given to us—releasing it from their continued fulfilment when, under the *egis* of the British Crown, the evolution of a common Indian nationality is in sight.

INTER-COMMUNAL UNION.

The spirit in which the Muslim League seeks to promote Musalman interests is clear from the third object, as revised, which, in its essentials, is but a *verbatim* reproduction of one of the three aims embodied in the existing constitutions. For sometime after the advent of the British rule in this country, the Indian Musalmans, owing to circumstances partly beyond their control, lagged behind the other communities in the race for intellectual progress. And when, under the inspiring guidance of their great leader, the late Sir Syed Ahmad Khan, they at last awoke to the needs of the time, it was but natural that they should, at first, concentrate their attention and energies upon the acquisition of modern education. It was towards the end of 1905 that they turned their active attention to politics and the force of circumstances, during the first few years of their political awakening compelled them to devote the greater part of their energies to the protection of their communal interests. That necessary foundation having now been laid, the Council of the League has acted wisely in proposing the removal of the qualifying words prefixed to the corresponding object as laid down in the old constitution and in giving it a distinct place by itself, thus emphasizing the League's intention of paying greater attention to the problem of inter-communal union and co-operation in the second stage of its development. Not only do the strained relations existing between the Hindu and Mahomedan communities, particularly in Upper India, retard the peaceful progress of the country and result in infinite harm to the communities themselves but they, at the same time, create for the Government administrative and other difficulties by no means easy of solution. All sincere well-wishers of the

country are united in deploring this most unfortunate state of things and, of late, signs have not been wanting of a genuine desire, on the part of the leaders on both sides, to face this problem in real earnestness. In my humble judgment, the time for loud professions and even emphatic declarations is over: every day which passes without definite action is a day lost to the sacred cause of Indian nationality. Are we to continue to wait until unanimity of views all along the line has been reached: are we to go on being at arm's length even where we can operate simply because in other matters we are, at present, unable to see eye-to-eye? Does not human experience show that partial co-operation is often the most effective instrument in bridging over the gulf, in its entirety? If this is so, why wait until absolute agreement in respect of every point of difference is attained?

A PRACTICAL PROPOSAL.

There are a number of matters of the utmost importance, affecting the vital interests of the mother-Land, with reference to which we are already in complete agreement; there are a number of grave problems a speedy and effective solution of which depends mainly on our united action. Let us take them into our hands at once and make an earnest and well-organised effort to grapple with them. And when once we have tasted the life-giving pleasures of mutual co-operation for the good of our united labour, mutual confidence and good will resulting therefrom will bring about complete harmony of feeling and unanimity of view even as regards matters upon which there is, at present, divergence of opinion among us. Practical steps towards the evolution of a common Indian nationality, the establishment of conciliation boards and mixed social clubs, extended employment of Indians in the higher grades of the service, separation of executive and judicial branches, a wide diffusion of free elementary education among the Indian masses, improvement of sanitation particularly in rural areas, increased prosperity of indigenous industries and fiscal reform connected therewith, abolition of frequent recurrence of land revenue settlements, treatment of Indians in the British Colonies, grant of Executive Councils and High Courts to the provinces which are still without these institutions, constitute a long enough catalogue of national problems of the highest moment upon which we can all set to work together. Do not these important questions call for immediate co-operation on the part of all true sons of the soil? Do not these momentous problems furnish a sufficient common basis for

united action by the various Indian communities? Let us, then, at once start a 'United Indian League,' open to all classes and creeds, with provincial and district branches, and thus organize the whole country for the great and glorious work connected with this chain of vital problems. With all the earnestness I can command, I appeal to the leaders of all communities to give serious consideration to this practical proposal and to join hands in giving definite shape to a scheme which I, for one, sincerely believe will not only be fruitful of immense good to our country but will, at the same time, hasten the evolution of a common Indian nationality.

THE ULTIMATE GOAL.

Gentlemen, at the time of the foundation of the All-India Muslim League in December 1906, it was, to begin with, considered sufficient to lay down the basic principles of the League's policy without attempting to formulate definitely the final end to be kept in view. The course then adopted was, I venture to think, perfectly consonant with principles of practical statesmanship. For a communal organization like the Muslim League, plunging into the stormy ocean of Indian politics at a time when momentous constitutional changes were in contemplation, to have laid down, on the day of its birth, definitely and once for all, the ultimate goal of its future activities would have been well nigh suicidal. But full six years have passed since then—years of stress and strife—during which a great deal of experience has been gained, all important political problems have been discussed on the occasion of the various anniversaries and considerable amount of work has been successfully accomplished. Moreover, many undercurrents of the Indian political ocean have now risen to the surface, enabling us to form a more or less correct judgment about the future. Your Council, therefore, felt that the time had arrived when to the three objects embodying the basic principles of our policy, we could safely add a fourth, laying down the ultimate goal which the League ought to have in view. And in arriving at a correct decision concerning this all important question, the Council had to bear in mind not only the three basic principles of the League's policy but also the past traditions of the Indian Muslim community, the various pronouncements made by those who have hitherto guided its political activities and the principles underlying the various resolutions passed by it from time to time. After a careful analysis of the Indian political situation and of the trend of political events in the country the

Council has proposed '*the attainment under the aegis of the British Crown of a system of self-Government suitable to India*' as the final goal toward which our activities ought to be directed. The announcement of this proposal has caused shaking of heads, curiously enough, in two opposite camps. While, on the one hand, a section of the forward school is of opinion that we are not aiming high enough, on the other hand, some of our more cautious friends, in India as well as in England, have raised their eye brows as if we are about to advance at a pace too rapid for our safety. The very fact that two such diametrically opposite criticisms have been advanced against the course we propose to adopt, is, to my mind, conclusive proof of its soundness. It is my deliberate judgment that the fourth object as suggested by the Council is based upon perfectly sound principles and fully satisfies the two great tests of moderation and political foresight. The adoption of the alternative proposal put forward by some of our friends that the League should set up Colonial form of Government in India as its ultimate goal is in my opinion inadmissible as well as politically unsound. The political conditions internal and external, prevailing in the British Colonies have no analogy whatsoever with those obtaining in India and I am in entire accord with my friend the Hon. Mr. Jinnah in thinking that the adoption of any course other than the one proposed by the Council would be absolutely unwise. Moreover, for a political organization in a country circumstanced as India is and more particularly when passing through a transitional period, the adoption of a definite form of Government as the ultimate goal of its ambitions is opposed to principles of practical statesmanship. Discussing this very question at the second anniversary of the Punjab Muslim League over three years ago, I ventured to emphasize the impossibility, on our part, of fixing '*Colonial Swaraj*,' as the final goal of our political activities and expressed it as my definite opinion that '*a reasonable measure of self-government with due regard to the rights and interests of the various communities inhabiting the Indian continent*' was the end we ought to keep in view. It will thus be seen that the decision arrived at by the Council is in perfect harmony with the view I have always entertained concerning this important problem and I have, in consequence, very great pleasure indeed, in recommending its unanimous adoption by this representative gathering.

INDIANS OUTSIDE INDIA.

The Johannesburg Indian School.

Trouble appears to have already commenced regarding the newly-opened Indian School at Johannesburg. We understand that the Government do not allow Tamil to be taught during school hours. This will be a breach of the spirit of the understanding. We know that Mr. Gokhale received the assurance of a prominent member of the School Board to the effect that all the leading Indian languages that were necessary would be taught at this school. There are already over thirty Tamil children attending the school. Surely they cannot be neglected. Their education is quite as important as that of the other children. One of the teachers engaged is for the special purpose of teaching Tamil. Indeed, we think that the school will not be complete unless education, which is primary at this school, is given through the medium of the vernaculars. Teaching imparted otherwise will be purely parrot-like. We remember having examined a boy whose mother-tongue was Gujarati but who was being educated through English. He was asked to explain the meaning of "parrot." He promptly replied "a kind of bird." He could speak Gujarati which he had imbibed with his mother's milk. He knew the equivalent for "parrot" in Gujarati, but did not know that the word meant that bird at all. He had seen the bird as he understood it in Gujarati. But the English word was entirely foreign to him. The teacher, not knowing the boy's mother-tongue, could not explain the meaning of the word by means of conversation and appealing to the boys' knowledge of birds. Nor could the helpless teacher make himself sufficiently understood so as to draw the boy's attention to the picture of the parrot before him in his book.

We do not think that the Government want our children to receive education after the style of this typical Indian lad. And yet we know that, at most Indian schools, the teaching is no better. We expect, however, that the Johannesburg School will be an exception.—*Indian Opinion*.

Indians in South Africa.

We are sorry to learn that the long anticipated Immigration Bill to be introduced in the South African Parliament is found to be unacceptable to the Indians. The Bill has been introduced and Mr. Polak observed that unless it was materially altered—which is not probable—there would be a revival of passive resistance which would not be confined to the Transvaal. If Mr. Gokhale's recent visit to South Africa can produce no real good, we do not think that the South African statesmen can be earnest in their attempt to do justice to the Indians. India as part of the British Empire is not recognised by the self-governing Colonies, merely because we feel Indians have no voice in the direction of the Government and the status of the people is not properly recognised. The defect is in the non-intervention of the Imperial Government. Our countrymen in South Africa will, we hope, continue to protest.—*Panjabee*

South African Indians' Troubles.

The latest immigration case indicates the attitude of the Union Government towards the Indians residing lawfully in South Africa. The attitude is decidedly hostile, General Botha's speeches and assurances notwithstanding. If we are to live in this country in peace and with self-respect, we should have every facility given to us for bringing our wives and children from the homeland. But it is becoming increasingly manifest, day by day, that, instead of giving us every facility, the Government propose to place every hindrance in the way of bringing our dear ones. In the case reported elsewhere, the Immigration Officer, it is said, has received instructions that he is not to admit any children claiming to be sons or daughters of parents lawfully resident in the Union, unless they produce birth certificates. Now the Union Government ought to know that in India, registration of births is not universal. Indeed, in the majority of cases, births are not registered. Ever since the passing of Immigration Laws in the different parts of the Union, the invariable practice has been to obtain local evidence, often medical evidence, as to age. And the practice has proved fairly satisfactory. The Government, however, now want practically to prevent the entry of Indian children by administrative instructions. We trust that the leaders of the community will take prompt measures to thwart this latest attempt of the Government to exterminate us.—*Indian Opinion*.

Certificates for East Africa.

A Press Note states that it has been brought to the notice of Government that Indians desirous of obtaining permission to land at Lourenco Marques in Portuguese East Africa produce certificates which have not been duly viséd by a Portuguese Consular Officer in India. It is, therefore, again notified for the information of the public that the Portuguese authorities in East Africa will refuse admission to any Indian who has not in his possession a passport duly viséd by a Portuguese Consular Officer in India.

Free Men in Fiji.

If left to himself, the Indian can do and does well enough in Fiji. It is significant that less than five per cent. of the coolies re-engage themselves when their five years are over. They prefer to lease a little patch of soil and undertake various occupations. And with what result? According to Mr. Burton, the 25,000 "free" Indians constitute industrially the most important element in the Fijian community. In 1907 licences were issued to Indians for the following occupations: Storekeepers, 981; hawkers, 532; bakers, 6; wholesale storekeepers, 23; boatmen, 112. The Government returns, which are very incomplete, give the following particulars of cultivation by Indians on their own account: Cane 5,580 acres; bananas, 2,000; maize, 1,158; beans, 107; rice, 9,347. Probably for all purposes over 20,000 acres are tilled by them. Very much more is held for grazing, and a large proportion of the cattle of the colony is in Indian hands. Over £50,000 in cash lies to the credit of Indians in the banks of Fiji, but this represents a mere fraction of the wealth of the community. Again, among the "freemen" the death-rate is low, and, considering the scarcity of women, the birth-rate is high.

"On every hand they are covering the face of Fiji, and in several districts already outnumber the Fijians. Indians are gradually pushing the native back by buying or leasing his best lands and the river and road frontages are mostly theirs. They are changing the face of Fiji also. Everywhere their patches of cultivation appear. One may drive from Suva to Nausori, for example—twelve miles—and not see one solitary Fijian village till the very end of the journey. Indians, Indians, Indians, along every mile of the road!

There seems only one prospect for Fiji, says Mr. Burton. It is that of becoming an Indian colony. But at what a price has India bought this outlet for her superfluous population!—*Indian Opinion*.

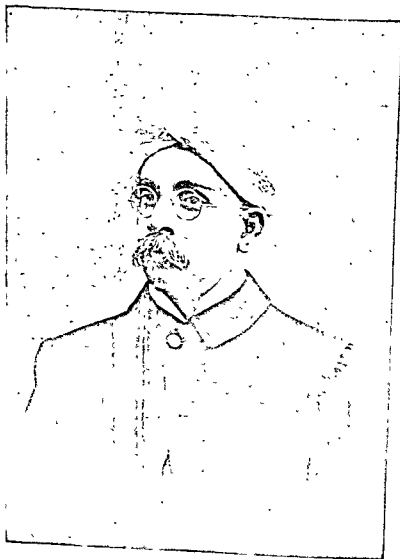
Punjabi Farmers in South America.

In the House of Commons Dr. Clayton asked the Secretary for the Colonies whether he was aware that in 1912 a number of Punjabi farmers realized their property in India with a view to accepting agricultural holdings in the Argentine Republic and on reaching Buenos Aires were not permitted to land and were brought on to London in a state of destitution, whether the India Office took any steps to secure for them redress; whether they had been repatriated, whether the India Office was aware that another party of 37 Punjabi farmers recently arrived in New Zealand from the Fiji Islands and were to leave for the Argentine in December; and whether he would cause inquiries to be made with a view to ascertaining what had become of them.

Mr. H. Baker, who replied, said:—The Secretary of State for India has no information as to the Punjabis reported to have gone to New Zealand, but is making inquiries. With regard to the first part of the question, a large number of Punjabis went to the Argentine last year. Fifty three of these who had been allowed to land there but had failed to get work came on to England in a destitute condition and were repatriated to India by the India Office.

Indentured Indians in South Africa.

The writer of *Echoes of the Week* in the *Natal Advertiser* again alludes to the treatment of Indentured Indians in the following paragraph:—I am glad to see that the question of the treatment of Indians in Natal has elicited an expression of opinion from a correspondent of this paper, who, in a recent issue, referred to the incident of the man who stated that he would rather "do five years' imprisonment than return to his employment." I can assure the writer of that letter that this case is by no means an uncommon one. I have myself heard Indians express the opinion that they would rather die than go back. I understand that a great many of the Indians who find their way to the Police Court have previously made their formal complaint to the Protector of Indians, who invariably reports their complaints as "Fivolous," and orders them back to work. The Indians have come to realise that their case is hopeless, and that they have no friends, and so they prefer prison. If any Indian organisation is sincere to its desire to secure some reform of the present state of affairs I would suggest that a trustworthy man be appointed to attend the Court and watch the cases, which could then be inquired into.



SIR NARAYAN CHANDAVARKAR,
THE NEW DEWAN OF INDORE.

FEUDATORY INDIA.

The Maharaja of Alwar.

A very good article on H. H. the Maharaja of Alwar, one of the Patrons of the C. I. C., appeared lately in the *Rajput Herald*. It says of him that "he represents the modern type of cultured, enlightened, up-to-date Princes," but that he has one peculiarity which marks him out, and distinguishes him from all other Indian Princes.

He seems to follow more in the footsteps of those ancient rulers of India who were rulers not only in name but in reality; rulers who are idealised to-day by their subjects. He believes that the abrupt surrender of one's responsibilities will not tend to any progress, but will only introduce a new state of confusion and chaos. He is by no means an autocrat, whose whim and caprice is legislation, but he firmly adheres to the old Puranic conception of Kings, who were at once benevolent and beneficent. It would appear that the Maharaja, after his close and scrutinising observation of things in Europe, has come to the conclusion that benevolence is better than a paper constitution which only imposes hardship on the subjects. He thinks that the relative duties of the ruler and the ruled ought not to be disturbed, and it should always be the ruler's end and aim to look after the interests of his subjects. With the history of Asia behind him, His Highness has taken a really favourable standpoint, that the ruler of a State ought to be a ruler discharging his functions as a ruler, and not merely a puppet pulled hither and thither to the whim of ministers. Special importance attaches to this view of the distinguished Maharaja, as this is not the opinion of an unbalanced mind, with little or no education, with no responsibilities, but the sound conclusion of a cultured and advanced mind.

It is a conclusion, also, to which some European thinkers are coming, after experience of the vagaries of democracy. He values very highly what he has learned from the West by careful observation, but he uses discrimination in applying Western methods to an Eastern country. He is truly described as a man of "strong and independent mind," "unswerving in devotion to the cause of righteousness, truthful in character, simple in habits."—*C. H. C. Magazine*.

The New Dewan of Indore.

It has for some time been generally understood that Sir Narayan Chandawarkar, having completed his full term for pension as a Judge of the Bombay High Court, contemplated relinquishing that office in order to assume the Dewanship of Indore. We now learn that all the preliminaries have been completed, and Sir Narayan will shortly leave Bombay to enter upon his new office. His departure will leave the Presidency poorer by the loss of one of the most distinguished men who have adorned our public life. Sir Narayan Chandawarkar has rendered eminent service in every role he has assumed, in every office he has filled. As a publicist, in his early days he was conspicuous for the breadth and sanity of his views. As a social reformer, he has stood forward as the most courageous of the band of devoted men, who against pressure which the Englishman can only dimly perceive, have borne aloft the torch of progress amidst the obscurantism of the Hindu social system. When his appointment to a judgeship of the High Court imposed certain limits upon his public activities, he nevertheless quietly and unostentatiously continued to devote his time to the cause of social reform and of enlightenment. In the Prarthana Samaj and amongst the Students' Brotherhood he has exercised an incalculable influence for good. It is not for us to speak now of his capacity as High Court Judge, except to say that if ever there was a man who deserved the epithet of an upright judge it is he; his departure will be deplored by his colleagues. As Vice-Chancellor of the University it fell to him to see through the greatest reforms since the passing of the University Act; when the dust of controversy has subsided, it will be recognised as those who take a progressive view of education have always recognised, that nothing could surpass the fairness with which he guided the Senate during the adoption of the reform curricula. But whilst we have touched thus briefly upon some of his material achievements, they are really amongst the lesser services which he has rendered to this Presidency, indeed to India. A man of great ability, of unbending integrity and courage, whilst destitute of a shadow of intolerance, he has stood forward, amidst the mingled flabbiness and excitability of the age, as the exemplar of the highest ideals of our public life. The value of this influence, in the formative period of the new India, cannot be over-estimated.—*Times of India*.

Forest Rules in Travancore.

The Travancore Darbar has published a revised set of Forest Rules which appear to be more stringent in character than those heretofore in force, probably as a matter of necessity in a State where so much forest land is in the possession of private persons. The number of reserved trees has been largely increased, such species as jack, mango and tamarind being brought into the category. These trees are grown abundantly in the gardens of every house and hitherto the transport of such timber was unimpeded by any system of passes which their reservation now renders necessary. In regard to royal timber the Darbar has now decided to pay the owner of a royal tree in private property one-half of its value instead of one-fourth as hitherto. This is a step in the right direction, but it would be wiser to give the private owner three-fourths of the value—the State claiming one quarter only.

Mysore Gold Fields.

The report of the Gold Fields of Mysore and General Exploration (Limited) for 1912 states that the profit and loss account shows that from the £55,000 realised from the sale of lands the sum of £36,557 has been deducted as representing the proportionate value of the land so disposed of, together with legal and other expenses in connection with the sale, leaving a profit on the transaction of £18,433. The income for the twelve months was increased by dividends received from the Mysore Champion Reef, and Barramita Companies, interest on deposit account, and transfer fees, to £20,786. After deducting various items there is a disposable balance of £15,291. An interim dividend of 1s. 6d. per share, free of tax, has been paid, and further deductions are royalty on dividend payable to the Mysore Government of £266 and £4,000 written off the mining and general expenditure account. There remains a balance of £377 to be carried forward. Tin mining in Bolivia is, with the high prices ruling for the metal, attracting considerable attention. A syndicate has been formed for the purpose of despatching an Engineer to that country to examine the mining industry there and to endeavour to locate a property, or properties, which, under an option of purchase, he could confidently recommend the syndicate to investigate.

The Rajah of Sirmur.

In celebration of his installation, H. H. the Rajah of Sirmur has announced, among other concessions, free Primary education in the State Schools.

INDUSTRIAL AND COMMERCIAL SECTION

Factories and Workers in India.

The "Daily Citizen" writes.—

In the year 1910 there were in India, according to statistics just published, 98 factories within the scope of the Indian Factories Act belonging to the State and local bodies. Among these were 16 printing presses, 16 railway workshops, 10 canal and engineering workshops, and a considerable number of military arsenals and factories.

Factories worked by mechanical power and owned by companies or individuals numbered 2,834, as against 2,623, in 1909, the more important of these being:—

Cotton gins and presses	1,390
Cotton mills	236
Rice mills	215
Jute presses	138
Saw mills	101
Iron and brass works and foundries ..	90
Railway workshops	65
Jute mills	59
Flour mills	37

These represent about 82 per cent. of the total number of factories worked by mechanical power. The factories created by the cotton industry exist principally in Bombay, and those relating to the jute industry in Bengal, while most of the rice mills and saw mills are in Burma.

Cotton gins and presses increased from 969 in 1906 to 1,066 in 1907, to 1,183 in 1908, to 1,208 in 1909, and to 1,390 in 1910. There are 565 factories now worked by mechanical power, including 28 jute presses and 11 printing presses.

The daily average number of persons employed in the factories worked by mechanical power and those not so worked was 1,014,241 in 1910, against 951,100 in 1908, and 984,132 in 1909. The number of adult women engaged in the factories under the Act was 115,540, and of children 52,026. Of the total employed, 32 per cent. were in Bengal and 29 per cent. in Bombay, those provinces employing over two-thirds of all the factory labour of India.

The first Indian cotton mill was started in 1851. The average annual number of mills at work in 1879-80 to 1883-4 was 63, and these rose to 218. The number rose to 241 in 1909-10, and to 250 in 1910-11.

The Import of Motor Cars.

The total quantity of motor cars, motor cycles, motor wagons imported into India from 1909-10 to 1911-12 are as follows:—Motor cars 1,797 valued at Rs. 12,587,205; motor cycles 948 valued at Rs. 729,967; motor wagons 11 valued at Rs. 120,632. Besides this, parts of motor cars and motor cycles and accessories have been imported at a cost of thousands of rupees.

Artificial Silk.

The well known process for the conversion of cellulose into thread form—"artificial silk"—by converting it into a soluble substance, viscose, by the action of alkali and carbon disulphide, has been extended to the utilisation of wood waste so as to form it into a wood substitute. Sawdust or other wood waste consists almost entirely of cellulose, and may, therefore, be converted into viscose by the action of alkalis and exposure to the vapour of carbon disulphide. As viscose in aqueous solution soon deposits cellulose in a soluble form, it may be used as a binding agent, and the process is carried out by treating the wood waste with a sufficiency of caustic soda and by exposing it to carbon disulphide vapour, when from 1 to 5 percent is converted into viscose. Water is then added, the whole intimately mixed and the mass moulded under pressure. The process is discovered by a British Patent.—*Indian Trade Journal*.

Paper from Tobacco Stalks

An English Patent has been granted on a method of manufacturing paper from tobacco stalks. According to an abstract in the *Journal of the Society of Chemical Industry*, an extract is first made of the less fibrous portions of the tobacco leaf (tobacco dust) and a quantity of fibrous tobacco waste is then disintegrated in this extract to form a paper pulp. The operations are best carried out in a hermetically-closed engine. The mixture of tobacco dust and water is first heated under vacuum in this engine and then allowed to cool whilst still under vacuum, so that the aromatic principles volatilised during extraction may be re-absorbed. The fibrous waste is then added and, the vacuum being restored, its reduction to pulp is effected. After the manufacture of the paper, the liquid extract drained from the pulp is returned for further use. Perfumes and flavourings may be incorporated with the pulp, preferably under pressure and while the material is hot.

India and Gold Reserve.

The following Press Note has been issued:—

The Secretary of State has recently sanctioned a development of considerable importance in connection with what has hitherto been known as the Silver Branch of the standard Reserve. This branch was instituted with the object of supplementing the stock of rupees in the currency reserve when that falls short, and up till the present it has contained only silver coin. No change in the primary object of the branch is contemplated, but the method of dealing with it will be modified. Hitherto a transfer from the silver branch in India has been made good by a transfer to the sterling branch of the reserve in England. Transfers of this kind involving both branches may still occasionally be necessary in the future. But ordinarily the branch of the reserve in India will be maintained at what has been accepted as the standard figure of six crores, and when rupees are withdrawn from it to supplement the currency reserve, the deficiency will be made good, if the coinage is not in progress, by an equivalent amount in gold transferred from the currency reserve.

The reserve would then be worked in the following manner.—The demand for rupees runs from September to April. In the four months May to August there is normally a return of rupees from circulation, and in unfavourable seasons there may be a special demand for gold. In September the reserve should consist wholly of rupees. But as the busy season advances rupees can gradually be drawn from it, and there would be no objection if at the end of April it contained nothing but gold. In this way it is hoped that the reserve will accommodate itself to the probable requirements for currency in either form at different seasons.

As a consequence of this modification of procedure the term "Silver Branch of the Gold standard Reserve" has become inappropriate and the Indian portion will in future be known as the "Indian Branch of the Gold Standard Reserve," the English portion being designated "The London Branch of the Gold Standard Reserve." The decision of the Secretary of State, which was announced in July, 1912, that the sterling branch of the gold standard reserve should be raised to £25 millions, and that £5 millions should be held in liquid gold, applies only to the London branch—that is to say, any gold that may under the arrangements described be held in the Indian branch will not be reckoned against the limits fixed by the Secretary of State's decision.

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Indian Coasting Trade.

The following letter, dated March 25, has been addressed to the Chairman of the Bombay Chamber of Commerce by the Bombay manager of the Nippon Yusen Kaisha:—"Having read the excerpts from the proceedings of your Committee meetings during the month of January last after my return from Calcutta only a few days ago, I regret I could not approach you earlier on the subject of your Chamber's representation to the Government of India in support of the views of the Bengal Chamber of Commerce regarding the existing competition between the British Shipping Co's and my Company in the Indian Coasting Trade. It is a pity that, with all its facilities for doing so your Committee should have implicitly accepted as correct the statements of the Bengal Chamber without having taken steps to verify them. Had your Committee done so, it would have found that the subsidy, received by my Company is only for the maintenance of special lines under mail contract after the manner of the P. and O. S. N. Company, and that my company's Calcutta line, not being among such special lines, receives no subsidy at all in any shape or form, and has, therefore, unaided, to face the competition of the state aided vessels of the B. I. S. N. Company, who are paid by the Government of India a lump sum under their agreement for coasting services. We have tried hard to induce the British Shipping Companies engaged in the same trade, to work hand in hand with us, but our efforts in that direction not having been reciprocated, we are doing the next best thing. We are following the rival Companies' current rates of freight, and therefore, if there is any cutting in rates, the responsibility of it does not rest with my company."

Far Eastern Links

While our Railway Board are contemplating an extension which will, when constructed, link us up with the Far East, it is interesting to draw attention to a project which will draw the bonds of union between Great Britain and her Far Eastern Dependencies much closer yet. We refer to the direct ocean cable communication which is to be established between England and Shanghai, via Colombo. The cable is already completed as far as Malta. Colombo is to be the junction station. The cables to Colombo are to be laid by the Eastern Cable Company and beyond that by the Eastern Extension Cable Company.—*The Indian Engineering.*

The Dignity of Business.

The fatal lure of so-called respectable callings has been, and is to-day, responsible for many dwarfed careers and broken hearts amongst men who have given the most brilliant promise in school and college. Minor Government posts with their monotony, counterbalanced by their safety, and lack of adventure, attract many. To be paid to work and to be paid for stopping work sums up the ideal of many who enter Government service. But almost every man of exceptional capacity who is absorbed into one or other of the mechanical sections, of national machinery is a distinct loss to the future prosperity of the country, since, if he had embraced a business career, he would have participated possibly to a very large extent in the ever growing trade and industry of this country.

The lack of recognition of the dignity of business in this country comes in part from the feudal sentiment which still pertains in so much of our life, and which regards businessmen as little better than paid hucksters and quite outside the pale.

But surely those responsible for the education at public school or university realise fully that such a point of view is no longer tenable. To-day business has as much dignity as any of the much-lauded professions, and calls for as many qualities of the brain. Young men should recognise that there is no sport so enduringly fascinating as that of matching their brains against all comers.—*Review of Reviews.*

Cotton Mill Machinery for India.

Lancashire manufacturers may look forward to a very large amount of business in machinery and mill work from India during the current year. The new mills recently projected in Bombay will take up over 200,000 spindles and 5,000 looms, with extensive plants for bleaching, finishing and dyeing, and as every one of these mills is to be electrically driven, the electrical firms should have a large share of the business. Portions of the orders have already been placed as announced in our previous numbers, but a substantial business is yet in store for our clients who can obtain detailed information from our Head Office in Bombay. It may be mentioned that in some cases cheap machinery has been suggested on the ground that it would make a saving in the capital cost, and that if sooner worn out it can be replaced at a smaller cost. But Indian shareholders insist on that which has stood the test of time and wear in Indian factories.—*Indian Textile Journal.*

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AGRICULTURAL SECTION.

Agriculture in India.

Returning recently from a visit of more than a year in British India, Mr. C. E. Allison, a representative of the International Harvester Company of America, after a careful study of trade conditions in the Indian Empire, has given out an interesting statement of conditions and progress to "Agricultural and Dairying." Briefly he says:

"In the Central Provinces and all of Southern India the average farm is three acres or less. In the Punjab the average size of the farms is perhaps three-and-a-half acres. The Maharajahs, or native princes, only own large tracts. A ryot or farmer, can usually purchase from one to four acres in the rare case that he accumulated sufficient savings, but the bulk of the tillable land owned by the Maharajah is rented to his people and cut up into small farms. There are no fences, but farms are separated by *buns* or ridges from 24 to 30 inches in height, three feet wide at the bottom with a foot-path along the top used by the natives in carrying out the crops usually bundled on their heads. Farms usually are crossed by ridges from 12 to 16 inches in height, making squares of from 15 to 20 feet across. In the Punjab I saw some exceptional farms of from five to ten acres on which a reaper could be used.

Some of the younger Maharajahs are opening up larger farms and advocating modern methods, which also are encouraged by the British Government through agricultural colleges and on Government farms. The British Government, in its agricultural schools, has been educating a moderate number of natives who, when graduated, are given positions as instructors on the Government experiment farms. The teachers in the colleges are competent, most of them coming from England, a few from the United States and both colleges and farms are ably managed.

Little progress has been made in the introduction of modern methods even in the Punjab, the most promising district for agricultural improvements. Both American and European manufacturers who have tried to introduce their lines have thus far met with scant encouragement, even in ploughs. Reapers may come into use some day on certain farms in the Punjab and near Nagpur and Bangalore, where the land is level and not

obstructed by ridges put in to hold the water. Reapers will be used for cutting wheat, millet and kaffir corn. Practically all the hay in India is baled and sold to the Government for the cavalry horses. Straw from wheat and rice is about all the native bullocks have in the way of food. These animals are small and poorly fed, weigh from 500 to 700 pounds, and are not strong even for that size. In demonstrating a 4 foot reaper I had four of these bullocks, and it was all they could do to pull it. The grain drill is a badly needed implement in India to take the place of the ancient wooden and bamboo implement. The Government has offered a prize of 500 rupees for a drill adapted to Indian conditions. The two-wheel cart is everywhere used in India and consists of a pair of wheels, an iron axle, a plank of wood and some bamboo poles, the total cost being perhaps 4 dollars or 5 dollars. Two years ago a European manufacturer sold two steam threshing outfits to India, but they were not accepted by the buyers and no progress has since been made.

While the British Government is doing its best to educate the natives and induce them to apply modern methods of farming and is especially trying to influence the younger natives through the agricultural colleges and farms, it is my impression that these efforts are not bringing the results they deserve. However, India moves so slowly that perhaps in time the natives may be convinced that modern methods will make for success in farming as well as in another line of business followed in India."

An Experiment on Cows.

An interesting experiment was recently performed at the Kansas Agricultural College to determine the relative results of kind and unkind treatment upon cows, says the *Queensland Agricultural Journal*. Three cows were treated kindly, and were found to give an average of 36lb., of milk with 4.3 per cent of butter fat. Later, these same cows were frightened by jumping at them, howling at them and striking them while they were eating. It was found at milking that they produced only 23lb. of milk, containing 3.4 per cent of butter fat. Three other cows tested gave 31lb. of milk containing 4.3 per cent of butter fat under kind treatment. They were driven into a field and the dogs were allowed to bark at them and chase them. As a result they averaged only 23lb. of milk with 3.6 per cent of butter fat. It should not be necessary to point the moral.

Tapping Rubber Trees by Electricity.

A German inventor, resident in Peru, claims to have constructed an electrical appliance which will tap rubber trees and coagulate the latex. The actual method of working of the tapping and collecting device is not very clearly described, but the general arrangement and management of the system is briefly as follows. Hollow iron channels, divided into a series of sections, are placed upon the trunk of the rubber tree. Within these sections are pricking devices which work independently, so that different areas can be tapped at different intervals. Within the sections are receptacles containing an acid preparation where the latex is coagulated into rubber.

It is stated that trees fitted with the apparatus need not be visited until the expiration of sixty days, and on a large tree where there may be nine of these devices—each with thirty cups—there will be 270 lumps of coagulated rubber waiting for the gatherer.

The electric power is generated at a central station and distributed from tree to tree by insulated wires. In putting forward the advantages of the system no mention is made of the cost of erecting and maintaining the central station—a great expense unless water-power happens to be available—but the system should certainly prove economical as regards labour, and provide a convenient method of tapping trees situated in inaccessible places, it should render practicable the tapping of trees at the time of maximum flow of latex, namely, before sunrise; and the small punctures made by the device reduce the time required in ordinary practice for the bark to heal.

On the whole, it appears that the invention has possibilities, particularly in tropical forests where extensive, and not intensive, methods of collection are likely to prevail.—*Agricultural News*.

Dairy Farms in the Punjab.

With regard to the dairy farm which the Punjab Government is constructing at Lyallpur in connection with the Agricultural College there, the *Civil and Military Gazette* understands that the cost will be about Rs. 11,000. The object of the farm is mainly educational, and it will therefore be a model farm in every way, and as such ought to interest and possibly astonish all zemindars who visit it. As regards size, quite a modest beginning is being made with twenty cows, and it is expected that a ready market will be found for the milk in the college hostel, and for the butter in the civil station.

Indian Cattle for Java.

Mr. Philipp, a leading planter of Java, who has been commissioned by the Dutch Government to purchase Indian bulls and goats for the Dutch possession is now in Calcutta. The Dutch Government recently decided to import Indian cattle into Java and entrusted Mr. Philipp with the task of purchasing the animals. Three Veterinary surgeons were also sent with Mr. Philipp, who has already purchased Indian bulls and goats in large number in the Madras Presidency and the Punjab. The Dutch Government has laid aside two lakhs for the purpose. A steamer has been chartered to take the animals from the Punjab from Calcutta to Java. On the way to the Dutch Possession the steamer will call at Madras and take on board the cattle purchased in Southern India. On arrival at Java the animals will be distributed amongst the native peasantry. The peasants are expected to pay the cost of the cattle to the Dutch Government by easy instalments.

Soy Beans.

According to Mr. Woodhouse, the Economic Botanist to the Bihar Government, and Mr. Taylor, the Agricultural Chemist, who contributes an interesting paper on soy beans found in Bengal and Bihar, to the Memoirs of the Department of Agriculture, soy beans are grown to a slight extent only in the Darjeeling Hills and to no appreciable extent elsewhere. The unpopularity of the crop, they are of opinion, is due to the fact that for export, the price offered in Calcutta is not yet sufficiently attractive, as a food-stuff it is more potent than the ordinary pulses consumed by the peoples, as a crop for growth in the plains it has the disadvantage of occupying the land during two seasons, and it harbours rats during the last two months of its growth.

A Model Farm.

The Model Agricultural Farm and Farmer's House in Faridkot has proved a very profitable concern. It is furnishing a model in agriculture and the people visit it from places far and wide. This year the cultivation of American cotton has, says a correspondent, been tried in the Farm with good success. The crop yielded cotton worth Rs. 200 per *ghumann*, which is three times the yield of the usual Indian cotton. Satisfied with this result, Sardar Bahadur Sardar Dayal Singh, the President and founder of the Farm, has arranged that each cultivator of a plough's land on the irrigated tract should devote at least one acre to sowing American cotton, as an experiment, and increase this scale, if the experiment succeeds.—*Statesman*.

APRIL 1913.]

Departmental Reviews and Notes.

EDUCATIONAL.

A DISTINGUISHED EDUCATIONIST.

Mr. G. S. Arundale, the Honorary Principal of the Central Hindu College is now retiring after ten years of service and hard work. It is but proper that on such an occasion we should give expression to our feelings of gratitude to him and prominently place before our people the principles for which he stood and which he so zealously served. We have particularly to point out to our Indian readers his great sacrifices, his love for India and her people and the entire absence of any race feeling; his intense devotion to his superiors and fond attachment for his pupils. We feel we cannot but recognise the constant solicitude he has shown for the welfare of his students and the earnest desire he has always had to mould their characters and to turn them into devoted patriotic Indians—willing servants of their motherland and dutiful citizens of the Empire. During the time he has worked for India he has proved in his own life how even under modern conditions the closest ties between the teacher and his pupils could subsist as they did in ancient India. He has thus done a distinct service to the cause of education in India and has placed the office of the teacher in that lofty position which it should and can occupy provided the teacher fully realises the dignity and responsibility of his office and tries to discharge his duty with a heart full of love for his pupils. In the C. H. College he is leaving behind him a noble example for his own pupils to follow. In showing gratitude to such a true friend of India every Indian will be doing no more than his duty.

It is satisfactory to note that a large number of distinguished Indians and Europeans are contemplating a suitable memorial in honour of this devoted educationist. (From a correspondent.)

A MAHOMEDAN COLLEGE.

A scheme for a Mahomedan College at Poona, on the lines of the Aligarh College is being matured and a Mahomedan gentleman has expressed his readiness to make a donation of 10 lakhs for founding such a College. It is proposed to extend the Currambhai Ibrahim Mahomedan School, the foundation stone of which was laid by His Excellency the Governor in November last.

EDUCATION OF THE DOMICILED COMMUNITY.

The Government of India have forwarded to the Local Governments the report of the Conference on the Education of the Domiciled Community. In the course of a letter Mr. Sharp writes at the outset "The Government of India desire to reiterate their adherence to the policy of reliance on private enterprise guided by inspection and aided by grants from public funds. They are impressed however by the needs of the Domiciled Community and desire as part of the general programme of educational improvement in India that this community should receive a liberal measure of support, in supplement to increased efforts on its part to improve the education of its children. The first need relates to the bringing under education of those for whom no facilities are at present available. The need for the formation of local syndicates or standing consultative committees to give effect to the recommendations of the Conference was considered of much importance."

INDIAN STUDENTS IN FOREIGN COUNTRIES.

The Government of India have received intimation from the British Legation at Tokyo that orders have been issued by the Educational Department of the Japanese Government to the effect that applications on the part of foreign students for admission to schools in Japan must be made through the Diplomatic or Consular Representatives of their country in Japan. It has been suggested to the Government of India that it would be a great convenience to His Majesty's Legation at Tokyo, if Indian students, who desire to prosecute their studies in Japan, were provided with recommendations from a recognised authority in India, as it is undesirable that applications should be made to the Japanese Educational Department without some guarantee as to the character and antecedents of the persons on whose behalf such applications are made.

The Governor General in Council accordingly desires to make it known that Indian students and others visiting England and Indian students proceeding to Japan for their education should provide themselves, before their departure from India, with an authoritative certificate of identity signed by the head of the district (in a Presidency Town, the Commissioner of Police) in the case of residents of British India and by the Political Officer in that of residents of Native States. For a student proceeding to England, the certificate should be signed by the head of his last school or college and countersigned by the District Officer.

LEGAL.

JUDICIAL AND EXECUTIVE FUNCTIONS.

A public meeting convened by the Sheriff of Calcutta was held at the Town Hall on the 18th instant to consider the question of the separation of Judicial and Executive functions. Dr. Rash Behari Ghose presided. The Hall was crowded, a large number of Barristers and Vakils taking part in the meeting. There were three Europeans, Messrs. Norton and St. John Stephen representing the European members of the Bar. The Mahomedan members of the learned professions were also present.

Dr. Ghose, in explaining the object of the meeting, said that they were only asking the Government to redeem the solemn pledge given by Sir Harvey Adamson to separate the executive and judicial functions. He next met the objections raised against the separation of the two functions. He next submitted the following scheme:—

(1) All Executive officers to be relieved of their judicial duties

(2) The Subordinate Judges and Munsiffs should be given magisterial powers so that the same Indian officer should administer both civil and criminal function.

(3) There should be a separate higher judicial service for the whole of India

(4) This service should be recruited partly by a competitive examination to be held in London. Only Candidates who are possessed of some knowledge of Law should be eligible. The test should be a fairly searching examination in law. The remaining portion of the service should be recruited partly from the Bar in India, and partly by promotion from the Provincial Judicial Service.

(5) The candidates who are recruited by examination in London should have a special training in India.

(6) The members of the Indian Judicial Service should have a training in trying original civil cases before they are entrusted with appellate work in Civil cases.

(7) Some Senior Subordinate Judges, also some members of the Indian Judicial Service (after they have gained experience of original cases civil and criminal for at least 5 years) should be given the powers of a District Magistrate and of Assistant Sessions Judges.

(8) The judicial service to be wholly subordinate to the High Court in all matters, namely appointment, pay, promotions, transfers, etc.

Resolutions were adopted urging the Government to separate the judicial and executive functions, placing the judicial service under the control of the High Court, and recruiting the judicial officers from the members of the Bar. The Meeting also urged that all the High Courts in India should have direct relations with the Government of India, and it urged the Government to extend trial by Jury to all the Districts of Bengal.

The meeting thanked the Non-official Members of the Supreme Council for supporting the resolution of Mr. Banerjee for the separation of the functions. A Committee was appointed to frame a scheme for their separation.

NEW HIGH COURT JUDGE FOR BOMBAY.

Sir Narayan G. Chandwarkar having been appointed Dewan of the Indore State, he relinquished his office as Puisne Judge of the Bombay High Court last week and retired on pension. The Government have provisionally appointed Mr. Lalubhai Asharam Shih, pleader, to the place subject to the approval of His Majesty the King-Emperor. Mr. Shih comes from a Gujarat stock. He was born in 1873 and was educated at the Gujarat College. He graduated Master of Arts, and became a bachelior of laws in 1895, and is one of the best known practitioners on the Appellate Side. Between the years 1910 and 1913 he has acted as Government Pleader three times.

THE COPYRIGHT BILL.

The opinions of various Provincial Governments on the Copyright Law have reached Simla and the Imperial Act has been favourably received. Supplementary legislation may be required to deal with the translation and other matters. The question will be considered this summer and some definite decision will be reached.

A HIGH COURT FOR BURMA.

The Rangoon Bar Association has under consideration, at present, the drafting of a Memorial to the Burma Government and then to the Secretary of State in Council praying for the necessary steps to be taken for the establishment of a Chartered High Court for Burma. It will be remembered that a few years back the Secretary of State in reply to a memorial from the citizens of Rangoon intimated that the time was not ripe for the establishment of a High Court. Now the matter will be pushed through most vigorously.

SCIENCE.

TO DETECT POISON IN THE AIR.

Carbon monoxide is the most dangerous of the gases given off by coal for—unlike the dioxide and other common gases—it is an active poison, and even so little as 0.5 per cent. in the air may cause alarming symptoms. Accidents from breathing air containing illuminating gas are chiefly due to it. A new instrument reported to the Paris Academy by A. Gussac is claimed to indicate the presence of 1 part of it in 10,000 of air, and by means of a graduated scale may be made to show the exact amount. It depends on the rise of temperature when carbon monoxide is absorbed by spongy platinum or platinum black. A U tube differential thermometer is partially filled with a coloured liquid, and has at the top two bulbs, closed with a porous membrane, through which gas can pass, one bulb being coated with platinum black. Gas causing the temperature of this bulb to rise is at once shown by the change in the level of the liquid in the tube. Mercury may be substituted for the liquid, and by an electric contact it may be made to ring a bell when the monoxide reaches a dangerous proportion.—*Science News*.

RADIO-ACTIVITY IN ROCKS.

Professor Joly, who suggests that radio-activity and the heat emanating from rocks may have contributed to the physical causes which have crumpled the rocks of the earth, is now engaged on examining the radio-activity of the materials of the earth's surface. His method is to measure the emanation while his samples of pulverised rock are being decomposed by the alkaline carbonates at temperatures well over 1,000 deg. centigrade. He is thus able to examine the ebullient gases of the rock material and to test them for radio activity. All the constituent rocks of these three classes reveal divergencies in amount of radiation among themselves; and the general conclusions reached some time ago that the acid rocks contained more radium than the basic rocks is supported. But more interesting to the layman than this fact, says a writer in the *Morning Post*, is the conclusion reached by Professor Joly from these and allied considerations, that rocks of a high degree of radio activity do not extend very far downward in the earth's crust. Moreover, Professor Joly's results seem to throw doubt on very high temperatures at any depth in that portion of the earth which is called its crust.

A SCIENTIFIC DISCOVERY.

A strange scientific discovery has been made by Professor Quervain, the well-known Swiss explorer of Zurich, on the Jungfrau mountain, reports the *Daily Chronicle's* correspondent at Geneva. The workmen employed 25 tons of dynamite while constructing the highest section of the line, and there were explosions which were distinctly heard within a radius of 30 miles, then within a zone of the next 14 miles there was silence, but further up to a concentric circle of 50 miles the noise was again heard clearly. This intervening zone the Swiss scientist has named the "Zone of Silence," but he states that he is unable to account for the phenomenon. The Professor asks whether this discovery does not in a way clear up the mystery of the Austrian-General Daun, who in the Seven Years War "deserted" General Laudon when the latter was being attacked by the army of Frederick II at Liegnitz, about 40 miles away. General Daun stated afterwards that neither he nor his staff heard the firing, while many miles behind his army the boom of cannon was heard.

SPIRITUAL SIGNIFICANCE OF NATURE.

Sir William F. Barrett contributes an interesting article to *The Quest* on "Telepathy and the Spiritual Significance of Nature." He argues that beneath and beyond all external causes in evolution there is "some inscrutable direction and selective force ever at work within the organism." Evolution in Nature tends towards an upward and expanding life, whereas forces which are purely mechanical and chemical tend to simpler aggregations, to degradation, not development.

"A power over-imminent, operative and transcendent appears to be revealing itself in the manifold forms of life." Professor Barrett says that the most reverent scientific thought is surely tending towards Swedenborg's view that the Deity is in each single thing.

FISH-CATCHING BY TELEPHONE.

A French inventor has just taken out a patent for the catching of fish by means of the telephone. It is stated that fish when swimming emit certain sounds which can be detected by the telephone. The inventor's apparatus consists of a telephone receiver and a detonator, which are sunk in the water and connected by wires to a post of observation on the river bank. When fish in any number pass the receiver a sound is heard by the watcher, who has only to press a button to explode the detonator. Fish killed by the detonator float and can be removed from the water with a net.

PERSONAL.

RISE OF THE PARSIS.

The distribution of prizes to the successful students of the Sir J. J. Parsi Benevolent Institution took place recently in the hall of the school, Hornby Road, Bombay, when Sir Richard Lamb presided. In the course of his speech he said:—

"On an occasion like the present it is perhaps natural to indulge in a little speculation as to the causes which have brought the Parsis into such great prominence in modern times. From the remote date when the refugees from Persia took shelter in India up to a comparatively recent period we do not hear very much of the Parsis. Now they occupy positions of eminence in very walk in life. Not only the first but two more Indian Barons are Parsis; on the bench of the High Court, in the services of Government—civil, medical, engineering, educational, indeed every branch,—in the liberal professions, the names of Parsis are as surely to be found as in the pursuits of commerce and industry. When the makers of phrases sought for one whom they might call the Grand Old Man of India they found him in a Parsi. A name very prominent in the public life of this many peopled City of Bombay is that of another Parsi. What name is more illustrious in recent expansions of industry—in that expansion of which he was the far-seeing leader—than that of J. N. Tata, a Parsi? Yet amongst the 27 millions of the population of this Presidency there are less than 84,000 Parsis; the Parsis are barely over 3 per cent of the population. For every 31 Parsi there are 9,969 persons of other races. How is it that so small a community, which remained obscure for centuries of its life in India, has in recent times attained a prominence so disproportionate to its size? Doubtless its former inertia was due to lack of opportunity; the rule under which the Parsis lived in earlier days did not permit of their coming to the front. When the opportunity came, when the whole spirit of the administration of Government was changed by the substitution of British rule for that which preceded it the Parsis seized the opportunity with the results to which I have alluded. But that does not answer the question of the causes which enabled them after long years of obscurity to take advantage of a fair field and no favour when at last the opportunity was presented to them."

THE LATE SIR EDWARD BAKER.

Sir Edward Baker was born in 1857, and educated at Christ's College, Finchley. He entered the Indian Civil Service in 1878, and won his reputation in the Financial and Commercial Department of the Government of India, where he served as Under-Secretary, Deputy Secretary and Secretary. After three years in the latter position he was appointed in January, 1905, Finance Minister in succession to the late Sir Edward Law. In 1908, he was appointed Lieutenant-Governor of Bengal, and was the only Lieutenant-Governor who supported the clause of the Indian Councils Bill which gave authority for the creation of Council Governments in provinces hitherto under one-man rule, and which was at first rejected by the House of Lords. But he found difficulties in finding a suitable Indian member, and the Executive Council in Bengal was not established until some 18 months after the passing of the Act. He retired in October, 1911 one of the ablest of Indian civilians.

QUEEN ALEXANDRA'S MISFORTUNES.

The loss suffered by Queen Alexandra by the murder of her brother is one of a succession of family bereavements which have overwhelmed Her Majesty during the last few years. In 1906 her father, King Christian IX. of Denmark, to whom she was passionately devoted, died, her mother Queen Louise having died a few years previously. The death of King Edward came in 1910. Last year her brother King Friedrich VII. of Denmark, died suddenly when he was believed to be in the full enjoyment of good health, and almost immediately afterwards, occurred the dreadful accident by which the eldest son of the Duke of Cumberland, Queen Alexandra's nephew, was dashed to pieces in his motor car while hurrying to Copenhagen to take part in the obsequies of his uncle, King Friedrich. At the beginning of 1912 Queen Alexandra suffered another severe loss in the death of the Duke of Fife, the husband of her eldest daughter. All these occurrences have been the more sad, in that, although at the time of life which has been recalled by Queen Alexandra, one must expect to suffer many family losses, at least four of these deaths have occurred through tragic and unexpected circumstances. King Friedrich died quite suddenly, the Duke of Fife died a comparatively young man, through illness brought on by the effects of a shipwreck. The young Prince of Cumberland was accidentally killed, while King George of Greece has died by the hand of an assassin.

POLITICAL.

A ROYAL COMMISSION ON THE INDIA OFFICE FINANCE.

His Majesty the King has been pleased to approve the appointment of a Royal Commission to investigate and report upon certain administrative questions relating to Indian Finance and Currency. The Commission is constituted as follows:—The Rt. Hon'ble Austen Chamberlain M. P., Chairman, Lord Faber, Lord Kilbracken, a.c.s., Sir Robert Chalmers, K.C.B., Sir Ernest Cable, Sir Shapurji Burjorjee Bouchi, Sir James Beggie, Mr. Robert Woodburn Gillan, c.l.e., Mr. Henry Neville Gledstone, Mr. John Neville Keynes, Fellow of King's College, Cambridge, and Lecturer in Economics.

The following are the terms of reference — To enquire into the location and management of the general balance of the Government of India, the sale in London of Council Bills and transfers, the measures taken by the Indian Government and the Secretary of State for India in Council to maintain the exchange value of the rupee in pursuance of, or supplementary to, the recommendations of the Indian Currency Committee of 1898, more particularly with regard to the location, disposition and employment of the Gold Standard and Paper Currency Reserves, and whether the existing practice in these matters is conducive to the interests of India; also to report as to the suitability of the financial organisation and procedure of the India Office and to make recommendations.

SIR GUY F. WILSON ON THE RACIAL QUESTION

In concluding his brilliant Budget speech at the Imperial Council, the Hon. Sir G. F. Wilson referred to the invaluable assistance rendered to him by his colleagues both European and Indian in the following appreciative terms:—

I desire to refer to a matter which, I admit, is only remotely relevant to the Budget. The matter in question is that "Racial question," so called, which has been so prominent of late. Sir, for five years have I served with and been served by Indian civilians who are my countrymen, and I need say no more of my connection with that service than that I am immensely proud of it. What I wish to emphasize is this; that in my experience the best civilians never give so much as a thought to this "Racial question," unless circumstances force it upon them, and that they find the necessity to think of it, when thus forced upon them, utterly repugnant. The motto of such civilians might well be *Homo*

sum nihil humanum a me alienum puto. Except from one (and that a very limited) point of view there is no "Racial question." So much is true, that one race by habit and training may be fitted for a particular kind of work than another. No man in his senses would think of sending a Bengali to hunt out-laws on the frontier, or of sending an Afriidi to cast accounts in Calcutta. Similarly, no man would try to turn a city bred cockney into a Scotch deerstalker, or a Scotch gillie into a London Bank Clerk. But apart from that, it is never a question of race *versus* race, but of man *versus* man. There are good Indians, indifferent Indians, and bad Indians, just as there are good Englishmen, indifferent Englishmen, and bad Englishmen. That is, in my opinion, the sum of this matter and in this connection, Sir, I ask to pay a tribute to the Indians whom I know best, the Indian officials high and low of my department.

TRIBUTE TO INDIAN OFFICIALS.

Through the five years of my connection with them they have proved themselves to be unsurpassing of service, helpful with advice, and absolutely trustworthy. When the need arose they have done ungrudgingly double or treble the rate of work. When their advice was sought they have given it to me fully and frankly. As for their trustworthiness let me give an instance. Three years ago when it fell to my lot to impose new taxes, it was imperative that their nature should remain secret till they were officially announced. Everybody in the department, and some concerned with, but outside of it, had to be entrusted with this secret. Any one of these, from the high official to the low-paid compositors of the Government Press, might have become relatively a millionaire by using that secret improperly, yet so well was it kept that a ship, laden with silver in the Bombay harbour, delayed unnecessarily its unloading for three days and was consequently caught by the new tax. I have said, Sir, that there are good and indifferent and bad Indians. I wish to add that my Indian staff takes the highest place in the first of these three classes. To them individually, and collectively, I wish to publicly acknowledge my indebtedness and my gratitude. It but remains for me to express my profound thanks for the patience and consideration which have been lavished on me by every man in this Council, from His Lordship, under whose dignified and essentially distinguished Presidency we have the privilege of meeting, to the last member who has assisted at our deliberations.

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- SONGS AND BALLADS OF GREATER BRITAIN. Compiled by E. A. Helps. J. M. Dent & Sons Ltd., London.
- GOD: A PRESENT HELP. By Emilie Cady L. N. Fowler & Co., London.
- GOSPEL OF S. MARK. Edited by Rev. J. F. Richards, M. A. Oxon. and Rev. T. Walker, M. A. Oxon. University Tutorial Press, Ltd, London.
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- THE ELEMENTARY GEOGRAPHY VOL. IV. THE THREE SOUTHERN CONTINENTS. By F. D. Herbertson, B. A., (London) Published by Henry Frowde, London.
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- INDIA IN ENGLISH AND INDIAN PERIODICALS.
- THE BACKBONE OF INDIAN ART. By Aswini Kumar Bhutani ["The Rajput Herald," February 1913].
- HINDU REALISM. By F. Otto Schrader ["The Theosophist," April 1913.]
- THE FUNDAMENTAL UNITY OF INDIA. By Professor Radhakumud Mookerjee M. A., P. R. S. ["The Modern Review," April 1913].
- MAGASTHENES AND OTHER GREEK WRITERS ON INDIA. By Mr. Gauranganath Bandhyopadhyaya, M. A., ["The Modern World," March 1913].
- POLITICAL CRIME IN INDIA ["The Round Table," March 1913].
- POLICE ATROCITIES IN INDIA. By Mr. Edmund C. Cox ["East and West," April 1913].
- INDIA'S "UNTOUCHABLES." By Saint Nihal Singh ["The Contemporary Review," March 1913].
- THE REAL SIGNIFICANCE OF THE PUBLIC SERVICE QUESTION. By Mr. H. A. Ausari B. A., ["The Hindustan Review," April 1913]

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We cordially echo the wish of the publishers that the publication of this volume may stimulate

further interest in the problem of the elevation of the Depressed Classes and that men of all castes and creeds will co-operate together for devising means and measures for the mental, moral, social and material advancement of the fifty millions of people who at present are unfortunately sunk in ignorance and poverty.

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No. 5.

CHINA'S DELIVERANCE FROM ITS SOCIAL MOLOCH

BY

MR. SAINT NIHAL SINGH.

HE events connected with the political transformation through which China recently has passed, and through which it is at present progressing, have been of such absorbing interest as to overshadow the movement which is reforming the structure of Celestial society. And yet the social changes that of late years have taken place and daily are taking place in that land are of such a revolutionary character and of such fundamental importance as to merit just as much attention as that demanded by the political convulsion.

However, the subject embracing the manifold phases of the Chinese social reform movement is much too extensive to be adequately dealt with in the course of a single article. Therefore, the attempt may be made to discuss one outstanding feature of it, namely the effort to restrain the Celestial women from maiming their feet. Just what incalculable good this reform is bound to effect in China is not understood by the average reader, because he does not comprehend the fact that this horrible custom decreed that millions of Chinese women should crush their feet in such a cruel manner that it really would have been better for them if they had possessed no feet

whatsoever. The propaganda to shatter this inhuman usage, therefore, may be said to mean that practically half of the Celestial nation has been given the right to have feet.

To appreciate what a revolution this connotes, it is necessary to understand just what this Chinese custom of foot-binding really was; what excruciating pain the girl had to undergo in order that she might be thus stylishly deformed; how she continued to suffer throughout her life on account of it; how the tentacles of this monstrous octopus became fastened about the womanhood of China; and why and how it managed to keep its hold on the fair sex of that land through the centuries. To deal with these questions *seriatim*.

Foot binding was a relentless effort to stop the growth of the foot and reduce it to the shape of a single-pointed toe, and not much larger than a toe in size. This was accomplished by very tightly bandaging the foot so that the four small toes were pressed back under the sole until they became imbedded in its flesh, and the heel was drawn forward under the instep. This operation tended toward the development of a lump on the instep, and an enlargement about the ankles caused by the flesh being pressed up by the bandages. But Dame Fashion dictated that there must be no such superfluous bulk about the instep or ankles, holding that it marred the shapeliness of the foot, and therefore the women tried to reduce the bulging flesh to the vanishing point by constantly drawing the bindings tighter and tighter,

In order to insure perfect success, it was necessary to begin operations while the girl was very young, and her bones were pliable. The exact age when the process commenced differed somewhat in the various parts of the country, and, indeed, varied with families residing in the same district. But broadly speaking, it was begun when the child was between three and-a-half and seven years old.

Cases sometimes occurred, however, where foot-binding was not attempted until later years, when the girl's feet had lost their pliability and were much harder to reduce to the shape and size decreed by style. In such instances, if the bones did not yield to bandaging, they were broken with mallets.

In Swatow, it was the general rule to let the foot go unbound until the girl was twelve or thirteen years old. Up till that time she even worked in the field, which made her feet grow all the larger. But when she was approaching womanhood, and after the bones had become altogether too unpliant to permit of more than narrowing the foot, operations were begun to give it the appearance demanded by fashion. All the toes but the big one were bound underneath the sole, and a very high-heeled shoe was worn, which threw the foot forward in a slanting position and gave it the appearance of being shortened.

Even when the foot-binding commenced at an early age, as was generally the case all over the country, the operation of putting on the first bandages had to be performed with great brutality. The amount of force exerted, and the consequent pain involved, however, varied in different parts of the land and with different operators. In Shanghai, for instance, the first bandage was put on with such a very strong hand that it could not be removed without first soaking the foot in warm water, otherwise the skin, and sometimes large lumps of flesh, would peel off with it. When the professional woman was bandaging them, the

children would scream with pain as if they were being beaten to death, and afterwards the little sufferers, with pale faces and black rings under their eyes, could do nothing but sit about nursing their throbbing feet and crying over them.

The bandages, as a rule, were narrow strips of strong cloth, but at least in one part of China wool was substituted for it, the foot being bound between three boards.

The bandages had to be removed and the feet washed and dusted with face powder, at frequent intervals. This process was so painful that the little girls strongly objected to it, and therefore, it generally was postponed as long as possible. As a consequence the feet became very offensive. After the feet had been freshly bound following the washing process, the pain often was so intense that the little one would try to steal a march on her tormentors, and would loosen the bandage so as to get a little relief. But her backsliding always was discovered, and she invariably was severely punished for her insubordination, the bandages being drawn tighter than ever.

As the child grew to womanhood, the bindings gradually were pulled tighter and tighter. This was done so as to completely thwart nature, which, although rebuffed, ceaselessly endeavoured to send life-forces to the extremities which were being starved by the decree of fashion. The only way to conquer physical laws was to increasingly use greater brutality in bandaging.

In some parts of the Middle Kingdom, Hong Kong, for instance, the girl was made to lie in bed throughout the first year of foot-binding, and sometimes for three years, only being lifted out when necessity compelled it. But in other sections this was not permitted. But whether or not this indulgence was allowed, after all, is a small matter, for sooner or later she had to take to tottering about, as it was considered necessary that she should walk in order to keep up the circulation in the cramped feet, otherwise they were liable to

mortify and drop off. However, walking on inflamed, aching feet was no easy matter. The child could find comparative peace only when sitting on the edge of the bed with her legs hanging over, a posture which, in a measure, relieved her agony. She naturally was averse to moving about; but when she refused to bear her weight on her feet, she was beaten with a stick or a rattan cane, pinched, and needle and pins, sometimes heated red hot, were thrust into her flesh to goad her into walking.

After many, many years' effort, a time came when Nature, constantly thwarted, acknowledged defeat to the extent of ceasing to put forth extraordinary endeavours to grow the foot to its normal size. By that time the foot may be said to have become deformed to the fashionable shape and size. But what size this was, of course, it is hard to say, for women vied with one another to have smaller feet than any one else, and the Chinese husbands wanted their wives' feet to be smaller than those of their neighbours' spouses. Thus the cramping really knew no bounds. But a stage came when it was no longer necessary to exert much force while binding. However, the bandages were not removed for good, nor even temporarily, at any time, for this would incite nature to resume its work—and big feet would result, in course of time.

What pen can depict the agony involved in this brutal practice! The process was excruciating from the moment it started and each year added to the pain and misery.

In not a few cases dreadful diseases made their appearance as a direct result of the binding. Ulcers developed on the toes, heels, and bags, and sometimes the toes, and even the whole foot, became gangrenous from lack of proper circulation, and dropped off. The women suffered especially in cold weather, when their bound feet quickly became numb and frost-bitten, or were

blistered from contact with the foot-stoves. Not infrequently the feet became masses of putrefaction, from which the bones protruded. Sometimes the feet were so small that the women simply could not walk on them, but were forced to crawl about on their hands and knees.

Leaving aside the abnormal instances, and speaking generally, when the feet finally had become reduced to the shape and size demanded by custom, they became so small that the poor women were not able to do much walking. The consequent lack of exercise often bred many diseases, consumption amongst them, and led to premature death. The powder which was used to dust the feet, more often than not contained lead, which poisoned and undermined the whole system.

Apart from considerations of health, the Chinese woman thus deformed was a helpless creature, depending upon others for the satisfaction of the most elementary wants. She did not fare so badly in well-to-do families, where slaves and servants did the household work, as she did in households where she had to engage in domestic labour, going about performing her daily tasks in a most laborious manner. Not a few women were so crippled that they were unable to move a couple of inches at a time, yet they had to sweep, dust, wash clothes, and do other equally hard work.

In spite of all the disadvantages that this fashion inflicted upon women throughout their life, and despite all the pain and agony to which it subjected them while the foot was being formed, the Chinese mother invariably was anxious to bind her daughter's feet. The custom had so taken hold of the people that some Celestial women, mindful of the tortures they themselves had had to undergo, and unwilling to inflict them on their own children, killed their little daughters rather than subject them to the pain of the operation. But these very women would not dream of letting

their daughters grow up with "natural feet."

The strangest part of it all was that the girls in China would feel neglected and abuse their mothers, if their feet were not bound, and looked upon large pedal extremities as a great deformity. Cases can be cited of many girls whose feet were left to grow as nature intended they should, and who, at their own discretion, chose to suffer intense pain in after years in order to have "stylish" feet.

The husbands, too, made their wives keep on binding their feet, though some women discontinued the practice after their marriage. However, it was only the poorer men, who depended upon the labour of their women-folk, who half-heartedly relented in this matter. The rich men insisted upon their spouses refraining from having large feet, and therefore kept on binding them until the day of their death.

Nobody seems to know the exact origin of foot-binding. Many explanations have been offered, but it is hard to say which of them is correct.

One version has it that the institution was started by a concubine of Chen Ho ju, of the Tang dynasty. She is reputed to have bound her feet as a joke. The Emperor was so pleased with them that she continued the practice, and soon all the ladies of the Court followed her example, and the fashion spread amongst the women throughout the whole Empire.

Another story relates that an Imperial concubine had feet like those of a goat. In order to hide her unfortunate condition, she deliberately bound them out of all shape; and the custom, catching the feminine fancy, was continued through the succeeding centuries.

According to another tradition, a certain queen of the Tang dynasty had such naturally small feet that she could dance on a lotus flower. The other ladies attributed her grace and charm to her tiny feet and attempted to imitate them, thus

stating the style. Still another account has it that an Emperor, in the olden days, issued an edict that all women must bind their feet in order to restrain them from gadding about too much, and keep them at home, where, he believed, they legitimately belonged. This explanation is offered by many foreigners who have lived long in China, though it never is mentioned by the Chinese themselves.

Some say that the custom originated in the desire to distinguish the high-class women from the coolies.

A common-sense explanation would be that since they did not have stockings in China, the women began to warp their feet in pretty pieces of cloth. These, at first, were not tightly bound, but as years went on, the women began to tighten the bandages more and more, because they found it made their feet smaller and shapelier. Foot-binding, as it eventually was practiced, may have been but an exaggeration of this habit.

But no matter how it commenced, the fashion became firmly established. Some 250 years ago the Manchu conquerors passed a law that the Chinese women should unbind their feet, on penalty of death to themselves (or their husbands, it even is said). However, this decree was not obeyed, probably on account of the fact that it was superimposed by victors, and the vanquished femininity—even more patriotic than the male—*would not submit to it. Be this as it may, this law was repealed, the death sentence being considered too severe a penalty for its infraction, and women being regarded as of too little importance in the scheme of public affairs to bother with.* The custom was so deep-rooted, indeed, that when, a couple of decades or so ago, a petition was sent to Peking asking that the old edict be revived and enforced, it was decided by the authorities that so long as the majority of the Chinese wanted the practice to continue, the Manchu Government

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could not interfere, but that when the majority were in favour of abolishing it, the old law would be unhesitatingly enforced.

The real reason at the back of the foot-binding mania really appears to be the fact that the Chinese men admired small feminine feet, and the women, desirous of pleasing the opposite sex, and believing that deformed feet constituted a great matrimonial asset, submitted to the ordeal. With the men of China of the old school, it was not so much a matter of a pretty face, but they wanted to know how small were the feet of a girl they were to marry, and if they were large, or natural, no matter how good looking, no matter how brilliant, or how well able to read or write, or how accomplished in household matters, she might be, they refused to wed her. A man's ideal was to have a wife with feet smaller than those of any of his neighbour's wives. The younger men—the marriageables—especially were infatuated with this idea. Indeed, in some parts, Manchu men chose Chinese brides because the Manchu females did not bind their feet, while the Chinese women did so.

As a consequence of all this, the feminine portion of the population, desirous of being wedded to respectable men, followed the fashion that would insure them a good husband, and the custom spread amongst the lower classes, although they were able to bind their feet only in a poor way, as they were compelled to work in the fields, climb hills, and battle with the elements, and the genuine "lily-foot" was an impossible thing for them to achieve. Mothers fondly hoped that their daughters might marry above their station if they had small feet, and consequently bound them, for the sake of advancing their status in society and gaining a higher position in life.

Broadly speaking, the custom of binding the feet remained confined to the women belonging to the Chinese race proper. The other nationalities composing the Celestials, as a rule, did not

take up the practice. But as it was, the tentacles of the octopus became fastened about millions of the women of China.

Many wide-awake Chinese, during the last decades of the Nineteenth Century, made serious attempts to deliver their people from this incubus. Chang Chih Tong, the great reformer, educationalist, and official, for one, pronounced the ban on the custom, and sought to dissuade his people from following it. Other notable men wrote tracts to point out the folly and horror of the practice. In many cities the highest officials of Chinese nationality would not permit foot-binding in their own families. The young Chinese educated in the Occident or in more or less modern schools in the Coast towns of China, also sought to combat this evil. Many husbands coaxed their wives and female relatives to unbind their feet, and refused to permit their daughters' feet to be bandaged. In one place alone a wealthy Chinaman succeeded in persuading sixty of his women relatives to unbind. In some cases, the people formed themselves into societies and associations for this purpose. A Chinese society of 300,000 men, heads of families and in good position, was started by Kong Yu Wei, in Canton, to oppose foot-binding.

All foreigners visiting China were so moved to the depths of their beings by the horrors of the custom that many of them sought to use their influence to dissuade the women from following it. Christian Missionaries especially worked in this direction. In the schools conducted by them for the education of Celestial girls, they endeavoured to check the evil. As far back as 1890, the Chinese associated with the mission at T'ungchow helped to organise an anti-foot-binding society, and vowed not to bind their daughters' feet, nor to betrothe their sons to girls with bound feet. As a result, about a hundred females who would have had their feet deformed, were freed from the custom.

However, so set were the people in their centuries-old practice that such efforts did not make much headway. Parents and daughters, as a rule, turned a deaf ear to all remonstrances, pleadings and counsels. Indeed, so accustomed were the Chinese women to the practice that, though they might be suffering untold agonies from shrivelled-up limbs and aching feet, they would not believe any one who told them that all their trouble was due to the cramping of the much-abused members. Arguments such as citing the fact that the Dowager-Empress did not have her feet bound were met with the calm retort that the Empress was a Manchu, while they were Chinese, and that what was correct for her was not at all right in their cases. This remark was not to be wondered at, for almost throughout China, all Chinese women with large feet were looked upon as bad characters, and it was hard for girls to bear the sneers on people's faces as they walked on the streets after unbinding their feet. Some Chinese women sought to get around the difficulty by wrapping up their natural feet to more or less resemble bound feet, and wearing a pointed shoe. This was especially the case in the Shensi districts. But even this ruse was not successful in shielding them from jeers. Women with natural feet found themselves alienated from others of their sex, and did not like to go out because they were too conspicuous on account of being different from the rest of their people. Frequently those with unbound feet were sarcastically called "false foreigners," and sneered at in other ways.

Just how strong must have been the incentive to bind the feet can be inferred from the fact that an authority relates that she found the daughter of an American Missionary labouring in the interior of China and altogether cut off from contact with Occidentals, endeavouring to bandage her feet so she would not be different from her little Chinese play-mates.

Thus, for one reason or another, the sporadic

attempts to rid China of this evil did not produce much net result in the shape of actual reform. Even the native Christians, in many instances, refused to unbind their feet, and seemingly took great pride in hearing people say, as they hobbled past, that they had pretty little feet. Many of those Christians who did unbind, after leaving the mission schools and going out into the world once more bandaged their feet.

This was the state of affairs when, in 1884, a noble-minded English woman went out to China as the bride of Mr. Archibald Little, who at that time was a tea-merchant, and who latter became the author of many valuable monographs on China. The more she went about the country—and she travelled extensively in various parts of the vast land—the more she saw of the misery inflicted by this brutal fashion, and the more she realised the necessity of making an organised effort to deliver the Celestial womanhood from the tyranny of this social Moloch.

The first step she took to materialise her wishes was to get some of the prominent foreign women residing in China to join hands with her. Succeeding in this, on the second of April, 1895, she formed the *Tien-Tsu-Hui*—literally, "Heavenly Foot Society," with a membership of ten ladies of different nationalities.

This organisation at once set out to memorialise the Dowager Empress. An appropriate petition bearing the signatures of practically every foreign woman in the Far East was framed, translated into Chinese, and inscribed in gold letters on white satin. This was enclosed in an antique silver casket and forwarded to the Dowager-Empress through Colonel Denby, the Doyen of the Diplomatic corps. Mrs. Little and her co-workers did not receive much immediate encouragement as a result of the memorial, for the authorities refused to trouble her Majesty with "such a trivial matter." However, later,

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from certain of her edicts, it became apparent that the lady Dictator must have seen it.

The next step was to memorialise the Viceroy and independent governors of provinces asking them to favour the movement. Eventually all of them issued proclamations forbidding foot-binding.

Next, in order to supplement correspondence work with personal effort, Mrs. Little set out to make a tour around China, starting in the southern portion and, in the course of her peripatations, visiting Hankow, Wuchang, Han-Yang, Canton, Hong Kong, Macao, Swatow, Amoy, Foo Chow, Hangchow, and Soochow. The China Merchant's Company, the Kong Canton Macao Company, and the Douglas Lapraik line, granted her passes by all their steamers, and everywhere, except at Canton and Macao, she was entertained by influential people interested in the cause she had espoused, so the way was made somewhat smooth for her, although nothing could alter the fact that she had undertaken a most difficult and delicate mission in starting off to journey through China, with its teeming population consumed with hatred for foreigners, to attempt to overturn such a deep-rooted domestic custom as foot-binding.

At Hankow the Victoria Hall, then just built, was secured, and the Chairman of the Municipal Council arranged the meeting. The auditorium was crowded with high officials, many of them accompanied by imposing retinues. The idea of a woman addressing such an august audience of men on such an indelicate subject as foot-binding so overwhelmed the Chinese interpreter with its awfulness that he lost his courage as well as his voice, and his place had to be taken by a missionary acquainted with the language. Mrs. Little declares that even she, herself, was impressed with the strangeness of the situation, and had to keep a firm hold on herself in order not to burst into laughter. The men in attendance were so

impressed with her lecture that they carried away over 2,000 leaflets from the meeting, and clamoured for more when all had been handed out.

In Wuchang, just across the Yangtse river from Hankow, she came in touch with Chang Chih Tung, who was the Viceroy of the Province, and who already had written many tracts pleading for the discontinuance of foot-binding. Here, naturally, she was given intelligent and ardent support. The walls of the hall were plastered over with red placards bearing quotations from the learned Viceroy's books; and the Chief Magistrate of Han-Yang, a near-by town, assured the assembled officials that he did not allow foot-binding in his family, thus adding to the weight of the Viceroy's enthusiastic interest. This was quickly followed by other meetings in the same city for young men and women of the upper classes.

When she lectured at Han-Yang, Mrs. Little met with unique success, for practically every woman at the meeting unbound her feet.

At Canton the lady propagandist had a long interview with Li Hung Chang, at which the aged Viceroy wrote his sentiments in regard to foot-binding on her fan, which afterwards was displayed at many meetings all over the Empire, and won many to the cause. She was enabled to meet the venerable Celestial statesman and win his sympathy through the good offices of his adopted son, Lord Li, who was intensely interested in her movement, and who refused to permit his daughter's feet to be bound. In view of recent events, Li Hung Chang's words at this interview almost seem to have been inspired. Good naturedly he grunted to Mrs. Little: "You know, if you unbind the women's feet you'll make them so strong and the men so strong, too, that they will overturn the dynasty."

At one meeting in Canton, the man who interpreted her speech was the Captain of a Chinese man-of-war, who had studied at Yale University,

in the United States of America. He was very much embarrassed because his wife, who sat with the women behind the screen and within ear-shot, had the reputation of being one of the tightest bound ladies. However, as soon as opportunity offered, she joined the association and at once began to let out her bindings.

At Hong Kong wonderful success attended her efforts, due largely to the fact that Lady Blake, the Governor's wife, interested herself in the movement and presided at the meeting which was arranged by the Acting Solicitor-General. The hall was filled to overflowing. At the Chinese Club gathering, Mr. Ho Tung, said to be the wealthiest man in Hong Kong, presided, and a leading Celestial lawyer acted as interpreter.

In this city a strange condition of affairs was found by Mrs. Little to exist. People had rather dissuaded her from making much effort there, as they said there were almost no bound feet in Hong Kong. She received her first hint of the real state of things at the close of the Chinese Club meeting, where while she was partaking of refreshments, the Chairman told her that in the families of some of the gentlemen who had applauded her the most, the feet of all the women were tightly bound.

Mrs. Little persevered in her efforts. Lady Blake readily falling in with the spirit of her plans, issued invitations to Government House, inside which, up till that time, no Chinese woman ever had set foot. Nobody really expected that a single one would come, but to the amazement of everyone, they arrived in such crowds that the rooms were filled to overflowing, and forty-seven ladies joined the movement right on the spot.

Meetings next were held at Macao, where Mrs. Little found the sentiment in favour of removing the foot-bindings much more advanced than it was in Hong Kong. At Swatow she received an enthusiastic reception and gained many recruits to her standard.

At Amoy it was necessary to have two interpreters, one to translate into Mandarin—the language of the officials—and another to interpret for the natives of the city, who spoke an entirely different tongue. Some high authorities here gave hand-some contributions of money to help along the causes. The Taotai even undertook to placard the city with Viceroy Chang Chih Tung's words against the custom. A successful ladies' meeting was held at this place.

At Foochow Mrs. Little spoke at several gatherings, one held in a Chinese Guild Hall. The officials here treated her most kindly. The Taotai invited her to the Board of Foreign Affairs, where he and eight other high officials entertained her at an elegant collation. During the course of this banquet, this dignitary told the Englishwoman: "You are just like *Kuan-Yin-Pusa*—the Chinese Goddess of Mercy. Hitherto we have had but one *Kuan-Yin*. But now we have two. You are the second—words of extravagant praise, to be sure, but sincerely spoken.

Several ladies' meetings were convened at Hangchow.

At Soochow Mrs. Little found no official reception such as had been accorded her at every other city in her itinerary; but an American doctor asked her to address his medical students. They formed an association at once, and held a meeting next day at which they decided to extend the movement to the silk-dealing towns round about, and to start an aggressive press campaign. At the ladies' meeting, which was a terribly crowded affair, there was considerable rivalry as to which one should be the first to unbind.

During the course of this tour Mrs. Little met Yuan-Shih-Kai, the present President of the Chinese Republic, at that time one of the best known Viceroys. When petitioned by her to issue an edict against foot-binding, he bluntly told her that it would place him in a most awkward position, as his wife was an ardent devotee

of the fashion, and his daughters' feet were bound. The ready-witted Englishwoman, however, reminded him that it was easier to rule a city than one's own household, and suggested that the fact that he could not force his will upon the members of his own family need not prevent him from making the ladies of his Province obey him. The official laughed good humouredly and declared that he had no doubt he would be able to influence his woman-folk through diplomacy, if given the time to do so. He did succeed in this, and later issued an edict forbidding foot-binding.

During this trip, and since the formation of the "Heavenly Foot Society," over a million tracts, leaflets and placards were printed and circulated from Shanghai, and many books were distributed.

Mrs. Little often, at this time, had to witness the actual unbinding of feet—a ghastly sight—and even perform the unpleasant task with her own hands. The foot, bandages and all, was soaked in warm water for a little while, otherwise the flesh would have been likely to come away with the cloth when it was unwound. The process of unbinding was almost as agonising as the original bandaging, for, when the pressure was released, and the blood rushed to the foot, the suffering, for the time being, was intense—something that will readily be understood when it is considered that it was many times, more painful than when a foot "goes to sleep."

Once the women began to unbind they evinced a great interest in their progress back toward natural feet. Their whole conversation revolved around the subject of whether or not their toes were coming up properly and resuming their normal place, or whether it was going to be necessary to pull them up and tie them in place with strings until they became accustomed to the new position. Women as old as seventy unbound successfully.

Said to relate, shortly after Mrs. Little visited the various large cities of the land, the Boxer Rising broke out in the north, and the Dowager Empress issued orders to kill all foreigners. The association that had been started by Kang Yu Wei, in Canton, to which allusion already has been made, and others like it, were broken up by the orders of T'ai Hui, and some of the leaders of the movement were put to death by the relentless sovereign, in order to break up secret societies. This naturally, for the time being, at least, put a stop to the progress of the anti-foot-binding propaganda.

However, the movement had gained too much momentum to be altogether annihilated. By 1906, even official favour smiled upon the crusade, and the Empress herself issued an edict against foot-binding.

Soon afterwards natural feet became so fashionable that ladies of high degree actually stuffed their shoes to make them look larger than they really were. "Lily-feet" now are rapidly disappearing from China, and in another generation or two the custom more than likely will be entirely obliterated.

Mrs. Archibald Little, or Li-T'ai-tai, to give her Chinese name, will be remembered by Celestial posterity as the woman who helped to free the women of the land from a social incubus that sapped their vitality and marred their happiness—that, indeed, held back the progress of the whole country, which could but go limpingly forward so long as only half the people had feet to stand on.

GLIMPSES OF THE ORIENT TO-DAY.—By Saint Nihal Singh. In this book, Mr. Singh describes the transition that has taken place in Asia during the last few decades, traces the causes of the awakening and offers a prophecy as to its ultimate effect. Price Re 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Gitanjali.*

BY

THE REV. P. B. EMMET, M. A.



It is always a joy to come unexpectedly upon a book which will hold its place among the master works of the world's literature.

I cannot doubt that "Gitanjali" even in its English prose version will win such a place. I cannot, alas! judge of the Bengali poetry, but I can well believe Mr. Andrew's description of its power to sway the mind of the Hindu peasant.

I do not claim that I interpret rightly the mysticism of these wonderful poems or that I understand all their subtleties. I can only write of the message which they bring to me of hidden things, of "the truths which wake to perish never." I find here a joyful acceptance of life and death, a gladness in nature, a humble service to man, a seeking after God and a surrender to Him. His song is a note in the Universal harmony. "The light of Thy music, (my master) illumines the world." In that music his heart longs to join, and because the living touch of God is upon all his limbs, "I shall ever try," he says, "to keep all untruths out from my thoughts, knowing that Thou art that truth which has kindled the light of reason in my mind." And so he asks (like Mary at Bethany) that he may sit for a while in seeming forgetfulness of his tasks by the side of his Master, and whilst the bees are plying their minstrelsy at the court of the flowering grove, may "sit quiet face to face with Thee, and sing dedication of life in this silent and over flowing leisure." At the feet of the Master he learns simplicity, and beyond all else he

learns service. "Mother, it is no gain; Thy bondage of finery, if it keep one shut off from the healthful dust of the earth, if it rob one of the right of entrance to the great fair of common human life." This is the theme of several of the following poems, some of the most beautiful in the book. "Here is Thy footstool and there rest Thy feet where live the poorest, and lowliest and lost." God is not to be worshipped in the lonely dark corner of a temple with doors all shut. "He is where the tiller is tilling the hard ground and where the path-maker is breaking stones—and where the road-mender, whom we learned to love in Michael Fairless pages, is mending the roads. "He is with them in sun and in shower, and His garment is covered with dust. Put off thy holy mantle and even like Him come down on the dusty soil! What harm is there if Thy clothes become tattered and stained? Meet Him and stand by Him in toil and in sweat of Thy brow." We seem to hear a well known voice, "Take my yoke upon thee, and learn of me." For the task is not accepted all at once. The lesson is learned only by patient discipline, by eager waiting, by painful practice. "Day by day Thou art making me worthy of Thy full acceptance by refusing me ever and anon, saving me from perils of weak, uncertain desire." Sometimes when the face of the master is hidden and aspiration seems vain, the heart wanders wailing with the restless wind." But it is not ever thus. The restlessness is a mood which passes. "If Thou speakest not I will fill my heart with Thy silence and endure it. Knowing that the morning will surely come the darkness will vanish and Thy voice pour down in golden streams breaking through the sky." The natural man, the lower self, cannot accept this silence, this surrender. St. Augustine in his "Confessions" (VII 7) has described the battlefield of the dual personality. The will is still weak to resist temptation. "Give me a chastity," he prays, "but not yet." So the poet cries in the struggle for the true free-

* "The Gitanjali," translated from the Bengali of Rabindranath Tagore. Published by The Chitwick Press for the India Society, London.

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dom from the obstinate trammels of sin :—"The shroud that covers me is a shroud of dust and death, I hate it, yet hug it in love. My debts are large, my failures great, my shame secret and heavy ; yet when I come to ask for my good, I quake in fear lest my prayer be granted." Who does not know how true to human instinct is this fear to make the complete surrender of the self to the call of the highest ? It was never put more poignantly than by Francis Thompson in "*The Hound of Heaven*."

I pleaded, outlaw wise,
By many a hearted casement, curtained red,
Trellised with intertwining charities ;
(" For tho ' I knew His love who followed,
Yet was I sore adread
Lest, having Him, I must have naught
beside.)

But if one little casement parted wide,
The gust of His approach would clash it
to."

" Halts by me that foot-hall.

Is my gloom after all

Shade of His hand stretched out caressing-
ly ?

Ah fondest, blindest, weakest,

I am He whom thou seekest.

Thou drivest love from thee, who drivest
me."

But the rebellion is crushed at last, even "as the storm still seeks its end in peace when it strikes against peace," and the cry of his soul is "I want Thee, only Thee." As the parched land longs for the cooling rain, so his heart thirsts for God's grace, and though the rain may come in storm, dark with death, and lashed by lightning, yet even that will be better for the arid heart than the keen and cruel heat. For he has learned now to look for the coming of the Master not only in the fragrant days of sunny April but in the rainy gloom of July Nights. "In sorrow after sorrow it is His steps that press upon my

heart, and it is the golden touch of His feet that makes my joy to shine." He has learned what is the supreme gift that will heal and save. This sanctity of sorrow is the theme of a vision in the memoir of W. Sharp (Fiona Macleod), by his wife. "The other night I fell asleep on my sofa. I dreamed that a beautiful spirit was standing beside me. He said 'My brother, I have come to give you the supreme gift that will heal and save you.' I answered eagerly 'Give it me—what is it?' And the fair radiant spirit smiled with beautiful solemn eyes, and blew a breath into the tangled garden of my heart, and when I looked there I saw the tall white flower of sorrow growing in the sunlight." It was Leslie Stephen who once said, "Grief is of all things not to be wasted."

But this is not the highest lesson. He must learn that the supreme thing of all is not a gift but a giving. As he goes begging from door to door in the village path the King of all kings appears to him in his golden chariot. "The chariot stopped where I stood. Thy glance fell on me and Thou comest down with a smile. I felt that the luck of my life had come at last. Then of a sudden Thou didst hold out Thy right hand and say 'what hast thou to give to me ?' Ah, what a kingly jest was it to open Thy palm to a beggar to beg !" And so there comes after a time the joy into his life that God has asked for his service. "The memory that I could give water to Thee to allay Thy thirst will cling to my heart and enfold it in sweetness." And he says in another song, "In my life Thy will is ever taking shape." God is self-limited by His love for His creature. God condescends to fulfil His strong purpose by the help of man's weakness. "In me is Thy own defeat of self." This is why the world is so bright to him. God's joy in the world is his joy, God's song is his song, God's sun-beam comes to this earth and stands at the poet's door, and carries back to God a cloudy mist made of his tears and sighs and songs, which God

in fond delight wraps about him as a mantle. In the 70th song even the English prose version is extraordinarily expressive of the restless rapid music of the world, as the poetries to God:—
 "Is it beyond Thee to be glad with the gladness of this rhythm." What is the meaning of this dance of God? Again how is the web of Maya woven in evanescent hues of gold and silver? What further aspect is there in the poet's philosophy? I repeat that I am a stranger, a guest only at the feast. I do not know my way through the intricacies of the poet's mind. I know only that the world is transfigured to me as to him by God's indwelling, and I am content to let the message of these songs speak to me only of that. Nay, who shall tell the poet's soul, but God Himself? "There were none in the world," he says "who ever saw her face to face, and she remained in her loneliness waiting for Thy recognition."* If I have trespassed too far upon her loneliness, I ask for pardon, and I know that it will be granted me. I cannot quote at length the exquisite parable of the 64th song, but it tells me that the poet will rejoice that his lamp should do service where and how it may. And to some his lamp will bring light and protection even in the dark valley of death. Because he has loved life, he will love death. For death is the last fulfilment of life, death is the great revealer of values. † Till I know the poet more closely, I will not take him as my guide beyond death, for I believe that I have a guide who suffices me. But I watch him and wish him god-speed as he sets out on his last journey with empty hand and expectant heart, with the wed-

ding garland on his head, with no fear for the dangers that are on the way.

Mysticism is a word which has been used in many senses and which has suffered from many definitions. Dr. Inge, who writes from long study of Western mystics, quotes the following: "Mysticism is that attitude of mind which divines and moves toward the spiritual in the common things of life." And again, "Mysticism is that type of religion which puts the emphasis on immediate awareness of relation with God, on direct and immediate consciousness of the Divine Presence." And he himself says "Mysticism is religion new-given." Judged by these tests we may call Rabindranath Tagore a true mystic. He pursues his quest not in the renunciation of this world, not in the surrender of the common things of life, but in their transfiguration by the indwelling of the Divine. His Mysticism like that of many of the great mystics of the West is intensely practical and intensely joyful. I think that he would find common ground in Dr. Inge's words "soul contemplates nature, and in contemplating creates. The image of the Universal soul (a Christian would say of the spirit that breathed upon the waters) floats over all nature and is reflected in it. W. B. Yeats in his preface goes to S. Francis and William Blake for a like voice. That preface dwells upon two aspects of the poems, to which I have not attempted to do justice. One is the instinct for natural beauty. Watch with him the approach of Evening as she comes "over the lovely meadows deserted by herds....carrying cool draughts of peace in her golden pitcher from the western ocean of rest." We have drunk such a cup of peace as we have watched many an Indian sun set over the quiet fields, whilst cloud and tree and hill have sung their vespers and told of man's mortality.

Second is the sympathy for childhood, which is most delightfully expressed in the 62nd song. In this again he has affinity with Francis Thompson

* Cf. Francis Thompson "A Fallen Yew."

"The hold that falls not when the town is got."

The heart's heart whose immured plot

Hath keys Yourself keep not!"

"Its keys are at the cincture hung of God,

Its gates are trepidant to His nod,

By Him its floors are trod."

† "Memor of William Sharp"

"Love is more great than we can conceive, and Death is the keeper of unknown redemption."

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and with William Byke, and with one other Who took the children on His knee to bless them.

The graceful preface of Yeats and the delicate portrait-drawing of William Rothenstien help to a realisation of the poet's personality, and are a fitting tribute of Western culture to the Indian singer.

INDIA'S PROGRESS TO A GOLD CURRENCY.

BY THE HON'BLE M. DE. P. WEBB, C. I. E.

"It is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its Government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant to us and to those in authority under us, strength to carry out these our wishes for the good of our people."—Extract from the Proclamation of Queen Victoria, 1st November, 1858.

 E have seen that gold money is better than silver money,—that all the leading countries use gold coins as their chief, metallic, monetary tools,—and that if India desires to rank with the greatest nations in the world in currency matters, she also must advance from silver to gold for her principal currency weapons just as all the other great nations have done.* It is satisfactory to know that the peoples of India have already made considerable progress in this direction. As some newspapers in India, Europe and America appear to doubt this fact, it is necessary to produce evidence of India's recent advance in the use of gold coins as currency.

* *Vide*, "Advance, India!" pamphlet No. 1.

The last Official Report dealing with the subject is the Report on the Operations of the Paper Currency Department in India during the year 1911-12 issued on the 21st December 1912 by the Comptroller-General and Head Commissioner of Paper Currency, Calcutta. That Report shows that the total net imports of sovereigns into India in the twelve months ending 31st March 1912 was £18,233,000 (eighteen millions, two hundred and thirty-three thousand pounds). Of that sum £9,344,000 was added to the balances of gold in the Government Treasuries, so that £8,889,000 was "absorbed" by the public, to use the expression employed by the Paper Currency Department. What this "absorption" really means can be gathered from the following extracts from the Official Report:—

Burma. "Gold appears to have been used to some extent in financing the rice trade in Rangoon, Bassein, Akyab and Henzada."

South India. "The whole (92 lakhs) of the sovereign is reported by the Bank of Madras to have been issued to their branches at Allepy and Cochin—Gold has passed freely into circulation in Travancore and its volume is increasing."

United Provinces. "There was a considerable increase in the gross receipts and issues of sovereigns during the year and much of the gold coin issued came back into the Treasuries. In some districts sovereigns were received with revenue collections proving the use of gold as currency by the agricultural population."

Bombay. "The circulation of sovereigns is steadily increasing. The coin is becoming more familiar to the people and is being used for the purpose of crops at up-country places to a larger extent than before.—Apparently gold is replacing rupees in connection with trade remittances."

Ambala. "The use of gold among all classes may now be considered general."

Guzranwala. "There has been a very marked

whole civilised world. Some writers in Europe and elsewhere seem to think that the world ought to combine to prevent India receiving payment in gold for the goods which foreign nations have bought from her. A more preposterous suggestion has never been made in modern times. Austria, Japan, Brazil, Italy, Argentina, France, Russia, the United States, and all the other countries in the world are to be allowed to take and keep whatever gold they please. (Indeed, in ten years they have already laid hands on, and retained, over £375,000,000 in gold!) But if poor India asks to be paid in gold the sums that are justly due to her as the result of her trade with foreign countries, then heaven and earth must be moved to stem the "danger." Needless to say, there is no danger at all, beyond that perhaps involved in some of the great Banks in Europe not being able to increase their regular dividends so rapidly as they might do, if India were prevented from importing whatever gold she pleased.

India must take no notice of the cries raised against her by interested or ill informed people in Europe and America. India must march steadily forward to a *picea* gold currency with open Mints for the free coinage of gold exactly the same as the monetary system of Great Britain, and of all the other principal nations in the world.

For everyday use among people of moderate means, sovereigns are much more convenient to handle than rupees. Value for value, they are less bulky and not nearly so heavy. For trade purposes, sovereigns are more economical than rupees, because the cost of transmission by rail or through the Government Treasuries is less. And there are plenty of sovereigns available. All good banks will give their customers sovereigns if required; whilst the Government Treasuries (in the paper Currency Department) hold nearly £20,000,000 in sovereigns at the disposal of the public, if required.

Another point is this:—As soon as the peoples of India are everywhere using sovereigns freely as currency, as the peoples of Great Britain do, and so long as a good stock of sovereigns is available in India in the Paper Currency Reserve as at present, *there will be no necessity to maintain in London or elsewhere the present wasteful and dangerous Gold Standard Reserve of over £20,000,000.* The return of this money to India, and its employment in India, for the benefit of India, will be a great advantage which we should all strive to secure.

SCIENCE AND BUDDHISM.

BY THE ANAGARIKA DHARMAPALA.

THIS is the title of a new publication issued from the well-known publishing house of MacMillan and Co., of Calcutta, Bombay and London. The author is a German scientific and philosophic thinker and a traveller who has seen much of Buddhist countries, whose first work translated from German into English by the Scotch Buddhist Bhikkhu Silacara of Rangoon, under the title of "Buddhist Essays" also published by MacMillan and Co., brought Dr. Paul Dahlke into prominence among the English-knowing students of Buddhism. "Buddhist Essays" treated of the popular teachings of the Buddha, received a general cordial welcome from the ordinary student of philosophic Buddhism. It was very useful inasmuch as it treated Buddhism from the standpoint of the native Buddhist. Since the time of Spence Hardy, whose effort was to destroy Buddhism, there had been many European writers on the Doctrine of Buddhism; but they were sectarian exponents, whose desire was to please first the Christian patrons, whose contributions and donations kept their work of proselytising in operation. We had the Christian Bishop Coplestone who learnt a little of Pali

enough to understand the language, whose one aim was to destroy the faith so opposed to his cherished convictions of "God," "Soul," and a "Vicarious Saviour." We had philologists who attempted to interpret Buddhism and failed. Bartholemey St. Hilaire appreciated the stupendous self-abnegation of the Prince Siddhartha but failed to comprehend the teachings of the Buddha. Missionary workers in Japan, China, Siam, Burma and Ceylon whose aim is to destroy Buddhism could not be expected to interpret it correctly. Dr. Rhys Davids' "Manual of Buddhism" published by the Society for Promoting Christian Knowledge in 1879, although it has gone through many editions, yet does not give a correct idea of the Buddha thought. The doctrine of Karma has been incorrectly explained therein. The late Charles Henry Warren of Cambridge, U. S. A., in his admirable work, "Buddhism in Translations," was the first to present a comprehensive work on Buddha thought by translating portions from various Buddhist texts. But he did not make a serious effort to interpret Buddhism. In the wonderful epic, "the Light of Asia" Sir Edwin Arnold gave an admirable and appreciative description of the teachings of the Buddha which has helped hundreds and thousands to get some faint idea of the sublime philosophy of the Tathagata. In India we have a vast field and yet how few make the effort to grasp the analytical rationalism of the great Aryan Teacher! Having lost their political independence, the great Indian people, for nearly eight centuries, have continued to remain, like the dying traveller in a waterless desert, helpless physically and intellectually. In China the Bhikkhus are contented with their social environments. They see that Buddhism exists in Japan, Mongolia, Tibet, Cambodia, Siam and Burma, and they see that thousands of white missionaries and adventurous commercial free-booters are working hard, the former trying to preach a God, and the latter trying to

demoralise them by giving opium and alcohol and taking a leading part in their Sociological deterioration. Since 1856, what diabolical methods have these Christian nations not adopted to degenerate the Chinese people! Misrepresentation, calumny, slander, are the weapons the white adventurers adopt whenever they get themselves ingratiated in Buddhist countries to rob the people of their inheritance. They have succeeded in China, Burma, Siam, Cambodia, Ceylon and only in Japan have they failed. At a time when thousands of European ecclesiastics and laymen from European countries are making stupendous efforts to destroy the very existence of Buddhist nations by their diabolisms, it is a relief, and we welcome it as a soothing balm, this translation of "Buddhism and Science," and we thank Dr. Dühke for the fearless and uncompromising attitude he takes in making this effort to convey to the West a scientific and comprehensive view of what he calls the "Buddha Thought." It is a stupendous achievement beyond the province of the philological scholar and the metaphysician. To give an idea of the kind of grasp which Dr. Dühke has of the "Buddha Thought" the following passages are quoted from various chapters, commencing with the Introduction. In all, the book contains 11 chapters —

1. What is a World Theory and Is it necessary?
2. Faith and a World Theory.
3. Science and a World Theory.
4. An Introduction to the Thought-World of the Buddha Gotama.
5. The Doctrine of the Buddha.
6. Buddhism as a working Hypothesis.
7. Buddhism and the Problem of Physics.
8. Buddhism and the Problem of Physiology.
9. Buddhism and the Problem of Biology.
10. Buddhism and the Cosmological Problem.
11. Buddhism and the Problem of Thought.

Conclusion.

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The mental poverty of our time finds its most accurate expression in the prevalent lack of individual experience. Every thinker, every seeker is to-day in a state of mental interregnum. And it is the hope of this book that, as masses of atmosphere in labile equilibrium frequently at the slightest impulse break into whirling motion, so also the minds of our time that are in this state of labile equilibrium may prove themselves still more susceptible to stimuli, and respond, if not exactly into a mental typhoon, at least with a gentle zephyr.

Three questions there are that before all else occupy every thinking man, and always have occupied him. The question "What am I?" The question "How must I comport myself?" The question "To what end am I here?" This "what," this "how," this "to what end," these are the subjects of contention in all mental life.

It is the negative task of this book to show that neither faith nor science supply such an answer to these questions as can satisfy the thinking man. It is the positive task of this book to show that a solution of these three questions is furnished in the Buddha thought but in a form so strange at first sight, that until now it has achieved no practical importance. Trained exclusively to inductive attempts at concepts we know not how to translate into modern prose these enigmatic formulas of thought. We know not what to make of a Nirvana—the epitome of all blessedness and yet no heaven. We know not what to make of a Karma that from beginninglessness binds existence to existence and yet is no soul. And so the tenet of all teachings, uncomprehended by philosophy, unheeded by natural science, is lost to us and to the needs of our time.

The question arises, how comes it that Buddhism has always remained essentially alien to us, a sort of mental curiosity.

To this I give the answer, brief and blunt, it is not understood.—*Introduction.*

In the chapter "What is a World Theory" Dr. Dühke writes

Now it is quite true that if I do not perceive the meaning and significance of life I am but little better than a donkey that drags the full sacks to the mill and too empty ones back without knowing why. In the one case as in the other. I owe it to my dignity as a man to seek out the meaning and significance of life. But this is not all

That I am here is a given fact. Were I not here, had I never been here, not for that would any breach have happened in the structure of the world. But now that I am here, all forces upon how I conduct myself during this my existence. Not the fact that I am here, but how I employ this existence is the all important thing

In the chapter "Faith and a World Theory" we read "Pantheism in its noblest form, that of the Indian Vedānta, endeavours to avoid this dilemma by conceiving of its divine in purely negative terms. But the famous "neti, neti—" "not this, not this," of the Upanishads, is a definition too, and so a limitation."

The essence of all morality is to be found in selflessness. Every act of selflessness requires a motive. To possess a motive one must exercise cognition, comprehension.

The essence of all religion consists in the search for the aim and goal of life. This search faith satisfies by referring life as a whole to a something transcendent. But the existence of the transcendent is nothing else but the concept of it. To refer life as a whole to a transcendent thus means nothing but to refer itself to itself, which, so to speak, is the analytical expression for ignorance.

In the chapter "The Buddha Gotama" Dr. Dühke writes "In one of the Buddhist monks' chants there occurs the phrase, "one single thing—he thinks it out!" This, in few words, is what the Buddha did. He thought out to an end, one thought—the thought of transcendency. I will not call his teaching the grandest or the deepest of all teachings. Grand, likewise is Heraclitus's teaching of the All becoming; deep, likewise, is the Vedānta teaching of the All-one in Brahman; but the teaching of the Buddha is more than this—it is actual. Through this it obtains that really compelling character such as is possessed by actuality alone. For there is only one thing that is compelling truth; and there is one thing that is true-actuality.

Whereas, if only from afar, has sensed the import of the Buddha and his teaching, must feel that here he has to do with something wholly unique. One can place on one side not only all the religions of the world but also all the philosophical and scientific systems, and upon the other Buddhism will take its place alone. Yet not as their antithesis. Buddhism is the teaching of actuality, and actually has no antithesis. The Buddha laid hold of actuality there where alone it can be laid hold of—in one's own I. Here he found the secret law, the sacred riddle that the chorus outside these mockingly sings us, like to some oracle of Delphi at one and the same time revealing and concealing.

Buddhism is the teaching of actuality, and its language also—the Pali—as regards content of actuality, takes a leading place among languages.

Individual beginninglessness is the key-word, the guiding clue to the Buddha-Thought The Buddha teaches re-births. Without beginning, without end is this Samsara. A beginning of beings encompassed by necessity, who, fettered by the thirst for life, pass on to ever new births, verily is not to be perceived.

We have quoted enough to show of the kind of intellectual pulchritude that is in store for the reader of Dr. Dühke's "Science and Buddhism."

HENRY THOMAS COLEBROOKE.

BY

MR. BHUMBOO CHUNDER MEY, B.A., B.L.

ON A European is so well known for his deep and accurate knowledge of Sanskrit, none has done so much to make Hindu Law intelligible to foreigners; none, too, commands so much respect or enjoys so much praise for his manifold labours in the field of Hindu learning as the illustrious subject of this short memoir. Colebrooke's is a name to conjure with, and everyone who has the welfare of India at heart, should devote, at least, some portion of his time to the study of his works. That one who has such a brilliant record to show of glorious literary triumphs and who, though dead long ago, is still regarded with reverence due to such an eminently superior soul, richly deserves to have the story of his life told over and over again, does not admit of any dispute or doubt. In fact, the more that is recorded of such an important personality the better it is for the good of the civilized world. To scholars in general, and to Hindu lawyers in particular, Colebrooke's name must always remain dear; and Indian sages and savants who are deeply rooted in Hindu lore, really wonder at the many very important discoveries which a foreigner from the Far West has made in the mine of their own intellectual treasures.

Henry Thomas Colebrooke was born in 'famous London Town' on the 15th of June, 1765. His grandfather, James Colebrooke, was the proprietor of a flourishing banking firm till his death, which took place in 1752. Not long after, Colebrooke's father, Sir George Colebrooke, succeeded to the management of the firm. But the trading concern did not engross his attention; he mixed in politics and obtained a seat in Parliament. He also did some very valuable services to the East India Company, for which he was appointed its

Chairman in 1769. This important office he held for a term of four years, during which he did a good turn to Warren Hastings, who afterwards rose so very high. Colebrooke's mother was a remarkable lady, who possessed talents of a high order and also displayed considerable presence of mind not quite common in her sex. Like Sir William Jones, Colebrooke owed his strong love of reading more to his mother than to his father.

Young Henry was never at any school. He was educated at home by a tutor, and when only fifteen years of age, he had attained a fair mastery over the classical languages, a great command of French, and some knowledge of German. At this age, too, he had laid the foundation of profound mathematical attainments in which he afterwards so highly distinguished himself. Sir George's former connection with the East India Company enabled him to procure the appointment of his two youngest sons as 'writers' in the Bengal establishment. James Edward, who afterwards succeeded to the Baronetcy, preceded his younger brother to India by some years, and was soon after his arrival appointed to an office of confidence by Warren Hastings. Henry, the youngest, followed his brother in 1782. He arrived at Madras in April, 1783, and, afterwards, came to Calcutta, where he put up with his brother, Edward. He remained unemployed in Calcutta for nearly a year, after which he was given a small situation in the Board of Accounts, which gave him only a scanty emolument, and which he held until he was appointed Assistant Collector of Revenue in Tirhoot,* in 1786, where he pursued his studies in Eastern Science and Literature, with such excellent result.

From Tirhoot, Mr. Colebrooke was transferred to an office of the same grade in Purneah. This

*Mithila, of which Tirhoot (*Tirahuti*) of the Sanskrit writers forms a principal part, is and has long been a famous seat of Sanskrit learning. Even Navadvip itself has to hide its diminished head before it.

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transfer, which took place in April 1789, was made at the solicitation of the Collector of the latter place, who was anxious for the assistance of one whose reputation for official abilities was now well-known. While in Purneah, Mr. Colebrooke investigated the resources of that part of the country, and wrote his *Remarks on the Husbandry and Commerce of Bengal** in which he advocated free trade between Great Britain and India, thereby becoming obnoxious to most of the Directors of the East India Company.

From Purneah Mr. Colebrooke was sent to Nattore, where he arrived in the middle of August, 1793. He was charged with the collection of the revenues of the villages dependent on this station. The judicial authority, from which the collections were now separated, was held by Mr. James Grant, who was lately Collector of Bhagalpur. While Mr. Colebrooke was at Nattore, the republic of letters suffered a great loss in the death of Sir William Jones, which took place at Calcutta in June 1794. In a letter to his father Mr. Colebrooke thus alluded to this melancholy event:

Since I wrote to you, the world has sustained an irreparable loss in the death of Sir William Jones. As a judge, as a constitutional lawyer, and for his amiable qualities in private life, he must have been lost with heart-felt regret. But his loss as a literary character will be felt in a wider circle. . . . It must be long before he is replaced in the same career of literature, if he ever is so.†

The death of Jones cast upon Colebrooke the task,—a very difficult one, no doubt,—of completing the Digest of Hindu Law, which, on the condemnation of Halhed's *Code of Gentoo Laws*, Sir William had taken in hand, but which he had left unfinished. It was a transla-

tion of Pandit Jagannath Tarkapanchanan's *Vivada Bhangaranga** or the sea of the solution of Legal Disputes. The work is, like the Roman Digest, a rich repository of texts on Hindu Law and is, therefore, not so useful to the Bench as to the Bar. Accordingly, it has been not unhappily characterised as 'the best law-book for Counsel and the worst for a judge.'

"But in whatever degree," says Sir Thomas Strange, "Jagannath's Digest may have fallen in estimation, as a book to be used with advantage in our courts, and specially to the Southwards, it remains a mine of juridical learning, throwing light upon every question on which it treats, whatever attention it may require in extracting it."‡

Mr. William Moiley, also, testifies to the worth and importance of Jagannath's work. He says:

Notwithstanding the unfavourable opinion of the *Vivada Bhangaranga*, pronounced by its learned translator and others, there is no doubt but that it contains an immense mass of most valuable information, more specially on the law of contracts, and will be found eminently useful by those who will take the trouble of familiarising themselves with the author's style and method of arrangement.

At any rate, the book gives almost all the important texts of almost all the ancient and modern works, with comments or expositions so numerous, curious and interesting that no work in existence can impart half the information or knowledge which Jagannath's Digest does. The value of the work is, also, considerably enhanced by the fact that though professedly written for Bengal, it would be found to contain doctrines and principles which are in vogue in the other schools. Had the case been otherwise, Sir Thomas Strange, whose treatise on Hindu Law is chiefly intended for the Southern schools of India, would not have cited as authorities Jagannath and other authors of Bengal in almost every page of his work; and Sir William MacNaghten, too, would not have based his chapter on Contract,

* This book was printed for private circulation. Colebrooke remained a free trader to the last day of his life. Mr. John Crawford, sometime Governor of Singapore, who was quite in accord with Colebrooke in his views, and that in the bad times the book was written, its publication would have cost the writer his position, and, indeed, even banishment from India. See Sir Thomas Colebrooke's *Life of Henry Thomas Colebrooke*, 1873, p. 10.

† See Colebrooke's *Life*, pp. 71, 72.

* Curiously enough that while the original of Halhed's *Gentoo Code* was called *Vivada Bhangaranga* acta, Jagannath's Digest which was later in point of time and was intended to supersede that work, was simply called *Vivada Bhangaranga*. Justice and propriety require that they should have exchanged their names.

‡ See *Elements of Hindu Law*, Vol. 1, pp. XVII-XIX.

which is for all the schools, upon Jagannath's Digest.* Only a few months after Mr. Colebrooke had taken charge of the translation of Jagannath's monumental work he was transferred to Mizapore as Judge-Magistrate. This opportunity transfer was very gratifying to him as it gave him better opportunities of having recourse to the literary treasures and savants of the holy city of Benares which was not far from his headquarters. Colebrooke entered upon his task with great zest and zeal. The translation was completed in two big volumes, of which the first was ready in 1797, and the second in the year following. It was the fruit of two years of incessant application, and it took two years more to place them before the public in printed form.

*The learned author of the "Vyavastha Darpana" thus accounts for the unpopularity of Jagannath's monumental work. He says:—"This Digest treats in full of the topics of Contracts and Inheritance as required by Sir William Jones. The author of the work was one of the greatest Pandits and also one of the most ingenious logicians of the age. Instead of reconciling contradictions or making anomalies consistent, he has in many instances attempted to display his proficiency in logic and promptitude in subtle ingenuity, and has thus rendered the work an unsafe guide for a reader not already well versed in Law. Such a reader will often find in it several discordant doctrines on one and the same point, and will be at a loss to know which to follow; and if he follow whatever doctrine he finds at the first sight, without knowing what doctrine is recorded on the same point at another page, he will, perhaps, do wrong, for there may be in another place of the same book, another doctrine, perhaps the just one, and the former may have been founded only on subtle ingenuity. He will, moreover, see that in one place doubts are ingeniously thrown upon established doctrines and principles laid down by unquestionable authorities, and in another he will find a corroboration of the same doctrines and principles. He will very often find no decision on a point, but only the discordant opinions of several authors of several schools. Under such circumstances he only who knows the established doctrines of the different schools can safely make use of the work. It is for the above and other reasons that unfavourable opinions have been expressed by the European scholars who have written on the Hindu Law." That Jagannath was the greatest Pandit of his age does not admit of the slightest doubt. Mr Justice Dwarkanath Mitter in his brilliant judgment in the great Uncharity case thus testifies to his uncommon ability and learning:—"That Jagannath Tarhapanchanan is one of the most learned pandita whom Bengal has ever produced and that his opinion on questions of Hindu Law is still regarded with high respect by the millions of Hindus residing in that country,

As a striking proof of the high regard in which Jagannath was held by Anglo-Indians of great celebrity, we say on the authority of Pandit Ambica Charan Vidyalaya, a distant descendant of the great man, that such men as Sir William Jones, Harrington of Anghlynsfame, and Colebrooke himself occasionally paid him visits at his country residence in world-renowned Tribeni, the 'Jashin Prayag' of Raghunandan, situated at the confluence or rather divergence of the three sacred rivers, Sarawati, Ganges and Jumuna.

After Mr. Colebrooke had finished his translation of the *Digest*, he was sent on an embassy to Nagpur in 1798. Although diplomacy was quite uncongenial to his turn of mind and taste, he ungrudgingly responded to the call of duty and executed the trust, which was confided to him, in the best way he could. The object of his mission was to a certain extent gained, but he could not induce the Raja of Berar, Raghuji-Bhonle, to come to a treaty of defensive alliance expressly against the then very powerful Marhatta chief Scindia.

are propositions which do not, in my opinion, admit of any doubt or dispute. His knowledge of the Hindu Shastras is proverbial, and I may add on the authority of my own personal experience that even now a Hindu inhabitant of Bengal, who wishes to repudiate the "Vyavastha" of any particular individual in regard to any point connected with those Shastras, may be heard to say, why am I bound to follow that man's opinion, he is not a Juggernath Turkapanchanan.' His lordship goes on to say,—"I yield to no one in my veneration for the great and illustrious name of Mr. Colebrooke; but as the only test for determining whether a particular writer is to be considered as an authority on questions of Hindu Law in any particular province of the country, is the estimation in which his opinions are held by the Hindu inhabitants of that province, I venture to affirm that with the exception of the three leading writers of the Bengal school, namely, the author of the "Dayabhaga," the author of the "Dayatatwa," and the author of the "Dayakrama Sangraha," the authority of Juggernath Turkapanchanan is, so far as that school is concerned, higher than that of any other writer on Hindu Law, living or dead, not even excluding Mr. Colebrooke himself" (see 19 W. R. p. 394) The learned author of "Hindu Law and Usage," after quoting this passage from Mr. Justice Mitter's judgment, remarks as follows:—"It certainly seems to me that Jagannath's work has fallen into rather undeserved odium. As a repository of ancient texts, many of which are nowhere else accessible to the English reader, it is simply invaluable. His own commentary is remarked by the minute balancing of conflicting views which is common to all Hindu lawyers. But as he always gives the names of his authorities, a very little trouble will enable the reader to ascertain to what school they belong. His own opinion whenever it can be ascertained, may generally be relied on as representing the orthodox view of the Bengal school," (Mayne's "Hindu Law and Usage," Sec. 32.)

Failing in that, he quitted Nagpur in May, 1801.*

At this period of Indian administration Lord Wellesley, having found that the Supreme Council could not well cope with the Appeals from the Provincial courts which then lay to them, established a superior court of appeal, especially for that purpose, known as the Sadar Diwani and Nizamat Adalat. As a reward for the good services which Mr. Colebrooke had done, he was given a seat in that court. He was also appointed to the Honorary Professorship of Hindu Law and Sanskrit at the College, recently established at Fort William for the training of the young Civil Servants of the Company in Indian laws and languages. Colebrooke delivered no oral instruction, but he acted for sometime as Examiner in the Persian, Hindustani, Bengali and Sanskrit languages.

Mr. Colebrooke acquitted himself very well on the Bench, as appears from the Reports of many important cases decided by him. This was not unknown to Government, and it is, therefore, no wonder that four years later, that is in 1805,† he was placed at the head of the court. This lift was attended with a small increase to his salary as Puisne Judge, which led him to resign the personal allowance which he had received pretty long for his labours in the field of Hindu Law. Though by taste and pursuits a man of science and letters, he bore unflinchingly the onerous duties of his high office. The sittings of the court were heavy, and sometimes absorbed his whole time. But in truth he was as enthusiastic in his labours as a lawyer as in determining abstruse questions in Indian literature.

Colebrooke had hoped to find a seat in the

* His essay on the Sanskrit and Prakrit languages appeared in this year.

† In this year appeared his Sanskrit Grammar (unfinished) and essay on the Vedas. In 1808, appeared his excellent essay on Sanskrit and Prakrit poetry.

Supreme Council; this hope was realised in 1807.* But though his duties thus became administrative, still in addition thereto he had to take a share in the judicial labours of the Court, over which he continued to preside, one of the members of the Council being, as the law then stood, *ex-officio* member of the Court. Some portion of his time was regularly devoted to sittings in Court and the fruits of his labours appear in its published Reports.

As the *Digest of Hindu Law* was defective and incomplete in some respects, Colebrooke thought of bringing out a supplement to it. This was no ordinary undertaking. He proposed to recast the whole law of Inheritance, so imperfectly treated in the Digest, and to supplement it with a series of compilations on the several heads of Criminal Law, Pleading and Evidence, as treated by Indian jurists. The Sanskrit text was complete, but he did not live to complete the translation.

The translations of the *Dayabhaga* and the Inheritance portion of the *Mitakshara* appeared in 1810.‡ These two works are of very great value and importance, and are indispensable to one who has to deal with Hindu Law. The *Dayabhaga* owes its origin to *Jimuta Vahana*, forming as it

* In this year he was also appointed President of the Asiatic Society in succession to Sir John Shore. Thus, he was the third President, the famous founder being the first.

† The defect lies only in the arrangement of the work, and Colebrooke's condemnation does not go further. As Mr. Justice Dwarkanath Mitter says at the conclusion of his masterly judgment in the Great Unchastity case: "All that Mr. Colebrooke says is that the arrangement of the *Virada Bhargarub* is defective, inasmuch as the author has mixed up the discordant opinions mentioned by the lawyers of the several schools without distinguishing in an intelligible manner which of them is the received doctrine, but there is a wide gulf between that statement and a statement to the effect that the opinion of Juggernath Turcopuchanan is entitled to no weight whatever. I wish to add that the *Virada Bhargarub* of Juggernath Turcopuchanan is distinctly mentioned by Sir William MacNaghten as one of the authorities "chiefly consulted" in Bengal (see 17 W. R. pp. 334, 335.)

‡ In this year also appeared his important paper on the sources of the Ganges.

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out his excellent translations of the *Dayabhaga* and the *Mitakshara*. Mr. Colebrooke married Miss Elizabeth Wilkinson, whom he met at the house of his friend, Robert Percy Smith, Bobus Smith as he was familiarly called, who was then Advocate-General of Bengal. The girl was of a retiring disposition and proved a good mate to such a literary character.

Mr. Colebrooke held his seat in the Council for the stated term of five years. On quitting the Council he reverted to his seat in the Salar, which he held for only six months. He was then appointed a member of the Board of Revenue, an office which he occupied till the close of the year 1814.

Three sons had been vouchsafed to him by the grace of God; but the loss of those dear young ones told so very severely upon his wife that, before his preparations for departure were over, she died in October, 1814. Two months after, he sailed for home. In England* he kept up his studies in Indian subjects and wrote many papers and pamphlets thereupon. In his latter days he was bowed down by many family losses, and ultimately lost his eyesight. He died of influenza on the 10th March, 1837, in his seventy second year.

Mr. Colebrooke led a life of literary activity and was sacredly devoted to the cause of science, literature and law. Like Oliver Goldsmith he adorned whatever subject he touched upon, and won laurels in several departments of knowledge. But his fame in all other respects has been eclipsed by his fame as a Sanskritist. Truly has he said in one of his letters, "My literary fame must depend on my Sanskrit labours." Governor

Crawford, in supporting the liberal views which Colebrooke had advocated in his unpublished *Remarks on the Husbandry and Commerce of Bengal*, wrote:

It was an honour to be acquainted with such a man for I hold him to be the greatest of our orientalisists,—a riper Sanskrit scholar than Sir William Jones, the equal of my friend, Horace Wilson. But he was besides this, what neither of these were, an enlightened political philosopher and political economist, a man of enlightened and comprehensive views.

Indeed, the subject of this memoir was a very remarkable man and his knowledge was cosmopolitan. His reputation was almost world-wide as appears from the fact that at the time of his death he was a Fellow of the Royal Societies of London and Edinburgh, a Member of the Royal Asiatic Society of London, of the Asiatic Society of Calcutta, and of the Literary Society of Bombay; Fellow of the Astronomical, Geological, Linnean, Zoological Societies; Foreign Member of the Royal Academy of Paris, of the Imperial Academy of St. Petersburg, and of the Royal Academy of Munich*.

An estimate of the character of Mr. Colebrooke as a diligent worker in the inexhaustible mine of knowledge will fittingly conclude this sketch, short and imperfect as it is. As we have already observed, his was a cosmopolitan genius: it was not confined to this branch or to that, but took in almost all branches of learning. Law, literature, sciences and arts, all came within its sphere. Deep knowledge of literature and sciences is seldom found to be in the same person; but the case was otherwise with this important personality. In him they lived in amity and peace, thereby marking him out as a special favourite of Minerva. Mathematics, Geology, Botany, Zoology were found in him in close companionship with classical lore and linguistic attainments. But what engaged his attention most was Law, more especially Hindu Law, the knowledge of which was so much in requisition among the Civil officers in the

† He was away to Cape Colony, from which he, again, returned to England in 1822.

* Among others he contributed an essay on Hindu Courts of Justice to the Translation of the Royal Asiatic Society in 1828. The first contribution was of the Philosophy of the Hindus, consisting of five essays.

between a joint stock association and a co-operative society being thus forgotten.

In order to remedy these defects and systematise the work of the different co-operative societies the necessity of a central organisation cannot be over-estimated. Our present Registrar has been trying to organise central banks in our province; his efforts in this direction will no doubt stimulate the movement and lay the basis of a great improvement in future. We want central banks in every district having a three-fold task to discharge (1) to receive deposits from the affiliated societies, (2) to lend them money, and (3) to inspect and audit their accounts and give them advice. The last function will be bound to prove very valuable. Managers of local societies often show lack of knowledge and experience. The Central Bank will be to them a veritable information office and such reserve of available business knowledge as it might command will surely be prized by local societies. The central bank will also serve as a general Banker, and equaliser of local excess and want of cash and an intermediary for obtaining credit from outside sources. The central bank might also provide money to lend mortgage. Mortgage credit has been organised both more simply and more effectively on co-operative lines than on any other in such countries in Europe as Prussia, Bulgaria and Hungary. Money is required for agricultural purposes for a sufficiently long time for twenty or even thirty years. The central bank cannot possibly lock up its ordinary funds for so long; but it might raise the requisite money by debentures. The money raised by such financial transactions may be locked up with impunity. The borrower should apply for his loan to the local society which knows his property. The local society if it approves sends the application to the central bank. The central bank advances the money on the joint security of the local society's endorsement and the applicant's property. This system has

been adopted with great success in Europe. The Hungarian Land Credit Bank is a great national mortgage bank in the country. Up to the close of 1903 the Bank advanced no less than 662,500,000 Crowns on mortgage and in addition 74,100,000 for improvement purposes. The State endowed the Bank with a loan of one million Crowns free of interest. The Bank makes advances on agricultural real property at a moderate rate of interest, up to half the ascertained value of the property, repaying itself gradually by a sinking fund. The system shaped on the model of the Prussian *Landeschaften*, is genuinely co-operative because all the proprietors stand together pledging all their property in common as security. Thus the central bank has kept co-operative societies supplied with cash on reasonable terms and for long periods, even in times of severe stringency. Again a further most valuable service that the central bank can perform is in the direction of propaganda. The central bank can collect the statistical data relating to co-operation in the whole country, publish newspapers and pamphlets on co-operation, circulate them freely and endeavour to attract the attention of the upper classes and especially of the students of the Universities. These are directions in which our co-operative finance can be greatly improved.

There is another important phase of this remarkable movement besides finance. In addition to Credit Societies there is in the continent of Europe a considerable number of co-operative societies for carrying on particular forms of agricultural enterprise in common. There are societies of one sort or another for the purchase of agricultural implements, seeds, manures, etc., or the production of agricultural commodities and finally their sale. The advantages to the individual cultivator from such co-operative purchases are (1) wholesale prices instead of retail; (2) better quality of goods; and (3) lower railway rates.

service of the Honourable East India Company. But that Law was immensely difficult for a foreigner to master, as it was, to use the eloquent words of Sir William Jones "locked up in the sacred language of the Hindus," namely, Sanskrit. Mr. Colebrooke commenced studying this language of languages with his usual care and diligence, and, at last, succeeded in thoroughly mastering it to the wonder and admiration of all, Indians and Europeans alike. Thus fortified, he plunged into the ocean of Hindu Shastras and began to gather one by one its rare untold-of treasures. Not satisfied with merely hoarding them in his own mind he proceeded to give them English dress for the edification of his fellow-countrymen. The Institutes of Manu had been translated by Sir William Jones, and as the execution of the translation was well worthy of the reputation of its author, he turned his attention to the other part of the Hindu law, and there and then produced a translation of the *Vicāla Bhāṅgarnava* of Jaganath Tarkapanchana, and of the *Dayabhaga* and the *Mitākshara* of Jimuta Vahana and Vigyaneswara respectively. All these self imposed tasks, if one might say so, were done with remarkable ability, and they soon attained great fame which, it is gratifying to observe, still exists in all its pristine freshness and glory. Indeed, Mr. Colebrooke's labours in the field of Sanskrit learning stand out in strong relief and form, as he himself says, the main basis of his fame as an orientalist. But law did not engross his attention. Philosophy and Political Economy, also came within the range of his study. Indeed, he was a wonderful man and his fame as a very able and erudite scholar and lawyer will always be held in the highest regard by the reading public in general, and by Indian judges and practitioners in particular.

NOTES ON MORAL & RELIGIOUS EDUCATION.

BY

MR. M. KRISHNAMACHARYA, B. A., L. T.

COMPLETE EDUCATION.



HAT Education should we give to our boys? Obviously what would make them physically, mentally, morally, and spiritually strong and worthy. That means: as many sides as human nature is made of, as many faculties as there are to be drawn out and strengthened, so many branches should a complete system of education possess.

THE PRESENT SYSTEM.

The system now obtaining in schools and colleges cannot be said to be complete as it does not tend to develop all the faculties in the individual, as it lays too much stress on acquisition of knowledge, and too little on the building of character. The present system does not provide adequately even for bodily training. It unduly elevates physical above mental and moral sciences. It breeds selfishness, irreverence, cynicism; and deserves therefore to be corrected immediately in individual as well as national interests.

FACTORS OF EDUCATION.

Education may be defined as the adjustment of the environment to act upon the child's unfolding idiosyncracies to the best possible advantage. The child's own growing nature being the basis, the environment consists of four factors: community, home, playmates, and teachers. Their respective influence in the building of the child's character, during school age (6 to 18 years) may roughly be represented by the arithmetical proportion 5, 20, 25, 50 per cent. The teacher lives best and longest in the child's mind.

THE INFLUENCE OF HOME AND COMMUNITY.

It is sometimes urged that moral and religious education is a matter for the home or the com-

munity to look after. But the following considerations are against this view: (i) The influence of these factors is in many cases little and in any case less than that of the teacher. (ii) The training at school, rightly or wrongly, is looked upon as more important than the training at home. (iii) Moral and religious training, no less than physical and intellectual, can be successfully undertaken only by those possessing special aptitudes and character. (iv.) The child's mind is one organic whole; all its faculties, generally speaking, grow concurrently; the heart has to be enriched at the same time that the intellect is developed; if the seeds of irreverence are sown by the secular teacher no amount of home influence can quite eradicate them. (v.) The teacher is always the example for the pupil to follow. The ancient system of *Gurukulavamsa* modified to suit present day circumstances, whereby each teacher shall have a number of pupils to look after both within school and without, can alone produce satisfactory results. The ideal should in fact be to draw away the pupil, as far as possible, for a certain period, from outside influences.

THE EMPLOYMENT OF SPECIAL RELIGIOUS INSTRUCTORS

This may be all right so far as instruction is concerned. But (1) unless the secular and religious courses of study be harmoniously arranged quite clashing ideals will be presented to the pupils; (2) unless the religious instructor have ample opportunities to live and move freely with the boys he cannot influence their character appreciably; (3) this is evidenced by cases where Pandits, Bible-teachers, etc., are entrusted with religious instruction; (4) in fact little good will result unless the teacher who gives religious instruction can enforce discipline in the class.

KIND OF EDUCATION THAT SHOULD BE IMPARTED.

Moral and religious education during school age (6 to 18 years) should strictly be confined to drawing out and strengthening, by precept and by

example, the best impulses in the child's nature. Instruction on ceremonial dogma, or philosophical speculation, should be carefully eschewed; the teaching should be rational and based on moral and religious biography, on telling stories and anecdotes drawn from actual life. The aim should be to cultivate reverence, self-respect, love of service; to strengthen the will and ennoble the heart.

RIGHT VIEW OF SCHOOL AND TEACHER.

The School must be regarded as a temple of learning, and the teacher as a holy priest thereof. He should be trained to have a high sense of his responsibility, and to prepare carefully his work, as the moulder of the pupils' character. The view that the average Indian teacher is no good is quite erroneous. However ill-paid, he is in character not worse than his neighbours; he *will* prove much better still when the demand is made upon him, as is now not *distinctly* made, that in his own conduct he should be an example for his boys to follow.

RESULTS OF THE PRESENT SYSTEM.

English Higher Education has lived in this land for nearly sixty years now. During the first period it was regarded purely as an accessory for employment—a view still held by the common people; it did not in any way affect the lives of those who received it, who were generally as orthodox as their non-English-educated neighbours. During the second half it has destroyed the old beliefs, without putting anything of equal value in the place of the old. Educated Indians now live a kind of double-life—one within home and another without, and are true to neither. That certain great men have been turned out has been in spite of, not on account of, the present system, which has not yet killed out spirituality from the land; but which, if unchecked, is bound to do it in course of time.

THE IDEAL TO BE AIMED AT.

A harmonious admixture of the scientific knowledge of the West with the spiritual life of the

Again implements which are too costly for the individual peasant can be purchased in common. The spirit of association has always been strong among our people and there are many instances of co-operative enterprises which are traditional. The manufacture of *gur* is perhaps the best example of the application of co-operative methods in our rural tracts. The fact that the sugarcane growers are in one locality where a large contiguous acreage makes the average supply of cane juice large in amount contributes to develop the spirit of co-operation. In villages we usually find that the cultivators who grow sugarcane own one or two cane-mills together. If the cultivators do not own the mills themselves, they hire it in common and pay, say Re. 1/- per day's work of the mill. The canes are not allowed to lie in the fields for long, but are crushed in the common mill as soon as they are cut. Each of the cultivators has a pair of bullocks which drives the cane mill by turns. All the cultivators are engaged in one kind of work or another. Some assist in the boiling process, one taking out the scum in *Karahi*, another stirring the liquid in another *Karahi*, while the rest control the fire in the furnaces or are engaged in crushing sugarcane. Thus the manufacture of *gur* is carried on efficiently in the traditional system of co-operation.

Such co-operative enterprises have to be multiplied in our country. The sizes of our firms are small and it is easy to organise them on a co-operative basis. The cultivators being mostly tenants with secure tenure can be more easily organised than farmers, e.g. in England, who move from district to district having little practical ownership of the lands they till. Thus agricultural co-operation is bound to take firm root in rural tracts and work should be begun in a spirit of earnestness amongst the villagers. Everywhere we should establish, as they have done in the West, Co-operative sugar and oil presses, co-oper-

ative threshing and milling machines, Co-operative fisheries and co-operative dairies, Co-operative societies composed of fishermen for the combined equipment of boats and nets and of means for the preservation of fish are especially required in our country, the fishermen being now entirely in the hands of the middlemen the *Nikaris* and the *Guris*. We need co-operative societies preserving mangoes in common, societies for turning honey, fruit and vegetables to better account, co-operative societies for improving the breed of cattle or for keeping bulls for common use. Co-operative societies for the purchase of manure, feeding stuff, machinery and implements, Co-operative societies for the prevention of malaria and co-operative jungle clearing, drainage irrigation and live stock insurance societies are not only most desirable but are actually indispensable to restore our agriculture. In Holland, Belgium, Germany, lower Austria, Bohemia and Moravia, such co-operative enterprises have proved very successful. Co-operative enterprises there are exceedingly varied in form and character and they show how wonderfully adaptable co-operation is in connection with agriculture. The reason of this is not far to seek. It is a sound teaching of the science of economics that specialisation and organisation of large businesses are possible where the different processes of production permit of being carried on simultaneously.

This feature of industry is almost entirely lacking in what may be called the 'culture industries,' agriculture, horticulture or pisciculture, which have therefore defied all attempts at minute specialisation. Only by a system of co-operation can the small industry in these cases secure the economics of production without which it cannot survive in the stress of economic struggle. There is indeed no other means by which our villagers thrown into the whirl of economic struggles, can resist the economic dis-

ruption and gather strength than by uniting all the forces and cultivating all the energies of the people by adopting not merely the form but the spirit of co-operation.

In the matter of sale, Co-operative marketing ensures a stable and permanent market and checks the evils of individual competition which are ruinous in the case of fresh fruits and vegetables. In our country the agriculturists have very frequently to go to the markets in the working season to sell the agricultural products. This causes an enormous waste of labour the significance of which is often forgotten. The system of co-operative marketing will not only prevent this loss of labour but will also ensure the sale at more remunerative prices. Already a few grain storage societies have been started in the country. They have proved to be extremely useful for the sale of corn and they bid fair to make the agriculturists to some extent independent of the middlemen. In some cases where on account of the monopoly of production, the advantage of co-operative sale is very great the Government should intervene if the people are absolutely lacking in all aptitude for co-operation. 'In Greece in spite of national monopoly of currants, the currant grower could not sell currants with advantage. The state has now compelled the producers to stock a fixed portion of the crop (20 p. c.) in Government warehouses. The stock so returned becomes *ipso facto* the property of a bank. Such stock is not sold except to large industrial establishments whose owners enter into a covenant not to export any of it, but to consume it all, under state supervision in their own establishments. The yield of such sale after deducting management expenses becomes the working capital of the bank which is in truth nothing but an enforced co-operative society of producers distributing the dividend among them. In our country a co-operative society for the sale of jute will be most beneficial, jute being our monopoly. The profit of the *pailars*

and *buparis* will be intercepted, the jute growers will be able to sell with the greatest advantage, while the cultivation might also improve if the society makes advances to the jute growers and supplies them with necessary materials.

Not only our agriculture but our small industries can be recreated by co-operation. Throughout the country the village handicrafts have now been threatened with imminent extinction in the competition with European manufacturing industries. Mr. Collin stated in 1890 that except in wood work, brassware, mat work, and common pottery, the Bengal manufactures had been almost entirely superseded by imports from Europe. Indeed brassware seems to be the only industry which has not suffered from competition. This has been corroborated by the different industrial enquiries of the Government in recent years, in different provinces, in Bengal by that of the Hon'ble Mr. Cumming. Wherever our small industry is suffering the main cause is its want of convenient credit. Co-operative finance will provide cheap credit and thus relieve the artisans in their economic struggle. Again the tools which our handicraftsmen use are defective which involve much extra labour and their methods are crude which ought to be obsolete. The easiest method of introducing new tools and scientific process is the adoption of industrial co-operation. We want Co-operative Societies among our village industrials, amongst small masters and independent artisans for the joint purchase or hire of fly-shuttle looms, planing benches, motor prime movers and various kinds of machinery and perfected appliances which in this way can be made cheaply accessible to them. There should also be societies for the joint purchase of raw materials and for the joint maintenance of warehouses for the sale of their articles. Indeed there is no other efficient method of saving our cottage industries in their struggle with the large manufacturing establishments of Europe as well as of

our own country. Charles Gide, an authority on the co-operative movement in Europe, has remarked that co-operative association under the different forms of productive associations, societies for the purchase of raw materials or for the sale of finished goods, or societies for mutual credit aided by mechanical inventions that are substituting electric power for steam and enabling us to transport motive power from the place of its generation to the place of its application, will permit new forms of industrial enterprise capable of resisting successfully the encroachments of large scale industry. Co-operative societies possessing their own machines, oil and gas engines and providing electric light and power for the artisans (by the employment of a rapid river as motive force) will secure the same economies of production and opportunities as to invention and improvement of processes and utilisation of waste which regularly inhere in large scale industries. Thus the advantages of large scale production are secured while the small producers do not sacrifice their autonomy, initiative and personal interest—all powerful incentives to production.

Co-operation in our country has been a boon to our indebted peasantry, but the poor weavers carpenters and black-smiths, the resourceless potters, silk-reelers and chamars, who work in their huts and constitute the main portion of our industrial population also demand our sympathy and help. If India is and will always remain a country of cottage industries, co-operation has up-to-now neglected the field in which it can bear the richest harvest. Our industrial population is organised into castes marked by a spirit of association and solidarity and co-operation in social dealings. The caste traditions and the character of the people are thus distinctly favourable to co-operation for industrial purposes. These latent forces have now to be utilised in order that the soil may yield a good harvest. It has to be realised that if we delay

sowing the seeds now, the field will be devastated altogether as the result of the economic disintegration which is going on all over our land.

Another shape in which co-operation can bear rich fruit is in the common purchase of the necessities of life. Distributive societies have been organised in different parts of our country and they have served to cheapen commodities as well as improve their quality. In Italy and Switzerland there are co-operative societies which let out their labour and undertake contracts for public service in common, such as laying stones and doing other road work, agricultural labourers' societies producing or else letting out their land in common, educational societies promoting all kinds of educational work among the labouring classes, such as instruction in music, technical and other instruction out of school hours, provident societies and Pharmaceutical societies.

Such societies if organised in our country will prove the most efficient means as in the continent of Europe for the economic reorganisation of society.

But the economic results of co operation are far less important than its general effects on the rural life. Co-operation constitutes an admirable means of popular social improvement. It tends to check the petty quarrels and bitternesses of village life, binds together men into friendly relationship and trains the people to work in concert for a common end. Co-operation in Europe is not only recreating agriculture and the small industry; it is helping to recreate society. The co-operative society tends to become the very centre of a social and economic movement by means of which the rural life is revolutionised and the lower strata of society raised from their position of misery and stagnation. And these results can easily be accomplished if co-operation is associated with rural education. It should also be observed, on the other hand, that no scheme of popular industrial or agricultural education in our country

can be successful if it is not associated with co-operation. The necessity of new manures or up to date industrial tools and appliances might be taught but these cannot be cheaply introduced among working folk without co-operative finance. Indeed without the spread of popular education with special reference to the facts of rural economy, the co-operative character cannot be formed and Co-operative work becomes meaningless. We want not only the form but the spirit of co-operation. Unfortunately in our country the people do not know the most elementary matters of business. Very few if any of the co-operators have attended secondary or primary schools of the Government, and even if they have attended the schools, the books which are used as well as the school-masters tell them nothing about co-operation. The general press takes no interest in it and the Government also has not yet taken any action to propagate co-operative education. The object of co operative education should be the formation of co-operative character and opinion by teaching the history and principles of co-operation and also the training of men to take part in industrial and social reforms. Such work has to be undertaken immediately if we hope for any progress. As we have no education Act in force in our country let us organise Co-operative Educational committees in centres where co-operative work is undertaken. Let these co operative educational committees organise free night schools and technical classes, establish general libraries and circulate books free of cost and pamphlets bearing on Co-operation. Let them invite teachers, school-masters, and Professors of our schools and Colleges to address the working folk on subjects connected with co-operation and its social and economic importance. The students of the university should also be encouraged to take part in the work of co-operative education. As long as there is no wide diffusion of popular education, it must be plainly

owned by all honorary organisers of our co-operative credit societies that their work of teaching is far more important than organisational work, their chief task is not so much to swell up the co-operative credit business to the biggest possible bulk as to make the agriculturists understand the principles of co operation and credit. Where the educational work has been neglected credit banks are organised on unsound co-operative principles and the progress of the movement is retarded.

In a village 16 miles east of Berhampore an experiment has been made to associate co-operative work with popular education. There are 16 Co-operative Credit societies which are near one another and in the office of the Central Co-operative Credit Society nicely situated on the bank of the *Chota Bhairab*, we have started a free evening school. The labourers and agriculturists assembled in a general meeting of the Central Committee and passed a by-law compelling all members of the credit societies to attend the evening schools. If any member due to old age or for cogent reasons is unable to attend school, he should send his sons or any other adult members of the family to the school. There is also a plot of land on which agricultural experiments are carried on. Thus the advantage and economy of green manuring for many crops is demonstrated. Sugarcane cultivation was unknown in these parts of Murshidabad Districts and is now being introduced. The value of salts of ammonia as manures is shown. Remedies for diseases of plants and crops are suggested and pure seed often distributed among the peasants. Thus the co-operative society with its free evening school and garden for agricultural experiments is now tending to be the intellectual and moral centre of that portion of the district. Co-operation is bearing rich fruit under the fostering care of the sister movement, Education.

I have indicated in an outline the suggestions as to the future development of co-operation in

our country. There is no occasion here to discuss them in detail. Some of these suggestions indeed appear to be dreams to many. But it is time for us to cherish dreams. The crying need of the movement at the present day are dreamers and idealists, men who are drunk with the co-operative faith in whom a religious enthusiasm is mingled with a sound business knowledge and practical skill, who continually preach the co-operative ideal from village to village and from door to door and live unseen and unknown amongst humble villagers in order to soothe their woes and sufferings. Every one knows how it was one or two men who made English Savings Banks what they are, or the few artisans at Rochdale who laid the basis of co-operative distribution, and one or two enthusiastic men in France who revolutionised French agriculture by organising the Co-operative supply societies. I have no doubt that such men will be found in our country too. Some day in the near future a Zamindar who has seen his peasantry impoverished and overwhelmed with debts from generation to generation and his lands deserted and overgrown with weeds, or perhaps a student of the university who has watched closely and thought deeply about the economic evil which is fast disintegrating our rural life will be fired with enthusiasm and philanthropic fervour and bestow his time, money and energies freely upon this good cause of helping the poor to help themselves. With such men lies the future of this movement. It is only the idealism of those who are intellectually superior, or are placed by fate in easy circumstances that can solve the social and economic problems of raising morally and materially the impoverished industrial and agricultural population of our country.

SIR TARAKNATH PALIT.

BY

MR. PRATAP SEN, B.A.

THE events in the life of a great man need not always be extraordinary. On the contrary, most of those who have left their traces in history, lived lives that can scarcely be called either sensation, or in any way uncommon compared to those of their humbler fellow beings. The life of Sir Taraknath Palit whose recent benefactions to the University of Calcutta has earned for him a name honoured in and outside India, does not really claim to be anything out of the ordinary. Sir Tarak was born of very worthy parents in the year 1840 in Calcutta. His father was the late Kali Kinker Palit whose name has always been associated with his unrestricted charity and benevolence. His mother was the grand-daughter of Sitaram Ghose, a wealthy citizen of Calcutta, who lived towards the middle of the last century and was a prominent figure in his time. Sir Tarak's father, Kali Kinker, came from a village called Amarapore in the District of Hooghly, where he was not only the first man in rank and wealth but was the most esteemed and loved for his kindly heart and many other noble qualities. The little village owed a great deal to his benevolence. He established no less than two public schools and a charitable dispensary in the village and at a considerable expense built a broad highway from Hooghly to Amarapore, the only one that still connects the two places. He had large sympathies with education and many a poor student was given shelter under his roof and was liberally helped by him in the prosecution of his study. As a pious Hindu, he had great respect for Brahmins and spent lavishly in feeding the poor on festive occasions.



SIR TARAKNATH PALIT.

Though belonging to the village of. Amaripore, where he had a palatial building, Kali Kinker Palit lived more often in his Calcutta residence which is now known as No. 2, Cornwallis Street and has since passed into other hands. In this house was born Sir Taraknath seventy-three years ago. He was born, it may be said, with a silver spoon in his mouth and brought up in luxury. And notwithstanding the fact that he lost his dear father while he was scarcely a child of three, he never for a moment experienced a single pang of want or distress. His father could not leave him much having given away most of his effects in charity, but Sir Tarak inherited the Estate of his grand father and was as well off as ever.

Sir Taraknath received his early education in the Hindu College, where he made a name by his fine parts and strong, independent mind. Among his early school friends, mention may be made of Mr. Satyendranath Tagore, the first Indian Civilian and the eldest brother of the poet Tagore, with whom Sir Tarak has ever been bound by an unbroken tie of the closest intimacy.

On leaving college Sir Taraknath turned towards Law and served his apprenticeship in the well-known firm of Messrs Rutter & Co., the Calcutta Solicitors. But he was not there for long, when circumstances helped him to fulfill his long-cherished desire of taking a trip to England and in 1867 he found himself in one of the Inns of Court qualifying for the Bar. After having spent four years in England, Sir Tarak returned to his country in 1871 to join the Calcutta Bar where his career was uniformly brilliant. The fact that he had not to sit idle for a single day and that briefs were forthcoming in any number from the very day he was enrolled is sufficient to illustrate how he courted success in his profession. Sir Tarak last appeared in a case in the year 1902 and retired from the Bar owing to bad health and he still continues in indifferent health.

This, in short, is the unpretentious biography of Sir Taraknath Palit.

In reviewing the career and the many-sided activities of this distinguished son of India nothing strikes one more forcibly than the one principle which guided him in all that he did—a principle to which he passionately and unflinchingly adhered through life—viz., substantial work silently and unostentatiously done. Scarcely has there been a single useful propaganda in the country to which Sir Taraknath did not devote his most serious thoughts; scarcely an organisation worth the name which he did not support with his genuine encouragement and material help. He was, as has been said, a towering figure behind every national movement. Yet in all these Sir Taraknath always kept himself scrupulously and steadily in the back-ground and seldom allowed his name to be exposed to public gaze. Work, genuine and substantial work, was all that he wanted. Shallowness and superficiality, he abhorred. Nor was he to be led away by momentary impulses or sentimental appeals. Good and solid arguments such as would stand the test of the severest scrutiny of a thoroughly logical mind—were the only things that found favour with him. Approach him with a proposal about which you have yourself a hazy undigested sort of notion, or to which you have not given the best possible thought and you are bound to fail. To convince him of the merit of your suggestion you must be sure of what you are going to say, you must have weighed its *pros* and *cons* carefully and diligently, for the minutest flaw in it would not escape his scrutinizing glance. But once convinced of the reasonableness of an idea, its place and value in the long scheme of things and of life, Sir Taraknath would do his best to help in giving practical shape to it. Sincerely and enthusiastically, devoting, if necessary, all his time and energy to it, little caring for opinions and criticisms he would work like a demon till the

with Judges who in his opinion were men of shallow brains and poor understanding. Ignorance, fallacious reasoning, dogmatic assertions and want of common sense were things he could never tolerate and his whole spirit was roused whenever and wherever he met with them.

It would be wrong to infer from the above, however, that Sir Tarak in his private relations must be a man of a stern and unapproachable sort of temperament. Just the reverse of it. In his private relations — though equally characterized by great independence and strength of mind,—he is one of the sweetest and kindest of men. His ardent and sincere devotion to his friends, the thousand and one instances of self-sacrifice and genuine endeavours to relieve their troubles and see them better placed, are things his friends lovingly and gratefully cherish. The warm and hearty reception he accords to his merest acquaintances strikes one as rare in these days. His earnest solicitude even in his sick-bed for the comfort of his servants and attendants astonishes one and bespeaks the heart within. Even in the extreme agony of his illness he has a smile and a sweet word for everybody. He loves to talk and smile to you and feels very uncomfortable if anything stands in the way. Very recently, during a rather serious attack of illness when he was prohibited by doctors from receiving visitors or speaking to anybody he found life really unbearable, and likening his condition to that of one in the cellular jail in the Andamans, he prayed in writing to the attending physicians for a speedy release! His wit and humour have become proverbial among his friends. He would make fun in apparently impossible circumstances and compel you to laugh in spite of yourself.

The giving away of fortune worth nearly fifteen lakhs—a unique gift in the history of educational benevolence in this part of the country—did really astound many, but it was an easy thing to do for a man of Sir Taraknath's stuff. His

feelings for his country and countrymen, specially his solicitude for the proper upbringing of the rising generation have all along been very deep and sincere. And side by side with this noble feeling he had the iron will to do his best in this respect. The result was that by two memorable Deeds he gave away the whole of his large fortune to the University of Calcutta, the only public body in whom he could ultimately bring himself to believe as being really capable of carrying out his long-cherished schemes and ideas. An Anglo-Indian Journal likened Sir Taraknath's gift to one of those frequent with the American millionaires who give away large fortunes for public causes. But as was rightly pointed out by an Indian daily as well as by Sir Ashutosh Mukherjee in his special Convocation Speech, the analogy was a bit incorrect. For, while the American millionaires give away only portions and perhaps very small portions of their proverbially large fortunes for such purposes, Sir Taraknath gave away the whole of his, reducing his condition, as he himself remarked on the morning he signed his second Deed, to that of a pauper.

It was but meet on the part of the Government to have readily appreciated Sir Taraknath's munificence in the way it did. It was meet also on the part of the University to have conferred the highest honour at its disposal on its large-hearted benefactor. Seldom have honours been in this country so rightly placed. These honours, however, are of little consequence to a mind which never gave any thought to them, far less, had any cravings for them. And it is a fact that they have very little permanent value compared with the large facilities for education the Trust in question is expected to place within the reach of the rising generation and of posterity. At the same time, it cannot be denied that in all human relations, social as well as individual, the expectation of some sort of recognition of services rendered, if not an adequate return, will always be

desired end was reached. The astounding diligence with which only the other day in spite of his old age and invalid condition he worked for the Bengal Technical Institute, the indefatigable energy and whole-heartedness with which he tried to make it a success, would be to all who knew him in this connection a standing illustration of his earnestness and devotion to a noble cause. He was convinced that scientific and technological education on a liberal and extensive basis was the crying need of the country, and setting himself vigorously to give effect to his conviction in this respect, he founded the Bengal Technical Institute, the first of its kind in the history of the province. And after having founded the Institution at a considerable personal sacrifice, the energy with which he threw himself into work for its success, was almost incredible for a man of his age and health. Night and day he brooded over it; night and day he planned and worked for its more efficient management and greater success. From door to door he went begging for subscriptions, indifferent to comforts, irregular at meals, careless of his health; converted his friends and acquaintances to his own ideas, extorted sympathy and promise of help from all he met, and above all, applied a considerable portion of his fortune towards the upkeep of the institute. This Institute is now dead. But look up any report or literature that may yet be existent dealing with the administration of the Institute and you will have literally to hunt for the name of its founder, Sir Taraknath, till perhaps you will stumble upon it far down in the list of the members of the Executive Committee. His remarkable characteristic has ever been to deny himself prominence even where he amply deserved it. He delighted in work for its own sake. It never entered his head how people could be influenced in their actions by public applause or censure. Right-thinking and conscientious, sincere and honest, bold and independent, Sir Taraknath would carry

a thing to its practical conclusion, irrespective of what others might say or think, and never sacrificing the sounder principles of his life to mere sentimentality or impulsiveness.

And this singular trait of his character, — this bold straightforwardness, more independence and remarkable sincerity of purpose — has passed into a proverb among the members of the Calcutta Bar. Those who had the privilege of knowing him in his time testify to it and the present generation find much in it to gather lessons from and imitate as an ideal. Among the most prominent figures at the Bar — at a time when it shone with rare luminaries, — Sir Taraknath by his extraordinary love of independence, his shrewd logical acumen and brilliant power of argumentation secured for himself and helped to secure for the Bar a position second to that of no man and no profession whether in these days or in later times. He would not tolerate the least injustice or display of arbitrariness either on the part of the counsel on the other side or on that of the presiding Judge. Compromise or accommodation at the sacrifice of just principles he could never think of. He would have his lawful rights asserted to the full, cost what it might. And it did indeed cost him a great deal. For he could have added much more to his earnings if he had twisted his principles a bit to suit the convenience of his clients or had been a little more pleasant and accommodating to the bench he addressed. But his nature and temperament alike made this impossible. He would not waive his rights an inch when he was sure that his claim was just and would stick to his point doggedly till he gained it. It was a sight to see him argue. Never yielding, never receding, firm and undaunted, he would stand unshaken on his own ground like a man that knew no fears and was indifferent to fate. He has been described as a terror to Mofussil Magistrates and even in the High Court of Calcutta, we all know, he felt his patience sorely tried at times when he had to deal

with Judges who in his opinion were men of shallow brains and poor understanding. Ignorance, fallacious reasoning, dogmatic assertions and want of common sense were things he could never tolerate and his whole spirit was roused whenever and wherever he met with them.

It would be wrong to infer from the above, however, that Sir Tarak in his private relations must be a man of a stern and unapproachable sort of temperament. Just the reverse of it. In his private relations — though equally characterized by great independence and strength of mind,—he is one of the sweetest and kindest of men. His ardent and sincere devotion to his friends, the thousand and one instances of self-sacrifice and genuine endeavours to relieve their troubles and see them better placed, are things his friends lovingly and gratefully cherish. The warm and hearty reception he accords to his merest acquaintances strikes one as rare in these days. His earnest solicitude even in his sick-bed for the comfort of his servants and attendants astonishes one and bespeaks the heart within. Even in the extreme agony of his illness he has a smile and a sweet word for everybody. He loves to talk and smile to you and feels very uncomfortable if anything stands in the way. Very recently, during a rather serious attack of illness when he was prohibited by doctors from receiving visitors or speaking to anybody he found life really unbearable, and likening his condition to that of one in the cellular jail in the Andamans, he prayed in writing to the attending physicians for a speedy release! His wit and humour have become proverbial among his friends. He would make fun in apparently impossible circumstances and compel you to laugh in spite of yourself.

The giving away of fortune worth nearly fifteen lakhs—a unique gift in the history of educational benevolence in this part of the country—did really astound many, but it was an easy thing to do for a man of Sir Taraknath's stuff. His

feelings for his country and countrymen, specially his solicitude for the proper upbringing of the rising generation have all along been very deep and sincere. And side by side with this noble feeling he had the iron will to do his best in this respect. The result was that by two memorable Deeds he gave away the whole of his large fortune to the University of Calcutta, the only public body in whom he could ultimately bring himself to believe as being really capable of carrying out his long-cherished schemes and ideas. An Anglo-Indian Journal likened Sir Taraknath's gift to one of those frequent with the American millionaires who give away large fortunes for public causes. But as was rightly pointed out by an Indian daily as well as by Sir Ashutosh Mukherjee in his special Convocation Speech, the analogy was a bit incorrect. For, while the American millionaires give away only portions and perhaps very small portions of their proverbially large fortunes for such purposes, Sir Taraknath gave away the whole of his, reducing his condition, as he himself remarked on the morning he signed his second Deed, to that of a pauper.

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a strong incentive to average men—for the case of Sir Taraknath Palit is an exception which proves the rule—and from this point of view we may well congratulate the Government and the worthy syndics of the University of Calcutta upon their prompt recognition of the valuable services rendered by our revered and illustrious countryman. Very unfortunately, Sir Taraknath has for years been in an invalid state and we all fervently pray that he may be spared for a long time yet to enjoy the unique position he has won for himself in the hearts of his countrymen.

INDIANS IN THE ARMY.

BY

MR. J. B. PENNINGTON, L. C. S. (Retired)

IN the Special Number of the *Indian Review*, for December last the Editor has added to his many public services a most comprehensive account of what has been done, (and especially what has not been done,) to improve the position of educated Indians in the service of their country, and he insists throughout on simultaneous examinations in England and India as the panacea for the evils under which the country still suffers. Well, I have said *noyes* *et nauseam* that I don't believe in simultaneous examinations at all as a remedy, and am pleased to find two such distinguished men as Sir Sankaran Nair and Mr. Sinha on my side. As I said the other day in a letter to *East and West*, I should have no objection to a preliminary examination in India to select a sufficient number of men to fill, say, half the vacancies every year, to be sent to England (at the expense of India) to compete in London; but, after all, the service can only be open to Indians, "so far as is compatible with the supremacy of Great Britain in India" and, as Mr. A. K. Connell once

said in a paper read before the East India Association many years ago, "it is impossible to separate the supreme civil and military powers in the state; so that, if the Army is to remain for the most part in European hands, the civil administration must be controlled by Europeans also." That is to say, a backbone of Europeans is perhaps more than ever indispensable, and the only reasonable question is as to the exact strength of that backbone. But that does not mean that Indians should never rise to the highest offices in the State. I think they should, and I have pointed out often enough how the two races might be welded together into a co-operative government, *e. g.* in *East and West* for January 1912.

That, however, is not the object of this paper. What I am anxious to call attention to now is a remarkable statement made by Lord Minto, (when presiding at a meeting of the East India Association at which Sir William Plowden, K.C.S.I., read a paper,) with reference to Commissions in the army for Indian gentlemen; and, that there may be no mistake, I will quote first what Sir William said on the subject "which," he said, "must be faced, however, unpopular it may be."

"I refer, he continued, "to the larger share on the military side to which a native gentleman ought "to be able to aspire." . . . "What is the position at present? You have a large body of soldiery drawn from the fighting classes of the country whose conspicuous gallantry and fidelity have been evidenced on many a stricken field. How can you deny to these men higher positions in their own service than those to which they can already mount? You have no such instance as a native officer commanding a regiment, nor is there any known case of a native officer on staff employ. Can you expect the native gentry to be content, if they enter your military service, with such a position of things? And here I am not at the moment considering what is a conspicuous difficulty, that of putting a native gentleman as an officer in a British corps, though even there, I don't think, (but there are many who can speak much more confidently on this point than I can,) that the British soldier would object to take orders from a native gentleman. We know how completely, in the ranks, the rifleman, and the Gurkha have been friends. And one knows of cases where men not of (pure?) British blood, and in colour by no means different from our darker friends in India, have held commissions in one British regiment, and have been followed with alacrity by the British soldiery. I recollect a case of one, a Eurasian, who held a commission in one of our cavalry regi-

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ments, who was on the best of terms, not only with his brother-officers, but also with the troopers of his own squadron. It is quite true that the latter called him 'our black man,' but that was simply as a term of endearment, because his dashing gallantry and his brilliant swordsmanship, along with his modesty and his fine temper, had completely won their liking. When one thinks of the magnificent service rendered to us in times of stress by men like Burkut Ali, the Rissalard Major of a cavalry corps under Crawford Chamberlain, one can hardly think it possible that there may not be some way of opening up to men of that character and with such qualifications higher appointments than they are now able to hold. It may be that the story of Burkut Ali is not known to many. It was told me by Crawford Chamberlain within a year of the events in which Burkut Ali was so conspicuous. Chamberlain's regiment had been sent down to Multan by John Lawrence to take its part under its distinguished leader in disarming the mutinous forces in Multan. They had succeeded in their object, and were returning to Lahore, and had encamped for the night in a walled serai in the district of Gugaira. During the night they were beleaguered by a very large force of rebels, who sent in emissaries to the regiment calling upon them to destroy their English officers and to join the rebel forces with the Mogul at Delhi. To Burkut Ali they offered the position of a General in the rebel army, and they accompanied their offer with information which they were certain would largely influence their answer. They told him that his brother, who, like himself, was an officer of a native cavalry regiment, had been hanged a few days earlier by order of a British Officer at the former's own house, within a few miles of Delhi, and they appealed to Burkut Ali, as a brother of the murdered man, as they called him, to join them with his men at once. This offer came in the shape of a written message. Burkut Ali took the letter at once to Colonel Chamberlain and asked him what was to be done, pointing to the latter part of the communication in regard to the execution of his brother. In regard to that, Chamberlain could give him no answer, except that probably it was a lie; he, as Colonel, knew nothing about it. Burkut Ali did not hesitate for a moment. He said to his commander: 'Whatever has happened to my brother makes no difference to me; I have eaten the Company's salt, and shall be faithful.' The result was the rebellious forces outside the serai were driven away, and Chamberlain with his men continued his march satisfactorily to Lahore. One knows very well that if Burkut Ali's answer had been otherwise Chamberlain and his English officers would not have lived to tell that tale. John Lawrence himself recognized the extraordinary fidelity shown by this brave native soldier, but he had no means of rewarding him by giving him extra rank, the man having already attained the highest rank to which he could reach. There are thousands of men of that description, and I should like to see the experiment tried of giving the command of one of our native cavalry regiments to such a man as Burkut Ali, providing at the same time that all the officers in the subordinate ranks should also be natives of the same position, either substantial yeomen or men of a higher class."

"At present our native cavalry regiments are so constituted that this would be impossible, but it would not be difficult to select one or two where the officering

might be restricted entirely to native gentlemen, and I believe the experiment would not fail. I am well aware that this is a view, I mean that of allowing our native soldiers to reach a higher rank than they do now—which may not be popular, but, as was remarked to me by a native gentleman who held high office in this country, the question of opening up the military service to the native gentlemen of India is one which our Government have got to face. It is unfortunate that it has not been faced by a Viceroy who has had full military experience himself, and in this respect I think it is to be regretted that Lord Minto himself has been unable to take any action in this matter."

Sir William Plowden served through the Mutiny and cannot be accused of not knowing what he is talking about, so that his matured opinion at the age of 80 is thoroughly deserving of consideration, and it was startlingly dramatic to find that Lord Minto, whose Indian career began only a few years before Sir William's ended, was not only in thorough agreement with him, but had actually sent in a scheme to the India Office for raising a Regiment to be *officered by selected Indian gentlemen* who would generally have been educated in the Cadet Corps. Who is responsible for burking that scheme? Lord Minto's remarks on this very delicate question are worth much more consideration than they appear to have received.

"It is curious, (as he said,) that British opinion of to-day as regards the possibility of granting commissions is less advanced than it was a generation ago. The views of many people of to-day are much behind the times in comparison with those of distinguished officers even before the Mutiny. As long ago as 1844 Sir Henry Lawrence dealt with the question. Subsequently, Lord Napier wrote a memorandum in 1855 on the same subject, stating that the Government of India had then the matter under consideration. Sir George Chesney, Sir Donald Stewart, and others, all held the same view. All these distinguished officers admitted that a great injustice was being perpetrated in withholding such commissions; they maintained that young Indian gentlemen should have greater opportunities for military distinction, but at the same time they all laid down that they must not command British troops, and that the solution of the difficulty was the raising of special Indian regiments, in which Indian gentlemen should receive commissions. I am afraid that racial antipathies, however narrow many of us may think them, are much stronger in India than they are at home. I do not know why. But, at any rate, we certainly cannot do away with these racial antipathies by word of command; the only way to lessen them is by example, and by constant sympathy for our Indian fellow-subjects. By force of example and by constant sympathy let us hope that racial prejudices may gradually disappear. Under existing conditions it would, in my opinion, be a grave mistake to appoint a young Indian

of good family to a British regiment against the wish of its British officers. It would only create friction, and we should be worse off than we were before. I thought this question in India over and over again, and before I came away the Government of India, the Commander-in-Chief and all my Council were in agreement with me that the commissions should be granted. We therefore framed a scheme for the raising of a regiment to be officered by selected Indian gentlemen who would generally have received a military education in the Cadet Corps. Our proposal was that the regiment should begin with a skeleton of a few British officers to give it a start, and that young Indian officers should be permitted to it in the ordinary way, with *bona-fide* commissions, which would rise in due course of promotion; whilst the British skeleton should gradually disappear and an Indian officer would eventually obtain command of the regiment, which would be in the course of 20 years or so. The scheme was sent home, and it was my earnest hope that it would receive official sanction before I left India. I am sorry to say I do not know what has happened to it since then. I feel, however, that it would be unfair to the Government of India not to take this opportunity of saying that, as far as they were concerned, the necessity for the commissions was recognized and the difficulty was dealt with. The opposition to our proposal was at home! The whole question is a very difficult one. In the meantime I have heard that there is an idea in England—certainly not in India—with which I do not at all agree, that the suggested scheme of an Indian regiment does not go far enough, and that it would be better to bring young Indians here to be educated in this country, to pass Sandhurst, and then to be appointed to British regiments in the usual way. I may say that I am entirely opposed to such a proposal, not only on military grounds, but on other grounds as well. I am much averse to the bringing of young Indians to this country and educating them here, young Chiefs in particular. I am convinced that it is much better for them to make their homes in India, to look after the affairs of their estates, and to share in the life of their own people. No doubt an intelligent young Indian gains much useful knowledge in England, though he often takes back to India with him impressions which are far from desirable. My experience is drawn somewhat specially from my intimacy with the cadets of good families. They visit England and form friendships here, and then return home to find themselves out of touch with their own people and their natural surroundings, and in great difficulty as regards their future life. Careers should be open to them in their own country, and as regards the grant of commissions, we should do well to follow the advice of the distinguished soldiers I have referred to who all fully recognized the injustice of the present position and with whom my Council entirely agreed in recommending the raising of a special Indian regiment on the lines I have described."

Even further luck than Sir Henry Lawrence a still greater man, Sir Thomas Munro, said much the same thing in one of the last minutes he ever wrote at the end of his eventful 40 years' service in India, and, after all, there is nothing new in the idea of the Morley-Minto reforms. It has

been an "idea" for about a century and which has at last materialized. Even the Mogul Emperors, who were never so firmly established in the country as the British are now, were never afraid of putting Hindoos in the very highest Civil and Military appointments, though no doubt they often suffered seriously by doing so; and surely we need have no fear of the result if we only hold the scales evenly. That is our true mission in India, as long as we stay there and to quote Sir Thomas Munro again, "It would certainly be more desirable we should be expelled from the country altogether than that our system of government should be such as to end in the abasement of a whole people."

JOURNALISTIC SECTION.

BY "A JOURNALIST."

A GREAT LEADER-WRITER.

A GREAT leader-writer has passed away in the death of Mr. J. C. Ross, of the *Times*. Few men even in journalistic circles knew much of him personally, and to the outside world he was almost wholly unknown; but for the last thirty years he had been responsible for the principal leading articles in the *Times* on British politics, especially on questions with an economic aspect, and have also written much on American affairs and scientific subjects. To those who knew, his peculiar gift of striking out memorable phrases often betrayed the authorship of articles. In one case it cost the *Times* dear for the moment, though matters were amicably settled afterwards. That was when, in discussing the high price of books, in connection with the recently published letters of Queen Victoria, he declared that Mr. Murray had "coined the national interest into thirty-two pieces of silver." The *Times* had to pay £7,500

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in the libel case arising out of that. Mr. Ross leaves a son, who edits the "Engineering Supplement" of the *Times*.

LIREL.

Apropos of libel cases, there is an extraordinary number of cases against Madras papers in progress or imminent at the present time. It would be well for journalists to study the Law of libel more closely than most of them do, and they may be recommended to acquire "The Law of Libel, as affecting Newspapers and Journalists" by Mr. W. V. Ball, which is a practical guide. Of course, the journalist who imagines that the study of books of that kind can render him quite independent of legal advice is deluding himself. But it is much to have a clear understanding of the general principles of the Law on the subject and some acquaintance with precedents. Just as these words are written a Madras paper is about to take action against a Bombay paper for announcing that a libel suit was being brought against it. We refrain from giving names lest the Bombay paper should sue us for saying that a Madras paper was about to sue it for etc. !

PRICE OF PAPERS.

A good deal of discussion in London Journalistic circles has been aroused by an article in the *Daily Mail* which seems to suggest on the part of its conductors an intention of raising its price to a penny. Strange as it may sound, there is really some prospect of dearer papers. The average issue of a popular London daily involves the use in paper of as much wood-pulp as can be derived from about 30 acres of forest, and the paper outlook is not cheerful, though, of course, there is no immediate prospect of shortage in supply. As it is, a paper like the *Daily Mail* must lose heavily on sales, and half penny newspapers generally cost appreciably more than their price to produce. It is, of course, wholly from advertisements that profits must come in

the case of cheap papers all over the world. In India, all things considered, prices are not high. A four penny paper may shock the tourist, but what paper in India has a circulation that would be thought worth mentioning in Europe or America? Personally, the present writer believes it to be impossible in India to get below the one-anna level without injurious economy in remuneration of staff, expenditure on news and cost of paper used. Moreover, there is probably not a paper in India that could be sure of doubling its circulation by halving its price. Of course even a moderate increase in circulation justifies raising advertisement rates; but in India, unfortunately, a large proportion of advertisers seem determined to spend only a fixed amount annually on advertising, so increased rates mean fewer advertisements from them. In short, the conditions which have justified lowering of the price of papers in the United Kingdom do not exist in India. For years to come, at any rate, one anna must be regarded as the minimum price and four annas as a perfectly reasonable maximum.

INFLUENCE OF THE PRESS.

Mr. Asquith paid notable tribute to the influence of the Press on international relations in his speech on the 23rd April, at the dinner of the Foreign Press Association, a body composed of the London correspondents of the principal foreign journals. The Premier described his hosts as "unofficial ambassadors,"—a happy phrase. But England does not treat these ambassadors very well. The British correspondent in any of the great foreign cities is officially regarded as a person of some consequence. For example, an Englishman known to the present writer and representing one of the chief London dailies in Paris has on several occasions been given interviews by French statesmen when they were refusing to see the majority of French journalists. Again, the British correspondent abroad finds admission to Parliamentary chambers perfectly

Current Events.

BY RAJDUARI.

PEACE NEGOTIATIONS DRAGGING.

THOUGH Scutari is now no longer the obstacle in the path of the negotiations of the ambassadors of the Great Powers, there has been no material progress during the month towards a satisfactory settlement of the future of the Balkan Provinces and of the Near East politics. As we write the ambassadors seem to be somewhat hampered by Greece and Serbia both of which have been delaying the signing of the preliminary agreements for peace. The Serb and the Bulgar are undoubtedly at loggerheads, their interest in the Balkans being of a conflicting character. On the other hand the Greek and the Serb are determined to act in concert and have their own line of future policy towards Bulgaria which is greatly dreaded lest it should in the long run overpower them. And though Montenegro and Greece are quite friendly, the former stands little chance of diplomatic or any other success, individually. The brave mountain principality is negligible. Already it has lost more than a third of its population, the very flower of youth. The sacrifice this small state, which is not larger than that of one of our Kathiawar Chiefs, has undergone is tremendous. It will take years to fill the serious gap in the population and recuperate its resources. Indeed, so far as resources are concerned every one of the Allies stands in sore need of borrowing large sums from the great lending Powers. The economic losses of each during the

peace in London are all imbued with the one central idea of the preservation of European peace. The conflicting interests of the Great Powers in themselves are a guarantee of solid peace.

THE CONTINENT.

Barring the negotiations for peace now slowly dragging on their length in London, all seems to be quiescent for the moment. The Vesuvius seems to take rest, but there is no knowing when it may burst into activity emitting lava and brimstone. The tension between Austria and her eastern or north-eastern neighbour is somewhat less. Both have suspended that mobilisation which a few weeks ago looked so ominous and alarming. Italy, not a disinterested on-looker, has been playing a waiting game albeit that her military operations in Tripoli do not yet seem to redound to her credit. The Arab in the hinterland leaves no stone unturned to harass her. The guerilla warfare is taxing and vexing. At home, however, Italy is fast progressing in her industries and manufactures and bids fair to revive the glories of her medieval times. Genoa is fast becoming the emporium of her great trade. Financially, too, she is doing very well.

Germany is quiet and what is more refreshing is to notice the agreeable *rapprochement* between her and the late "perfidious Albion" of German fanatics and extremists! The Reichstag is still somewhat recalcitrant and the extra burden of armaments seems to be vexing the soul of the pacific Socialists. As we write the Emperor is engaged in a most interesting social function which has taken to the capital many a prince and potentate, including his dearest and nearest kinsmen, the King and Queen of England.

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the Emperor has done a most gracious thing by releasing the three British Officers who had been imprisoned for spying. The release has given the greatest satisfaction to England. It could not have been made at a happier hour. Let us hope that is the turning point and the pariah press of both countries will cease to bark and yell and hunt for fresh topics to induce bad feeling.

Mon. Poincaré is happy at the Elysee. Whether he is uneasy like those who wear the crown or is happy after the head of the States of the West, specially at Washington, cannot be said. But any how Parliament and people are pleased with him and he with them. Only there is one little rift in the lute. The Conscription Bill, which has passed, may yet give rise to some trouble in the Chamber of Deputies. Otherwise France, patriotic France, is forging ahead, thanks to the thrift and industry of the nation which are annually swelling the national wealth.

The disease of Repression, on the other hand, seems again to have broken out at St. Petersburg and Moscow. That again is most disgusting. The unhappy people seem to find no rest. Espionage and imprisonment, these seem to be the two potent instruments of the Russian bureaucracy to conduct the ordinary duties of Government. They only reveal the rottenness of the governing machinery. As such Russia is no better than European Turkey, albeit that she calls herself Christian and "Holy."

BRITISH POLITICS.

British politics are for the nonce quiet. Parliament has adjourned for three weeks and ministers are abroad trying to make the best of a brief holiday. The Marconi enquiry has thrown enough mud on the Government. The nation is sick of the revelations, albeit vastly exaggerated by an inimical Press intent on bringing down the Government to make way for their own Party Tapers and Tadpoles. The militant suffragettes, too, are a thorn in the side of all. It is a matter

of regret they could not be effectually curbed and controlled as to be out of harm's way. Verily they are now growing a post and their outrageous devices really deserve that they should in future be known as "Outragettes" rather than suffragettes. But all these are minor matters. The one broad feature of a most gratifying character is the prosperity of the nation. Trade still is going forward by leaps and bounds which have enabled the Chancellor of the Exchequer to announce a budget of 195 millions sterling, and that without increasing taxation! Such an unprecedented budget is no doubt one for national exultation. But there are cycles of prosperity as well as cycles of adversity. If there are commercial booms there are also commercial crises. The nation, so the impartial onlookers say, is living on inflated credit. High prices stimulate trade which is fed by the credit bankers give. The moment credit suffers a lapse the whole edifice is bound to collapse. the aftermath of which will only signify bankruptcy and liquidation. The atmosphere just now is fully charged with electricity. When it may explode is only a question of time. Meanwhile Liberal finance is gloating over its prosperity though wise economists regret and denounce in vain the intolerable burden of Army and Naval expenditure.

PERSIA, CHINA AND THIBET.

Poor, unhappy Persia! Her deliverance seems to be as remote as ever. Is she to be made to die inch by inch, say, by a kind of lingering political illness, consciously or unconsciously watched by her two diplomatic Hakims? One of the Hakims has borne an unique character how to kill a dying State. His inhumanity is notorious. His sympathy is lip sympathy, while his skill as an expert in the art of killing people inch by inch has a world-wide reputation. But what are we to say of his colleague, the *other* Hakim whose sympathy is genuine and who does want to see the patient revive and be restored to that political

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visitor could never get the officials to tie themselves down to an afternoon engagement. On one occasion he took the bill by the honour and suggested that they should meet again that same afternoon in order to continue the discussion. "That is impossible," he was told, "we have an important meeting this afternoon. We must have our next discussion to-morrow." That settled it, of course, and my friend, not being able to get any business done that afternoon, thought he might as well go and look on at the polo. He went accordingly; and the first people he saw, lolling about on the front seats at the polo ground were the officials who had put him off in the morning. That was their "important meeting"!

A CIVIC LEAGUE.

Mr Dudley Myers has been writing to the Calcutta papers suggesting the formation of a "Civic League"—for Europeans only—in order to safeguard the rights and interests of Europeans when these are attacked in such a manner that the European Defence Association cannot take the matter up. We wonder what the European Defence Association is for if not to agitate just such grievances. This may account for the comparative flatness of the reception accorded to the suggestion. The real fact is that what we want in Calcutta is not so much leagues as men. In the old days when European merchants did not rush home for three months nearly every year—whose "home" in fact was the country of their adoption—there were men of outstanding character who had made a special study of local questions and who were ready to stand up for their rights when these were threatened. But the present generation of European citizens does not make the slightest pretence of taking a real interest in local politics. And the Indians, although they are keen and able, seem somehow to lack weight in putting themselves against the Government. The ideal state of things would be, of course, a combination of the political

genius of the Indian with the solidity and determination of the European; but as regards that it is to be feared that the time is not yet ripe. It is disappointing to note that, although Europeans and Indians dine together and meet on a greater footing of social equality than was the case ten years ago, the European still has a profound distrust of the educated Indian as a political force. He cannot bring himself to believe that the Indian has any other objective than the ultimate expulsion of all Europeans from India, and the eradication of British civilization from the country. He is strangely blind to the fact that by his aloofness and suspicions he is creating the very atmosphere of which he is most afraid.

ANARCHISM.

The recent outbreak of anarchism has of course a great deal to answer for in this connection. The anarchist's "short cut" to the liberation of his country, like a great many short cuts, will prove, it is to be feared, the longest way round. Expulsion of the British is not a practicable policy unless in conjunction with a world-wide upheaval which would damage India at least as much as Great Britain. And if the British are here as the supreme power for some time to come it is evident that there is nothing to be gained by the levying of a kind of anarchistic war against them. The only effect of the anarchist out-break has been to postpone the era of a complete and paternal understanding between Indian and Anglo-Indian. But do not let us lose heart. I is bound to come in time.

Morley's Indian Speeches.—An enlarged and up-to-date collection. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sankararam Chetty Street, Madras,

health which may rejoice the liberty-loving world. The salvation of oppressed nationalities has been the mission of England for years. Then, why is England becoming the catspaw of Russia and assenting to every cunning device of the latter which obviously enough has only one object—the slow and steady disintegration of Persia. Verily, we begin to lose all faith in British statesmanship and diplomacy. If only Great Britain takes into her head to restore Persia to her national independence and freedom she can do so easily to the great satisfaction of the civilised world. Why then is Sir Edward Grey halting and flustering? Why will he not give that larger loan which Persia wants, the loan which will not only relieve her of her indebtedness but enable her to place the administration of the country on a sound footing by means of disinterested British organisers of finance, police, army and so on? To tell the truth, the part England is playing in Persia is far from being creditable to her as a great nation. For England to be a plastic tool in the hands of scheming and land-grabbing Russia is humiliating. How we wish Persia was soon relieved from her lingering ailment and restored to sound health, politically and financially! Or, is it that Egypt, Bagdad and Persia are sooner or later to be British possessions—one more stage towards the certain decline and fall of the British Empire. Is there no Augustus or Trajan to restrain England from further extending the bounds of Empire, unwieldy as they are? Or is it the Evil Destiny that is luring England to her certain fate?

The Chinese are settling down. The most gratifying feature of the month in Chinese politics is the generous and whole-hearted recognition of the youngest republic by the oldest and the most powerful in modern world. It speaks volumes to the far-sighted and beneficent statesmanship of the American President that he has been the very first to recognise her. All honour to Dr. Woodrow Wilson whose first most important act of

foreign policy will be recorded by History with less mixed satisfaction. When is England to go and do likewise? Or is she here, too, to be dictated by the interested Powers? Verily, we seem to be displeased with ourselves at the want of backbone and grit shown by Sir Edward Grey, never mind what his apologists and friends may say in his praise. He has been the weakest Foreign Minister of England for over a century. It is well that the Crisp syndicate operations have hastened the final agreement touching the quintuple loan of 25 millions. The republic is now well put on stable footing. It remains for the people themselves to show by their patriotism and political sagacity how well they deserve of the civilised nations. Yuan-shi-kai is a great personality. He may not be thoroughly disinterested, ay, he may be over-ambitious. All the same he is the only person who can keep China tolerably united and work out her destiny as a new republic. It is a great pity that Dr. Sun Yat Sen should be endeavouring to undermine his authority. What is wanted is sinking of personal differences and co-operating in harmony for the great national cause.

Tibet has been lively for some time so far that it has rejoiced by diminishing the power and influence of Chinese suzerainty which she cannot shake off *in toto* even with the silent assistance of the British fire-eating chauvinists who are for ever agitating in the London Press for the emancipation of the Tibetans from the so-called hated Chinese sovereignty. But Lord Hardinge is a strong Viceroy and so long as he holds the portfolio of the Indian Foreign Office these chauvinists at whose head are Colonels Younghusband and Yate, can never succeed in forcing the hands of the British Foreign Office. Meanwhile a greater portion of the Chinese military have evacuated Thibet and are returning to China *via* Calcutta. Their Commander, General Chung, is now there. Let us hope his stay may be every way a harbinger of peace and good-will and that British relations with China in the matter of Thibet may be placed on a firm and statesmanlike footing which shall override the insensate cry of the fanatical jingoë of the London Press.

Diary of the Month, April—May, 1913.

April 21. Sir George Paish presiding at a meeting of the East India Association to-day said that India is enjoying unexampled prosperity and strongly opposed the issuing of mere paper currency without bullion behind it.

April 22. The remains of the late Sir A. A. Apcar were interred this morning at the Armenian Church, Calcutta, quietly and without any ostentatious ceremony.

April 23. Mr. Montagu replying to a series of questions in the House of Commons to-night regarding New Delhi said that the sites of the new offices would be compulsorily acquired but that a fair price would be given.

April 24. The Hon. Mr. A. Muirhead, C.I.E. Agent, South Indian Railway returning from Ceylon after a Conference with the Governor of the island said to a press representative to-day that the Indo-Ceylon Railway would be finished before November.

April 25. A bomb letter was received to-day in the *Empire* Office, Calcutta, addressed to the Editor. Happily there was no explosion.

April 26. The Text of the Indian Companies Act Amendment Bill is published this morning in the *Gazette of India* at Simla.

April 27. In connection with the Day of Prayer for China, a special service was held this evening at the old Mission Church, Calcutta.

April 28. Mr. Montagu speaking at Cambridge to-day criticised Mr. Bonar Law's reference to India and preference. He said, to increase the cost of living for the people of India would be a greater danger than to increase it in England.

April 29. At a meeting of the Law Faculty held in the chamber of Sir Arthur Reid, Chief Judge, Lahore, to consider the question of the restriction of admission to the Legal profession,

it was decided that the standard for a pass be left as at present.

April 30. In the House of Commons Mr. Arnold Ward asked why the Central India Horse had been withdrawn from Shiraz to which Sir Edward Grey said that there was no further use for them.

May 1. A strike broke out among the Post commission jetty coolies early this morning and 1607 men walked out of the various gates on the Strand Road, Calcutta.

May 2. In connection with the marriage of the heir-apparent to the Kashmir Raj with a princess of Rajkot four special trains with troops and bands left Lahore this morning for Rajkot.

May 3. A meeting of the committee of Lady Grover's Hospital Fund for Officers' families was held in Simla to-day when the annual report for 1912 was considered.

May 4. The second two squadrons of the Central India Horse from the Persian Gulf arrived at Bombay this morning in the R.I.M.S., *Dufferin*. There were six British and nine Indian Officers, 233 Non-commissioned Officers and men, 170 public and private followers, and horses, mules and camels.

May 5. At the Anniversary meeting of the Royal Asiatic Society in London to-day M. Joseph Chailly paid a tribute to the Government of India and Governors, such as Lord Reny. India, he said, afforded an excellent field for researches such as those conducted by the society in many things recent in time but ancient in spirit and in some respects, the atmosphere in India was that of the eleventh century.

May 6. Lord Sydenham made his first speech after return to England presiding at a meeting of the Sociological Society to-day in London when a paper was read by Dr. Mann on "The Untouchables of Poona."

May 7. At the annual meeting of the British and Foreign Bible Society to-day in London, Sir William Lee-Warner said that they had to gain the devotion and the best of the religious mind in India. They had to raise the untouchables to a sense of their rights as citizens.

May 8. At a preliminary Meeting of the Indian Currency and Finance Commission in London to-day it was decided not to take evidence in public following the precedents of the Herschell and Fowler Committees.

May 9. Mr. Rabrindranath Tagore to-day read his unpublished lyric poem "Chitra," to a large audience in London. The Hon'ble E. S. Montagu, in proposing a vote of thanks, said that Mr. Tagore, as a teacher of beauty, love, religion and patriotism, was doing a great—almost incalculable—service to the Indian people.

May 10. Over 8000 workmen of the Gowripore Jute Mills struck work in a body on account of the dismissal of a Sirdar from the firm.

May 11. This morning the Commissioner of Police, Calcutta awarded the King's Medals to station officers, Frederick and Little of the fire Brigade, for bravery in saving several lives at a recent fire in China Bazaar Street.

May 12. The Union House of Assembly passed the Second reading of the Immigration Bill after negating Mr. Fichardt's amendment to refer the Bill to a Select Committee.

May 13. The Death is announced of Sir John Tyler, C.I.E., in London, formerly Inspector-General of Prisons in the United Provinces.

May 14. The Labour Party has taken up the question of the suppression of the paper, the *Suffragette*. Mr. Ramsay Macdonald, if necessary, will become Manager of the National Labour Press, which will publish the *Suffragette*, with a view to bringing a test case. He does not believe in militancy, but is of opinion that the law does not give power for the suppression of a paper in advance. If Mr. Ramsay Macdonald is prosecuted, he will be succeeded by Mr. Keir Hardie and other Labour Leaders, until the Government capitulate.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Tales from the Story of India. By P. T. Srinivasa Iyengar. The Oxford University Press, Hornby Road, Bombay.

This small book comprises some twenty stories illustrating the various stages of culture and civilization through which India has progressed. These are essentially chapters in the ancient history of India and as such their historical value cannot be gainsaid. Besides, they portray distinctly the character of the civilization, the life, thought and culture of the Indian peoples in the various stages of Indian history. The stories are presented in a delightful and simple style and though they are complete each in itself, a sort of chronological order can be observed. The stories are illustrative only of what is commonly known as the Hindu period of Indian history.

Songs and Ballads of Greater Britain,

Compiled by E. A. Helps. J. M. Dent and Sons Limited, London.

This is a volume of select poems compiled from the writings of both colonial and Indian poets. English literature has expanded with the growth of the British Empire. While India and the Colonies are profiting from the study of the literature of the mother country it is but natural that they should add to the variety and charm of the "King's English." English poetry can no more be insular as in days of yore. The Australasian bush, the Indian bulbul and the Canadian prairie, the vigorous life in the heart of South Africa may not all these add to the splendour of English song? All the poetry in the volume is redolent of open-air life. And lack of grace or form is more than compensated by the freshness and virility of the songs which only the nurses of the open sea and the green fields can bring. The compiler deserves the gratitude of all lovers of literature.

MAY 1913.]

Makuta Bandha. *With English Translation by Mr. T. N. Narasimhaachariar, Sanskrit Pandit, Presidency College, Madras.*

The author has chosen the unique event of H. I. M.'s Coronation Durbar at Delhi as the subject of his work, and the book is written partly in versé and partly in prose in the style of Champu Kavyas in Sanskrit. The work consists only of two chapters and aims at brevity and clearness in which it has succeeded admirably. Every line of the book breathes loyalty to the throne, not only as an expression of the author's personally but also of the large mass of Indian people whose sentiments he has clothed in beautiful lyrical strains.

Can Germany Invade England? *By Colonel H. B. Hanna, Methuen and Co., London.*

The author who is himself an expert authority on the subject discusses in a series of chapters the relative strength of the two countries with regard to their strategical position, their number both in the army and in the navy and other circumstances which help or hinder their respective resources. After a careful study of details he concludes that the superiority of England's resources outweighs all considerations of the gigantic equipments of Germany. He proves that of the two countries England is least likely to suffer in comparison in spite of the tremendous German improvements and that the peril of the future whatever it may be cannot be the German peril. He slights the notion of a German scare and bids England be of good cheer. "Why, then," says the author, "live in terror of a neighbour who cannot harm us if she would, and who in my opinion, has no wish to do so, though her Government may play on our fears for the sake of some advantages which it thinks she can extort from them?"

Thirty Songs from the Punjab and Kashmir. *Recorded by Ratan Devi and translated by Dr. A. K. Kumaraswami, Old Bourns Press, London. Price 10s. 6d. net.*

Thirty Indian songs is perhaps the first book in English that has tried to convey an idea of words and music as an artistic whole in the European manner. Dr. Kumaraswami's translation shows sufficient care and taste, though of course without some knowledge of the Indian language and a fair acquaintance with the Indian life and literature they remain at times somewhat obscure. Most of the songs herein collected are very pleasing and the Mahomedan tunes will be easily appreciated by the foreigners. The Hindu psalms are characteristically complex and demand more subtlety of taste and keenness of discernment. The foreword by Mr. Rabindranath Tagore is an excellent study of music in general in the East and in the West and of Ratan Devi and her songs in particular. The book is illustrated; this first attempt at a systematising of Indian music and making it more familiar to the European laymen deserves all the success which it is sure to achieve.

The Government of India. *By Sir Courtenay Ilbert, K. C. S. I. The Oxford University Press, Hornby Road, Bombay.*

We beg to acknowledge with thanks the second edition of this well-known book. It is unnecessary to dwell on the importance of such a volume as it is already in high favour with the citizen public. It is a valuable handbook of reference not only to those interested in politics and law but to every layman that desires to have a knowledge of India and her recent history. The complicated machinery of the Indian Government and its relations with all the powers both in and out of British India are carefully brought out. The digest of statutory enactments is of permanent interest and as such it is an indispensable volume for the citizen of India.

The Dhammachakka Pavattana Sutta
or the Establishment of the Reign of Law.
Translated by D. Alex Wickramasinghe, Colombo.

This small book is a translation of the first Sermon of Lord Buddha since he attained the Supreme Enlightenment. The work, though a short one, is of great importance since it embodies the Four Noble Truths that form the very basis of Buddhism. For the benefit of the reader he has also appended a translation of this Sutta by Mr. C. W. Leadbeater as also a few notes concerning the Sakya Muni and his teachings.

History of English Literature. *By Mr. Compton Rickett, T. C. and E. C. Jack, London.*

This book is an attempt by the well-known writer and lecturer, Mr. Compton-Rickett to trace the history of English Literature from its beginnings to the present day. Though the treatment is necessarily short, space is found for the discussion of every name and tendency which is significant and a Chronological Synopsis and Index combined are added to facilitate reference.

A Love Story: *By Arthur Applin: G. Bell & Sons, Ltd., London:*

The old story of the true love, which never doth run smooth, framed in a modern setting, which is rather unconvincing as to details, besides being bizarre and improbable in the general scheme, furnishes nevertheless interesting and absorbing reading for some hours. The heroine Mollie Majendie is brought up in seclusion in a remote Irish village by a distant uncle, and is the intended victim of a plot to marry her to the worthless and impecunious son of a deceased banker, who had a hold on her equally worthless father. The hero of the story, Richard Branscombe, who falls in love with the girl during a fishing excursion near her home of exile, succeeds in thwarting the plot with the help of his friend Sir Robert Wingate.

Mr. G. S. Arundale, late Principal of the C. H. College, Benares, by Mr. B. Sanjiva Rao, D. L. (Cantab.)

This book is the outcome of a general feeling on the part of those who, as teachers or students have learnt to know and love the Principal of the Central Hindu College, Benares, that something should be done, now that he is leaving India after ten years' disinterested service in our midst, to place on record their own sentiments towards him personally and the character of the work he has done in that institution. The personality of a teacher, it has been assumed, has more to do with the inveterate habits and attitudes of the students than even the most advanced culture and discipline that have ever been invented to drill the minds of young men. If that is so Mr. Arundale has by sheer force of character and personality earned the gratitude of many an Indian youth. The sketch before us which is appropriately dedicated to Mrs. Annie Besant gives a vivid and true account of Mr. Arundale's early life and career, his association with his illustrious "Mother" and his services to England and India by his admirable work as educationalist, spiritual teacher and inspirer of young India. Mr. Sanjiva Rao has given a detailed account of Mr. Arundale's personality, his method of instruction and the way in which he won the hearts of his pupils and inspired them with lofty ideals of character. Above all the editor has carefully chosen representative opinions of a variety of people who have known Mr. Arundale at close quarters either as colleagues or pupils. The latter half of the book which contains pen pictures of the devoted principal from various sources affords many a feature of his character and achievements otherwise unobserved by the public.



G. S. ARUNDALE.

Late Principal of the Central Hindu College, Benares.

MAY 1913.]

TOPICS FROM PERIODICALS.

The Public Services Commission.

The *Contemporary Review* for April contains an opportune article by Sir William Wedderburn on the objects of and reasons for the Royal Commission on the Indian Public Services. After referring to the essential character of British rule in India, as 'a highly centralised bureaucracy administered on autocratic lines by a privileged class of foreigners,' and quoting Burke and John Stuart Mill about the defects of the system, Sir William points out that the apparent anomaly of such a system having grown up can be explained by the historical circumstances under which it originated. Autocratic personal government by foreigners, almost without any control, was practically a necessity in the early days of British rule. But the evils of such despotism soon manifested themselves, and as a consequence there came the successive national inquisitions and the legislation of Pitt which established the Board of Control and constituted the Indian Civil Service. Sir William Wedderburn notes the new conditions that have to be taken into account—the anachronism of a foreign autocracy, the large numbers of highly qualified Indians now available, and the irresistible demand that the Indian people should have a reasonable share in the administration of their own affairs.

Sir William continues that the Indian Public Service has for long been the master of the public instead of its servant, as it ought to be; and the great centralised departments, which have created for themselves in India an *imperium in imperio*, resist and resent any enquiry into their duties, and any interference with their privileges. He says:—

My proposition is that the Indian Civil Service is making a fatal mistake in taking up this position adverse to Indian claims. By so doing it illustrates forcibly the worst feature of the present system, which is its anta-

gonism to Indian public opinion, and especially to the Congress party, which represents what is most cultivated and progressive among the Indian people. If the leaders of the Service are wise, they will co-operate instead of opposing; they will restrain their ill-advised championing in the Anglo-Indian press and the House of Commons, who advertise their antagonism to Indian aspirations; and they will assist the Commission in framing a scheme of reorganisation which will satisfy public requirements, which will meet Indian claims for higher office, and be fair to all the parties concerned.

The exclusion of Indians from high office is in direct contravention of British policy, statute and Royal pledges. Sir William quotes in support of his contention several passages from the historic documents and shows how in practice they have all been disregarded. With regard to the infusion of the Indian element he says:—

Undoubtedly the public service will gain greatly in efficiency from a large infusion of the best Indian elements. But Indian reformers must not overlook the corresponding drawbacks—the consolidation of bureaucratic authority, and the grave loss to the popular cause from the Congress leaders being drawn away, and absorbed in the official body. They should remember that in Russia the despotism which crushes the Russian people is exercised by Russian; and that a centralised bureaucracy is not a good form of government even when it is administered by their own countrymen. The way of salvation must be sought through decentralisation and the development of local self-government—in the village, the district, and the province—on the lines laid down by Lord Ripon; in the village, as the social unit, all matters pertaining exclusively to the village should be administered by the village Council; and the administrative district should be reorganised on the model of a well-ordered Native State, with a representative District Council, as proposed in his evidence before the Decentralisation Commission by the Honourable Mr. Gokhale.

After admitting that the contention as regards the monopoly of higher offices appears to have force as regards the persons now actually in the Service, Sir William Wedderburn goes on to consider the machinery in England for the control of the Government of India in its development from the eighteenth century. He urges that, following the line of historic evolution, the Secretary of State's Council should consist of one-third of experienced officials, one-third of Indians, and one-third (as proposed by Burke) chosen "from among the most trusted men" in the United Kingdom unconnected with the Indian administration.

Industrialism in the West and in India.

The article on Western Industrialism by Mr. Wilfred Wellock appropriately finds a leading place in the *Modern Review* for April. It bears on one of the most pregnant problems of the age and is brilliantly written and closely reasoned out. The writer, while sincerely believing that a broader and brighter horizon is opening out before India, is anxious to strike a note of warning against tendencies, ideas, and movements which are bound to lead to disaster and decay. There is a newly awakened spirit of self-consciousness and the desire to live more fully and more vitally is becoming greater everywhere. But to live this larger and richer life, more wealth is needed and this necessarily involves an extension of trade and commerce.

The great question that the writer proposes is: will India tread the path trodden by the commercial nations of the West or will she profit by the warning given by the trend of commercial progress in the West? The problem that confronts India to-day is

Essentially a moral problem, being a choice between allowing a comparatively few men to make unlimited wealth at the expense of the physical and moral well-being of the many, or insisting on the moral, intellectual and spiritual advancement of the entire nation.

To this position serious exception is taken by a school of thinkers in England that believes that the sole determining factor in industry is economic cheapness and that all expansion of industry must needs be along that line. History does not give warrant to a view of this kind while it furnishes testimony to the fact that when a nation centres its attention on things, material and temporal, it is going the downward path. The Industrial revolution which is reckoned as a great epoch in the history of Britain has set on foot certain tendencies and impulses that defy control or regulation now. What England needed before a stupendous change of that kind was

A moral revolution, the development of a new and broader moral code, a more intensely social morality, a

grander social and spiritual ideal, as a preparation for the fuller and freer condition of democracy towards which she was marching.

This is a lesson that India should lay to her heart and provide for a fair play of the moral factor in its industrial development. To realise the importance of this moral element, an intimate knowledge of the commercial history of the Western nations is absolutely necessary.

India should escape the fascination of the theory that it is the right of any person or mass of persons to extract from the community as much wealth as it can and by any means whatever. The factory system that cramps individuality is the bane of the English system and no efforts should be spared to prevent the establishment of such a system in India.

In India we need liberty—the right to live as free beings but the individualism to be evolved here should have a moral basis. How is this independence so sacred and dear to the man of industry to be attained?

Once the ideal of self-help and the art of self-expression had been learnt, the people would begin to find, new avenues of self-culture in the production of all manner of beautiful things.

Besides furnishing adequate moral safeguards, the task of enlightening and regulating public opinion should be undertaken. What then is India's great need?

Without doubt India must teach her sons and daughters a new social idealism; teach them that life is an art, and show them what the true conditions of well-being are. And both in England and in the East there is great need to strike a heavy blow at that tremendous lie, that foundation principle of Western economics—that the object of industry is to make unlimited wealth for oneself and one's family.

In words pregnant with meaning and solemn in strain, the author addresses a warning against the growing spirit of Commercialism in the world:

Of all the evils to which a civilised nation is subject, the fever of commercialism is the most invidious, the most dangerous, the most dehumanising and demoralising. While it rages, the great products of civilisation—liberty, the free institutions of a free people, established through centuries of strenuous effort and hard battling—are in jeopardy, and tend to vanish, spectre-like, one after the other, until nothing is left but a memory, the shell, as it were, of a reality that once was.

The Services of Theosophy to Hinduism.

In the monthly entitled 'Theosophy in India' for April, 1913, appears a verbatim report of an anniversary address delivered by Mr. V. P. Madhavan Rao, ex-Dewan of Mysore, to the members of a Brahma Vidya Lodge in Kumbakonam.

With the advent of a Russian Lady and an American Colonel there came to India the message of hope and uplift when she had forgotten her glorious past and her priceless spiritual treasures. The glad tidings they preached helped to arrest the process of denationalisation and remind young India of the folly of going after the dazzling objects of sense, sacrificing their great spiritual heritage.

The symbolism and ritual of Hinduism came to be interpreted afresh.

We have gained spiritually also, although the service the West has done will be found more in the way of stimulating an inquiry into our own religion and making us study our own literature and discover the rich treasures that we possess.

The discovery of the Sanskrit Language and Sanskrit literature and the transformation of Western Philosophy at the touch of the Philosophy of the East are among the gains of the West. The quickening and inspiring effect of Sanskrit on Western thought and life is thus expressed by the devout admirer of the fascinating creed of Theosophy:—

"In fact, as far as the Western nations are concerned, the discovery of Sanskrit may be said to have had the same effect on the spirituality of the West as the fall of Constantinople and the dispersion of the holders of Greek and Roman learning had on the Renaissance of Europe. Sanskrit learning has already given Europe the science of language and folk-lore, and is now gradually supplying its religion with solutions of the problems of life, which the dogmas and doctrines with which the church had encumbered the teachings of Christ have been found unable to give."

Another signal service rendered to Hinduism by Theosophy is that it

"Has been instrumental in throwing open to all castes the higher spiritual truths of Hinduism, and in cultivating a habit of sympathy and fellow-feeling between the different castes. They all meet now on a common platform, and the benefit to the community is immense. The Parmanas had done this in the past and Reformers like Ramanauja had worked towards the same end. But there is a tendency in human institutions to get rigid after a time, and we want rousing now and then."

Agriculture in India.

In the April number of the *Hindustan Review*, Mr. Mukat Behari Lal Bhargava discusses the problem of Agriculture in India. He reviews the condition of the peasant classes, discovers the causes of their fallen condition, and suggests ways and means for bettering their lot. The resources and possibilities of agricultural areas have been taxed to the utmost. The law of diminishing returns has had its full course in India. Has Indian agriculture not seen brighter days? India has been a prey to Nature's capricious laws in the past; but the compensating factors that had existed then are no longer existent now.

The safer conclusion would of course be that other concomitant factors of agricultural life were more favourable at that time. For instance agriculture was assisted by other domestic industries which have almost wholly disappeared now owing to the keen competition with machine-made products of the West.

How is this evil to be corrected and what the remedy?

The proper remedy for bettering the condition of Indian agriculture is, paradoxical though it may at first sight appear, the gradual replacement of the arts by manufactures and industries.

Another remedy would be to protect the ryot from over-assessment.

Legislation may relieve the indebtedness of the ryot as it has done in the Punjab. Lands should not be sold save to *bonafide* ryots; or else they would pass into the grip of the sowcar.

If a better solution were wanted, it is this:

A better solution, however, of the problem of agricultural indebtedness is the establishment of Village Land Banks and Co-operative Credit Societies. Such banks and societies serve a two fold purpose. In the first place the peasants are enabled to borrow money at low rates of interest and in the second they discourage the peasants' tendency to borrow imprudently and to spend the loan on unproductive purposes.

Pusa and Cawnpore should be the training ground not of interested students but of the genuine agricultural classes who may profit better by it.

But illiteracy and general ignorance stand a great deal in the way of the spread of agriculture.

The Free and Compulsory Primary Education Bill of Hon'ble Mr. G. K. Gokhale is the proper remedy for this serious drawback and if it is passed it will be a great step towards the regeneration of India.

The Illiteracy of India.

The Rev. J. Knowles in the *Quarterly Review of The East and the West* for April describes the extent of illiteracy, investigates its causes and suggests remedies for combating it.

Has literacy made any advance and what chances has it in time to come of making rapid progress? Let statistics speak:

The *Gazette of India* states that "the total number of scholars in public institutions in 1910-1911, was 4,030,081 males and 793,646 females," so that in all India probably only 8 per cent. of boys of school-going age and 1.3 per cent. of girls of school-going age are under instruction.

Even when pupils enter on school education, the loyalty to education is not by any means strong. The relapse into illiteracy is hard to resist.

But if, as Mr. Montagu suggests, the teaching in schools if improved and given a decidedly practical turn may help to retard this process.

That national ignorance is a disgrace as well as a weakness may be gathered from a comparative study of Japan and India.

The contrast between the two countries could not well be more striking—in Japan 93 per cent. of the people can read and write; in India 95 per cent. cannot.

What according to the writer is the chief cause of Indian illiteracy?

The chief reason—not the only reason, but the chief reason—for the illiteracy of India is the extremely complicated characters of the numerous Indian scripts.

Elementary education is a consummation so devoutly to be wished but how many are the difficulties in the way of its adoption?

When it is realised that the illiterates number more than 295,000,000, speaking more than 200 languages and dialects, employing over fifty different complicated scripts, each having from 500 to 1,000 elaborate symbols; that the illiterates are scattered over an area of above 1,500,000 square miles, living in over 800,000 villages with an average population of about 300, with one school to six villages; and that the people, being ignorant, are indifferent to the value of education, it is seen that the elementary education of India will be an arduous and costly undertaking.

The considerations advanced so far point to a common Indian Alphabet as one of the most potent remedies for conquering this great evil.

The best interests of India call for a national alphabet which will commend itself to the people of India, meet the needs of Indian speech representation, help to form an Indian nationality, and promote education, commerce, Imperial unity, and international intercourse.

A Teacher's Indian Pilgrimage.

In the April issue of the *Positivist Review*, Mr. F. J. Gould chronicles his experiences during his six weeks' sojourn in the Bombay Presidency. During this eventful and inspiring tour, the 'moral' preceptor gave public illustrations of methods of imparting moral and civic instruction on a basis of neutrality—such as is adopted in France and Japan. Wherever he demonstrated, it was with a class of Indian English-speaking High School boys, a black board in front and an adult audience behind.

The first thing that struck him was the remarkable similarity of young minds and audiences all over the three continents.

The same difficulties puzzle, the same humour amuses, the same appeals to good sense succeed, the same examples of valour, generosity and self-denial kindle admiration.

This missionary of the twentieth century often took part in debates of an animated character. In Karachi and Hyderabad in particular the controversialists evinced a sort of Scottish joy in philosophical analysis and the art of heckling. But wherever he sojourned, he felt spiritually quite at home. The three things that distressed him most are: the comparatively low status of the Indian teacher, the paucity of women teachers, and the ominous decline of home influence in India. Feminine emancipation, in the largest and noblest sense, can come only through the entrance of women more largely into the teaching profession.

What touched the preacher of morality most was the condition of the depressed classes. In Baroda he visited the Antyaja Boarding School where 'liberation is given to those that sit in darkness.'

The immense proletariat—of 50 millions of untouchables—they interested him more deeply than the professional classes or the purdah women. If anywhere on our planet, says the sympathetic sojourner, there is a mass of humanity needing (to adopt Comte's phrase) incorporation into society, the untouchables are such a mass.

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Education in Germany.

Mr. Price Collier contributes a very informing and interesting article on the educational system of Germany to the January number of the *Scribner's Magazine*. He says that few students in Germany reside during their whole course of study at one university. The student year is divided into two so-called semesters. The student remains, say, in Heidelberg two years or perhaps less, and then moves on, let us say, to Berlin, or Göttingen, or Leipzig, or Kiel, to hear lectures by other professors, and to get to see something of the best work in law, theology, medicine, history, or *belles-lettres*, along the lines of his chosen work.

Mr. Price Collier thinks that this system is as much to the advantage of the student as to the Universities. As each student pays each Professor whose lectures he attends, the professorships are often very lucrative in Germany and there are some Professors whose incomes are as high as 1½ lakhs of rupees a year. There are about 21 universities in Germany with a total number of 66,358 students.

He then gives details regarding the curriculum and statistics of the number of schools and students and teachers and the large amount spent annually on the maintenance of the system. But his observations on higher education as the passport to all public service will be interesting to us in India where a similar system is in vogue.

The tales of suicide and despair of school-boys in Germany are, alas, we are told, too many of them true; and it is to be remembered that not to reach a certain standard here means that a man's way is barred from the army and navy, civil service, diplomatic or consular service, from social life, in short. The uneducated man of position in Germany does not exist, cannot exist. This is, therefore, no phantom, but a real terror. The man of twenty-five who has not won an education and a degree faces a blank wall barring his entrance anywhere; and even when, weaponed with the necessary academic passport, he is permitted to enter, he meets with an appalling competition, which has propelled Germany with educated inefficients who must work for next to nothing, and who keep down the level of the earnings of the rest because there is an army of candidates for every vacant

position. On the other hand, the industries of Germany have bounded ahead, because the army of chemists and physicists of patience, training, and ability who work for small salaries provide them with new and better weapons than their rivals.

Mr. Price Collier writes in the highest terms of the excellence of the teachers in Germany. As for the results he says:—

The pupils about to leave for the universities seemed to me to know their Latin, Greek, French, German and English, and their local and European history well. Their knowledge of Latin and of either French or English, sometimes of both, is far superior to anything required of a student entering any college or university in America. I have asked many pupils to read passages at sight in Latin, French and English in schools in various parts of Germany and there is no question of the grip they have upon what they have been taught.

The writer also points out another feature of school life of Germany, *viz.*, the incessant and insistent emphasis laid upon patriotism. Notwithstanding the strict discipline of the German schools there seems to be a general opinion that the students who go up to the Universities especially in the large cities and towns are somewhat slack in their moral standards. Here Mr. Price Collier gives an interesting picture of the German University student. He concludes:—

It is a very strenuous and economical existence, however, for everybody, and it requires a politically tame population to be thus driven. The dangerous geographical situation of Germany, ringed round by enemies, has made submission to hard work and to an iron autocratic government necessary. To be a nation at all it was necessary to obey and to submit; to sacrifice and to save. These things they have been taught as have no other European people. Greater wealth, increased power, a larger role in the world, are bringing new problems. Education thus far has been in the direction of fitting each one into his place in a great machine, and less attention has been paid to the development of that elasticity of mind which makes for independence; but men educate themselves into independence; and that time is coming swiftly for Germany.

A FRAGMENT ON EDUCATION—By J. Nelson Fraser, M.A., (Oxon.), Principal, Secondary Training College, Bombay. Price Rs. 1 To Subscribers of the "Indian Review," As 12.

G. A. Natesan & Co., Sankurama Chetty Street, Madras.

Tata Iron Works.

The April number of *Cassier's Magazine* contains a valuable article by Mr. Axel Sjölin, describing the Tata Iron Works at Sikkhi.

In 1902 the idea of a large Indian iron and steel plant was organized by Jamsetji Tata, a Parsee financier. Mr. Tata had previously started and successfully developed a very prosperous cotton industry.

To obtain advice Mr. Tata made a voyage to Europe and the United States, where he consulted Mr. Julian Kennedy, the well-known Engineer in Pittsburgh, Pa. Mr. Kennedy advised a thorough geological research of the portions of the country within reach of the Jherria coal field. The work was confined to Mr. C. P. Perin, of New York, and his assistant, Mr. C. M. Weld, both able and experienced Mining Engineers. These gentlemen received most valuable assistance from Sir Thomas Hallam, who was then in charge of the Geological Department of the Indian Government. Following his suggestion they made a thorough search for minerals in the Central Provinces, Behar, Orissa and Mahurbañj, and located a number of very important properties. The principal of these are the mines at Dhulee, in the Rajpur district, where the hematite ore contains 67 per cent. Fe, and the iron lumps of Guramaishim, in the State of Mahurbañj. At this place four mountains are covered by strata of 60 to 63 per cent. iron ore. On the slopes of the mountains are found many millions of tons of such ore, broken up into lumps ready for throwing into railway wagons. Good dolomite in large quantities was located at Pamssoob, in Orissa. Extensive borings and examinations were also made in the Jherria coal field, and large coal samples were sent to Europe and America for coaling tests. The earnest efforts of Mr. Tata were encouraged by the Indian Government, who undertook to give the new national iron and steel industry exceedingly low freight rates.

With the help of the Government the movement was thoroughly successful. Thereupon in 1900 a prospectus for the new company was placed before the financiers of London and Paris. A part of the capital was secured but interest lagged and the enterprise was for a time abandoned. It was then decided to appeal to Indians themselves.

The appeal was received with enthusiasm, and within three weeks a capital of £1,610,000 has been subscribed by 8,000 native Indians. Not a penny of British capital entered into the enterprise. This sum was sufficient for the construction, but when later further operating capital was required, the Maharaja Scindia of Gwalior subscribed alone the entire bond issue of £400,000.

The works were laid out for a capacity of 180,000 tons of coke, 160,000 tons of pig iron, 100,000 tons of steel ingots, 70,000 tons of rails and shapes, and about 30,000 tons of bars and hoop.

The different departments are however operated by different nationalities. Americans, Germans, Englishmen, Chinese and Indians are all employed without distinction.

The Japanese in California.

Such is one of the topics of profound interest dealt with in the *Japan Magazine* for April 1913:

It is easy to find out how the Japanese made California their favourite settlement:

California is Japan's next neighbour across the Pacific, and naturally the majority of the immigrants found settlement there. Not only so, but the climate of that state is more like that of their own land than any other part of America, which is a supreme attraction to lovers of sunshine and flowers, like the Japanese.

The anti-alien legislation in America has considerably restricted the inflow of the Japanese into the United States.

It will be no exaggeration to say that the Japanese are the soul of agricultural California.

To those who want to realise what the Japanese are to California, let the following extract give the needed picture:

No one that has witnessed the operations of this great district in spring-time and harvest can ever forget the impression limitless reaches of green alfalfa, endless acres of orchard bloom, and then in the autumn the measureless vistas of golden grain, and trees laden with sunripened fruit. The wealth of wild flowers that streak the meadows is in itself a vision to be remembered.

Not only as agrarian workers are the Japanese a factor of note in California. In commerce and the professions they are not less successful: only as traders they have to cater to their own men and have a rather tough fight of it.

The Japanese are very anxious for the education of their children. But the difficulty is they have to keep halting between Japanese schools and American schools and in this state of hesitancy their children often go nowhere. The Japanese have spared no pains to bring educational facilities within the easy reach of all:

They also have established schools for the teaching of language, cooking and crafts. In fact they are doing all within their ability to fit themselves to take an intelligent part in the great civilization in which they find themselves placed.

The Japanese have strengthened their right to live in America by their high and lofty standards of social ethics and religion.

Shall the Japanese wait on the outskirts of America or is there any chance of their incorporation with the Americans? This is the question awaiting solution.

The Unrest of Transition.

Mr. A. J. Fraser Blair has an article in the April number of the *Calcutta Review* dealing with the "Economic Danger of Transition." After explaining that the paper was written before he had had an opportunity of reading Sir Theodore Morison's work on "India in Transition," Mr. Blair devotes several paragraphs to the economic depression which has overtaken the middle classes in Bengal, and expresses the opinion that the phenomenon is common to all Eastern countries with any pretence to civilization. He continues:

All this appears to be the result of the clashing of two civilizations—the advanced material civilization of the West and the more primitive civilization of the East. European civilization is like one of those drastic medicines which either kill or cure. Administered to people like the red men of America, the Maoris of New Zealand or the natives of the South Sea Islands it has swept them off the face of the earth. The African is a very different proposition. Western civilization has encounters it in America or in Africa brings to him not a message of destruction but a lease of life on a higher physical and intellectual plane. The American negroes are increasing rapidly in numbers and efficiency and have attained to a degree of civilization in the Western sense which although it is lower than that of the English or French proletariat, is at least as high as that of the "Mean White" of the Southern States. It is in fact notorious that the American negro, by reason of his fecundity and his power of adapting himself to European conditions, has become a source of perplexity and even of dread to his white fellow-citizens. There is a wide ethnological gulf between the Indian or the Chinese and the Negro; but they like him are envisaged by the complex material civilization of the West, and the alternatives presented to them is equally simple. They must either assimilate it, or it will destroy them. It is sufficiently manifest that the latter alternative is not going to happen, and it is because the former alternative is being embraced that all the unrest and its concomitants have arisen. The unrest in India must be considered in the light of the unrest in the Near and Far East. When it is so considered we get some idea of the magnitude of the problem—not necessarily in its political, but in its economic aspect. The problem is nothing more or less than this—that the races which have hitherto been backward from the standpoint of European civilization are brought into contact with that civilization. They have been forced to contemplate it, in its magnificence, its pride its intellectual and physical achievements, in the rewards it holds out to individual energy, and they find their own civilizations invaded by contrast. We must try to get rid of the idea that Eastern ideals are necessarily distinct from Western. As regards material prosperity the aims and objects of all the civilized races are becoming more and more alike. In time the non-civilized races will become extinct, and the civilized races, having been levelled up by the steam-roller of improved communications, perfected mechanical contrivances and the adoption

of a universal language will be in a position to devote their undivided energies to the central mystery of the life.

I believe, in short, that we are groping our way to the unification of the race. Economic unity must come first and can only be attained as the result of tremendous struggles, industrial and economic lulls—which may endure for centuries, and will leave their mark upon humanity for all time. I believe that we are at the commencement of one of those economic revolutions in India. That is why I believe that the present unrest is not a transitory phenomenon and will not yield to political or any other sedatives.

The present position in India is analogous in some respects to the state of things which prevailed in England after the inventions of Watt and Arkwright had revolutionized the problems of production and manufacture. The effect of these inventions was to transform England in one generation from an agricultural into a manufacturing country. The economic revolution brought political revolution to all intents and purposes, in its train. It was attended with an amount of equal and suffering such as the pen of a Dickens or a Disraeli alone could do justice to. Neither the economic nor the political revolution is yet complete. Yet the conditions in England were more favourable than they are in India to the establishment of a stable equilibrium. The population was not one-tenth of that of India and was more homogeneous in its composition and ways of thought. Comparing the factors governing the situation in India to-day one cannot help admitting that they are even more liable to lead to political complications than those obtaining in England a century ago. The Governments of China and Persia are confronted with the same difficulty and the same danger as our own. Contact with the West at so many points has set up new economic and political ideals, towards which their people are pressing with ever-increasing eagerness. Under the most favourable conditions the period of transition must be a time of storm and stress. But in China and Persia there is no foreign government to complicate the economic movement with inter-racial issues. The problem as I have said, is common to all these Eastern countries, but in India it is beset with peculiar difficulties and dangers. In the limits assigned to me I cannot do more than glance at these. But, speaking generally, the main danger is that there may be some gigantic popular upheaval as the result of economic—not political—stress; and that this economic earthquake may be taken advantage of by political intriguers to overthrow the British Government. So far as we can see the result of such a catastrophe would be to set back the economic development of India and plunge her, for a time at all events, into a state of political and economic chaos. The economic revolution is bound to come in India as in other countries. What is to be deprecated is that it should be accompanied by a political revolution which would interfere with its orderly and pacific accomplishment.

In this matter it seems to me that the Government has a large number of natural allies in the educated classes, particularly in the growing body of Indians who have adopted English ways of living. It is they who are best acquainted with the various steps in the transition process. They are best qualified to pioneer their fellow countrymen from one civilization to the other. But naturally they are precisely the class which is most ambitious of political and social recognition. To any

QUESTIONS OF IMPORTANCE.

Organisation of Village Life.

The following is an extract from the Presidential Address of the Hon. Mr. M. Ramachandra Row at the Twentieth Madras Provincial Conference.

The administrative reform most needed now, however, is the organisation of village life on a satisfactory basis. The lowest unit of administration in India is the village and it ought to be "the starting point of public life." The machinery of administration is now very much clogged at the bottom by minute Governmental control in every department of rural economy. The villager has now become absolutely helpless and local autonomy has entirely disappeared. The subordinate officials of each department of Government dealing with individual villagers have helped in the disintegration of all corporate life in the village, while education and public spirit have not so far advanced as to make the villager assert his individual rights. The whole question was examined a few years ago and the conclusion was come to that it was most desirable alike in the interests of Decentralization and in order to associate the people with the task of local administration, that an attempt should be made to constitute and develop village punchayats for the administration of local village affairs. An examination of the whole machinery of Government with a view to see how much of the work of subordinate officers may safely be decentralized and entrusted to punchayats is most urgently called for, but the Government of this Presidency has not seriously attempted the task hitherto, though the question has been already taken up in other provinces in some form or other. We have only to look at the frame-work of several departments of Government and the minute elaboration of rules for the guidance of subordinate officers in the disposal of matters relating to the village. The Revenue Department, it will be conceded, is the one department which is in daily touch with the rural population, and if you will examine the rules in regard to the disposal of waste land, unauthorised occupation of Government land, assignment of house sites, relinquishments and subdivision of holdings, the village officers and the Revenue Inspectors are now the medium of communication and are practically supreme. A number of appeals against the decisions of the Tahsildars is provided and there is no provision anywhere to ascertain

the collective opinion or sentiment of the village. In matters pertaining to irrigation, it is laid down that the officers of Government should not interfere in the internal distribution of water, but should leave it to the villagers themselves. There is, however, no constituted authority in the village to deal with this matter, and wherever there is a dispute—and disputes about the distribution of water are very frequent—the Revenue Inspector and the subordinates of the Public Works Department become the all-important factors and manipulate and corrupt village life and have practically the power of doing what they like. An organisation in the village to discharge some of these functions and chosen by the villagers themselves, must necessarily strengthen the cause of law and order. Rural Sanitation and Education, will also receive better attention from the people. Gentlemen, it has been stated that it is now the fashion to advocate the punchayats, as a panacea for all administrative evils. A good deal of misunderstanding still exists as regards the nature and scope of these proposals. The latest pronouncement on the subject by the Hon'ble Sir John Atkinson at the Budget Debate last month, revealed the usual misconceptions. He stated that "the Government was asked to undertake to revive an institution which was in existence for many centuries and which has ceased to exist and the request was akin to reviving a dead person." I am afraid he has misunderstood our aim. It is not our purpose to revive the old patriarchal rule of the punchayat, but to bring into existence a new organisation founded on a representative basis and having at its back the united voice of the village, a new unit in the administration to undertake some of the functions now being performed by subordinate officers of the Government, and suited to the present conditions. The growth of individualism and the operation of the individual ryotwari system will not now tolerate the time-honoured punchayat, and it will be a grievous mistake to fashion the punchayat on the old lines. If it is to succeed it must be a representative body selected by the villagers out of their free will. After a most extensive enquiry, the Decentralization Commission recommended the constitution of the general punchayat to exercise jurisdiction in petty Civil and Criminal cases arising in the village and to have power to deal with the construction and repair of local minor works such as wells and drinking water tanks, the cleaning of the village roads and of buildings such as rest houses, the management of

village cattle pounds and village markets. Various other functions in regard to revenue, agricultural loans, and in regard to the distribution of water, have also been suggested. How necessary such an administrative body in the village has become, can be seen from the proposals made from time to time in recent years in regard to village sanitation, rural credit, the growth of the petty Civil and Criminal litigation and education in rural areas; and the remedies either suggested or discussed will on a careful examination, be found defective and faulty in that there is no existing organisation in the village that can be entrusted with the work. Whether the panchayat is a general body or of a functional type is another question which has been very much discussed from many points of view. Legislation in regard to the constitution of the panchayat has been either already undertaken or is under consideration in some of the provinces. In the Punjab, the Government undertook Legislation in 1911 for the constitution of panchayats dealing with petty Civil litigation. In Bengal similar legislative measures are now under active contemplation. I must also mention an interesting experiment in Mysore in this direction. The Mysore Tank Panchayat Regulation I of 1911 is a bold departure in regard to the solution of one of the most vexed questions of village administration. The Tank Panchayat Committee constituted under that regulation, is a body elected by the ryots paying an annual assessment of Rs. 20 on wet or garden lands in the village, or Rs. 10 on dry lands, or paying an annual moturpha tax of Rs. 5. The Tank Panchayat has the power, having regard to the quantity of water available in any tank under its control, to determine the portion out of all, or any of the wet lands, of such tank to be cultivated with wet crops, and to continue the supply of water to such portions or to select a compact and suitable block and to parcel it out among all the ryots who are desirous of growing sugarcane on such terms, as regards the rent or share of the produce to be paid to the holders of the lands comprised within the block, as may appear to it to be reasonable. If the land assessed as wet is not supplied with water for irrigation in consequence of the above arrangement, the holder of the land is entitled to remission. The Tank Panchayat is empowered to regulate the time for the commencement of the issue of water from the tank, the period of time the supply of water is to continue, the quantity of water that is to be let out of the tank, and also

to undertake the construction, restoration and improvement of minor tanks and is assigned a portion of the irrigation cess fund and any other grant that the Government may assign to the fund, as well as of the income from the sale of fishing and grazing rights in the tank-beds. I do not propose to deal further with this subject, but the regulation contains the germs of the solution of one of the vexed questions affecting rural economy, first in regard to the most desirable reform of withdrawing from the subordinate officials of Government, the power they now possess in the matter of the distribution of water and leaving the entire control of the supply of water to a duly constituted panchayat and automatically providing for remission; and secondly in obtaining the co-operation of the village in regard to the maintenance and repairs of works of irrigation. The Government of Ceylon seem to have gone a step further in providing against the interference of the ordinary machinery of the Government, in the internal economy of the village. Village communities and village tribunals in that island seem to exercise some of the more extended judicial functions allotted in this Presidency to ordinary tribunals, and if you examine the provisions of the ordinance, Criminal offences more or less of a petty character now being tried here by regular courts, go before these village tribunals and Committees, including breaches of the rules framed in regard to irrigation, and cultivation. In administrative matters, the Ceylon Committees seem to possess power to frame rules relating to a variety of matters bearing on the well-being of the community. For example they have power to make rules for taking care of waste and other lands set apart for pasturage of cattle or for any other common purpose, for breeding of cattle, preventing cattle trespass and cattle disease, and for the prevention and abatement of nuisance, for making it an offence for the holder of a license or the keeper of tavern to sell to females any description of spirits including intoxicating liquor as well as the produce of the cocoanut or other description of palm, or sugarcane, for imposing and enforcing an annual tax payable on labour, for the maintenance of village roads and village school houses, village tribunal court houses and so on. It will therefore be the duty of the Conference, to urge upon the Government in a most emphatic manner, to undertake legislation for the constitution of village panchayats as early as possible. The hesitation and unwillingness to take a new departure, and an

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unfounded belief that corporate life in the villages has ceased to exist, are mainly responsible for the inaction of the Government in the past. The view that corporate action in the villages has altogether disappeared, it may however be stated, has been found in the enquiry by the Forest Committee to be not based on any substratum of fact. I may perhaps say that it was after a most exhaustive enquiry which showed evidence of the existence of corporate life in villages even to the extent of paying voluntarily fines imposed for the breaches of long standing village customs, that three responsible officials of Government agreed to recommend the constitution of Forest panchayats. The question is no longer open to controversy and it is desirable to undertake, without delay, alike in the interests of economy and a revival of corporate life in the villages, legislation for the constitution of Village panchayats.

Resolution on Mahomedan Education.

The Government of India have issued the following circular letter, dated the 3rd April 1913, to all Provincial Governments:—

I am directed to address you on the subject of Mahomedan Education. As observed in paragraph 57 of the Government of India Resolution No. 301 C-D, dated the 21st February 1913, the increase in the number of Mahomedans at school has been remarkable during recent years and in the matter of Primary Education this community now holds its own. In the matter of higher education, their numbers are still far below their proportion to the population. The Government of India are anxious that all reasonable facilities should be provided for the education of this backward community and take this opportunity of indicating the directions in which enquiry and special action will, they think, be useful.

2. One of the chief obstacles in the way of Mahomedan education is the language difficulty. Urdu is regarded as a *lingua franca* among them and some knowledge of Arabic and Persian is often required. When one or more of these languages has to be studied in addition to a Prakrit vernacular, the Mahomedan pupil is handicapped. There are also difficulties of a religious nature. Some study of the Koran is often insisted on before secular education is commenced and the regular career is thus started later than in the case of other communities. The text-books used in the vernacular schools are sometimes distasteful to Mahomedan feelings. In some provinces these difficulties have been

partially met by the encouragement of special schools for Mahomedans, generally schools of an indigenous type (Mulla schools or Maktabas), in which a secular course has been added. The Government of India understand that there is a large body of opinion in favour of an extension of this system. There is reason to think that the preservation of the religion, languages and traditions of Islam can be obtained by further modification of the curricula and text-books to suit their needs. At the same time it has to be recognised that there are considerable tracts in which Mahomedans have entirely dropped the use of Urdu, and it is impossible to lay down a single line of policy for every Province or even part of a Province. The following general suggestions may, however, with advantage be considered:—(1) The encouragement of Maktabas to adopt a secular course which will appeal to Mahomedans and will not prevent the teaching of simple Urdu where necessary and of the Koran. (2) Facilities for the teaching of Urdu, where Urdu is still a vernacular for practical purposes. (3) The framing of special text-books for semi-secular Maktabas. (4) The inclusion in the text-books for ordinary schools, in areas where Mahomedans are numerous, of stories which are not distasteful to Mahomedans and of a certain number of stories of particular interest to them. It is not, however, intended to suggest that the traditional stories of the Hindu religion should be excluded. The exclusion either of Islamic or of Hindu stories would rob the books of much of the value and interest. The inclusion of both is calculated to remove the complaints which are sometimes made by Mahomedans on this score. (5) The provision of Mahomedan teachers where practicable. (6) The provision of a separate inspecting agency for Mahomedans.

3. The reasons which have retarded the spread of secondary education among the Mahomedans are the poverty of the community, the linguistic difficulty, the demand for religious instruction and want of Mahomedan representation on the governing bodies of educational institutions. The first has been to a large extent met by special Government scholarships and by endowments. This is essentially a matter for the local Governments and the community themselves. I am merely to observe that in parts of the country where Mahomedans are slow to enter institutions for technical and industrial training and it has been noticed that very few Mahomedans have been selected for the State technical scholarships

it may be found desirable to offer some special facilities by way of stipends or scholarships. As to the second, it is alleged that Mahomedans suffer when they have to study English through the medium of a Prakritie vernacular with which they are little acquainted. Special schools or classes may go far to meet the difficulty. The demand for religious instruction can be arranged for in privately managed hostels attached to Government institutions. It is represented that in certain parts of the country the great majority of secondary schools are managed by Hindu bodies and it was recently observed that among the one hundred ordinary members of the Calcutta Senate, only six were Mahomedans. The establishment of special Mahomedan Schools and Colleges would simplify these matters. But this is an expedient which for financial reasons cannot be adopted, generally. And where it is not feasible, a good deal may be done by reserving a certain number of vacancies for Mahomedan pupils in institutions which by reason of their reputation draw many applicants for admission and by safeguarding the interests of the community in other ways. A subsidiary difficulty which may sometimes present itself is that of an advance from a semi-secular Maktab to an institution of higher grade. This, however, is a matter of arrangements in the codes of various Provinces. The suggestions which the Government of India think may be of practical utility in the matter of secondary and collegiate education are (1) The improvement of existing institutions for Mahomedans such as the Calcutta Madrasa, the Islamic College, Lahore and Islamic schools (2) The establishment of separate Mahomedan institutions in places where this can be done without detriment to efficiency or discipline and without unreasonable expense. (3) When this is not possible (and it is apprehended it will but seldom be possible) the addition to the staff of a school of a teacher or teachers, who will be either to teach classes in English through the medium of Urdu or to give special help to Mahomedan boys, where knowledge of some other vernacular is desirable either for the study of English or for general reasons. (4) The maintenance of hostels for Mahomedans under private management with religious teaching. (5) The appointment of a reasonable number of Mahomedans to the Committees (where such exist) of the Government institutions and to the governing bodies of aided institutions. (6) The provision of Mahomedan teachers and Inspectors.

1. I am to add that the question whether religious teaching can be permitted in Government Hostels tenanted only by Mahomedans, and, if so, under what conditions, is one, which may conveniently be treated of in the communication on religious and moral instruction asked for in my letter No. 1267—1264, dated the 4th September 1911, or if that communication has already been despatched in a then separate letter.

5. The Government of India would also like local Governments to consider whether any further system of scholarships is required for poor Mahomedans at the different stages of instruction.

6. No system of Mahomedan education will be complete without arrangements for the education of girls. This form of education is attended with special difficulties in certain parts of the country and probably everywhere the strictest arrangements for purdah will be necessary. The several principles which the Government of India desire to see adopted in the matter of the education of girls are detailed in paragraphs 16—18 of the Resolution No. 301 c-d. dated the 21st February 1913.

7. With this general observation I am to recommend the whole question to the careful consideration of Local Governments with the suggestion that a Committee should be appointed to make recommendations. The Government of India will be glad to be informed in due course of the general conclusion which Local Governments have reached. They do not desire to receive particular schemes, but they are deeply interested in the question from the Imperial point of view and they will be glad to know in connection with the allotment of any funds which may be available what financial help is desired from Imperial revenues. Furthermore the Secretary of State has recently suggested that the annual reports of public instruction might with advantage deal with the progress of Primary Education among Hindus and Mahomedans respectively. This treatment as regards Mahomedans might well be extended to some special mention of their advancement in different branches and grades of education. Attention is invited to the supplementary tables regarding Mahomedan education in the reports from the Madras Presidency.

UTTERANCES OF THE DAY.

Dr. Ghose on the Separation of Judicial and Executive Functions.

In explaining the objects of the meeting held at the Town Hall, Calcutta on Friday the 18th April, the President Dr. Rash Behari Ghose said :—

Gentlemen,—I am glad to say we have assembled here to-day not to discuss any controversial question or to ask for any political concession or as our friends would say because we are all children for the moon, but only to ask the Government to redeem the solemn pledge given to the country more than five years ago to separate judicial from executive functions. On the 28th of March 1908 Sir Harvey Adamson said from his place in the Viceroy's Legislative Council :—"The inevitable result of the present system is that criminal trials affecting the general peace of the district, are not always conducted in that atmosphere of cool impartiality which should pervade a Court of Justice. Nor does this completely define the evil, which lies not so much in what is done, as in what may be suspected to be done, for it is not enough that the administration of justice should be pure ; it can never be the bedrock of our rule unless it is also above suspicion." He also pointed out in a closely reasoned speech that the separation of judicial from executive functions would not in any way weaken the power or the prestige of the District Magistrate. The Home Member was not also, I may mention, afraid of openly expressing his sympathy with the much-reviled Indian Lawyer, who, he said, devotes his energies towards making the administration of justice as good both theoretically and practically in this country as the administration of justice in England. The combination of judicial and executive functions, added Sir Harvey Adamson, does not enhance the prestige of the executive in the country, it tends to weaken it and he ended by saying that the Government had decided to make a tentative and cautious advance towards introducing the experiment in places where the conditions of the country were favourable.

AN UNDESIRABLE COMBINATION.

Sir Harvey Adamson, I need not remind you, was not the first man who condemned the system. The preamble to Regulation 2 of 1793 shows that the combination of the two functions was even

then considered undesirable ; and whenever attention was drawn to it in the course of administrative enquiries, it was denounced in unequivocal terms. Sir Frederic Halliday, Sir John Peter Grant, Sir Battle Fiore, Sir Cecil Beadon, Sir Barnes Peacock all joined in condemning the system. Lord Kimberley, Secretary of State for India, a Liberal, and Lord Cross, Secretary of State for India, a Conservative were also of the same opinion. Again in 1899 a memorial was presented to the Secretary of State for India urging the separation of the two functions signed by such distinguished men as Lord Hobhouse, Sir Richard Couch, Sir Richard Gathli, Sir John Phear, Sir William Markby and others equally distinguished.

Some members of the Indian Civil Service, however, still seem to think that the separation of the two functions would lead to disastrous consequences. In their opinion, whatever is right in this best of all possible administrations, though India to them is only a land of regrets and of rupees. The evidence of these gentlemen before the Public Services Commission recalls to my mind one of Lucian's dialogues in which that irreverent scoffer describes the dismay in the Pantheon when the Olympian gods saw that men were gradually ceasing to believe in their omnipotence and feared that if not believed in, they might cease to exist. I can, however, assure these nervous gentlemen that neither law nor order would be imperilled if this blot on the administration of justice is wiped out. Neither trade nor commerce would leave the country nor young Englishmen cease to compete for the Indian Civil Service if the two functions are separated. These gentlemen, I see talk of prestige but do they know the true meaning of the word so frequently on their lips ? It literally means, as I said on the budget debate in 1907 an enchantment or illusion. It is a word of evil parentage as a distinguished Conservative statesman said on a memorable occasion and even in its best sense means something, I need not be more explicit, of which those who speak of their prestige have no reason to be proud.

It is said that an Augur and a Senator, in the time of Cesar, lamented the declining state of the Republic. "The times, indeed, are very bad," said the Senator, "we have reason to tremble for the liberty of Rome." "Ah!" said the Augur, "that is not the greatest evil; the people now begin to lose the respect which they formerly had for our order, we seem barely to be tolerated ;

we cease to be necessary. Some Generals have the assurance to give battle without consulting us; and, to complete our misfortunes, those who sell us the sacred pullets begin to reason." "Well and why don't you reason likewise?" replied the Senator, "and since the dealers in pullets in the time of Cæsar are more knowing than they were in the time of Numa, should not you modern Augurs be better philosophers than those who lived in former ages?"

THE ENGLISH CHARACTER OF ADMINISTRATION.

Gentlemen, we have been hearing a good deal lately of the necessity for maintaining the English character of the administration but this does not mean, as some of the witnesses before the Public Services Commission seem to think, the employment of Englishmen exclusively in all the higher offices. It means this and this only. The administration must be based on English principles and I would ask these gentlemen to read in their moments of leisure if they happen to have any—for we all know that they are overburdened with work—a notable speech made by Lord Shaw only the other day. Liberty and order, said his Lordship are complementary functions of English social life kept together and unified by that justice which proceeds from the judicial realm. Order is to be conserved by the magistrate and liberty by judges who would not bow either to Royal favour or to popular clamour or even to the executive Government and who would throughout consider that they have a higher and nobler task to converse against than all that the community demands, liberty of the subject which is concerned with order and which forms the peace and security of the people. The executive Government in England, I may remind these gentlemen who talk so glibly of the British tone of administration, do not override the decisions of the High Court. They dare not do it. Nor if they ever ventured to do anything of the kind, would they think of declining to publish the official papers.

A REPLY TO SIR REGINALD CRADDOCK'S CRITICISM IN COUNCIL.

Gentlemen, in the course of the debate which recently took place on the motion of Babu Surendranath Banerjee, the Home Member Sir Reginald Craddock complained that no definite scheme had been laid before him. My answer is it was no business of the non-official members to frame schemes of administrative reform. That is clearly the duty of the Executive Government and

is not I imagine a task above their collective wisdom. Sir Reginald Craddock I find referred to the correspondence which had taken place between the Secretary of State and the Government of India and when he was asked whether it had reference to details or to principle, said that it concerned both, the details being mixed up with the principles and he declined to produce the correspondence. I sincerely trust that the reticence of the present Home Member does not indicate any desire to depart from a policy definitely announced and a pledge solemnly made in 1908.

Sir Harvey Adamson clearly laid down the principle which should regulate the inauguration of the experiment. He said:—"The general principle outlined is that the trial of offences and the control of the magistrates who try them should never devolve on officers who have any connection with the Police or the Executive." In order to carry out this principle we submit the judicial machinery both civil and criminal should be placed exclusively under the control of the High Court presided over by a Minister of Justice. Further all the High Courts as in the case of the Bengal High Court, should have direct relations with the Government of India. The extension of the system of trial by jury is a necessary corollary to the reform which we propose. I am, however, bound to say that we cannot expect a radical improvement in the administration of justice unless the whole judicial machinery is overhauled.

A WORKING SCHEME.

I am not now in a position to place before you a cut and-dried scheme but I may call your attention to a scheme which has been formulated by my friend, Mr. Provash Chandra Mitter and which to my mind would be a decided improvement on the present system.

1. All executive officers to be relieved of their judicial duties.
2. The subordinate Judges and Munsiffs should be given magisterial powers so that the same judicial officer should administer both civil and criminal justice.
3. There should be a separate higher judicial service for the whole of India.
4. This service should be recruited partly by a competitive examination held in London—only candidates who are possessed of some knowledge of law to be eligible. The test should be a fairly searching examination in law.

The remaining portion of the service should be recruited partly from the bar in India and partly

by promotion from the Provincial Judicial service.

5. The candidates who are recruited by examination in London should have a special preliminary training in India.

6. The members of the Indian Judicial service should have a training in trying original civil cases before they are entrusted with appellate work in civil cases.

7. Some senior subordinate Judges as also some members of the Indian Judicial service (after they have gained experience of original cases—civil and criminal for at least 5 years) should be given the powers of a District Magistrate and of Assistant Sessions Judge.

8. The Judicial service to be wholly subordinate to the High Court in all matters; namely appointment, pay, promotions, transfer etc.

THE QUESTION OF COST.

One word more. It may be said that this scheme will involve enormous cost and some objection is raised to the separation of judicial and executive functions. It has however been shown by Mr. Romesh Chandra Dutt and recently by Mr. Provash Chunder Mitter that there would be no material addition to the cost of administration and that even if it did involve any additional expenditure, it could be easily met by savings or economies in other directions.

In his memorable speech at the Calcutta St. Andrew's Dinner in which he sneered at the educated classes as a microscopical minority, Lord Dufferin, a distinguished diplomatist, said with reference to the separation of judicial and executive functions that it was a counsel of perfection to which he was ready to subscribe. But he added—"And here also we have a question of money. The evils complained of are not of recent date; they existed long before my time, and had they been as intolerable as is now stated they would have been remedied while the existence of surplus funds rendered this practicable, but, as this was not done, it is fair to argue that, even admitting there is room for improvement, we can afford to consult times and seasons in carrying out these improvements into effect."

I wonder if that time and that season will ever come. There is a season it seems for everything. There is a season for Seditious Meetings Acts, there is a season for Press Acts, there is also a season for Conspiracy Acts. But is there no season, we ask with hearts sick with that sickness in which the iron sometimes enters into the soul, is there no season for the redemption of a solemn pledge?

INDIANS OUTSIDE INDIA.

The South African Problem.

The following is an extract from the Presidential Address of the Hon. Mr. M. Ramachandra Rao at the Twentieth Madras Provincial Conference.

Before I close, I would with your permission, make a brief reference to the South African problem. The fight for our liberties, for our national honour and the removal of the disabilities of the Indian settlers in South Africa, began nearly 20 years ago. We have not made any appreciable advance whatever during all these years. After an epoch-making visit to South Africa in September last, the Hon'ble Mr. Gokhale has described the situation as truly pitiable and heart rendering. The lot of our countrymen in South Africa was bad enough in the days of the Transvaal Republic and has become much worse since it became a British Province. In Natal and in the Cape Colony, the position of our countrymen has gradually changed for the worse and to-day it is stated that the position is one of extreme insecurity. The relentless oppression of the Indians in various ways is causing great and continued anxiety to all of us. The heroic struggle of our countrymen in South Africa amidst unparalleled difficulties has touched every heart and affords many lessons to us in this country. We have to fight here very often against a policy in the field of politics based on obvious injustice and unreasoning prejudice. Our programme of educational work and of industrial development is beset with difficulties, which at first appear insurmountable. Social work of all kinds and amongst all classes of the communities is awaiting us. The stupendous task of uplifting the masses now steeped in ignorance and superstition, the result of ages of neglect, has yet to be begun. In all these spheres of national service no progress or no emancipation is possible, without every one of us putting his shoulder to the wheel. In solving this problem of national regeneration and reconstruction the patience, the self-sacrifice, and the glorious work of Mr. Gandhi and our other compatriots in South Africa will always serve as a stimulating example. 2,700 of our countrymen went to prison last year rather than submit to degrading indignities in South Africa. In this unending fight with an unequal foe, on behalf of their native land, our South African countrymen need our sympathy and help.

MAY 1913.]

FEUDATORY OF INDIA.

The Mineral Wealth of Gwalior.

The natural facilities of the Gwalior State lend themselves readily to exploitation. The principal minerals of economic value which are found in the state are iron, manganese, lead, copper, calcium, aluminium, silicates, mica, varieties of clays, asbestos and kyanite. With these and other natural advantages it is pleasant to think that H. H. the Maharajah is endeavouring to promote the industries of his State. With reference to the Maharajah Sindhia's zeal for the welfare of the State His Honor Sir Louis Dane said on the occasion of opening the Lower Bari Doab Canal:—

"We have exhausted nature's supply in the snow fields and glaciers of the Himalayas. We must now get control of the great floods in the rains, when water worth Rs. 1,000 per cuces per annum rushes to waste in millions of cuces in the sea. In doing this we shall secure an almost infinite amount of potential electrical energy—that white coal which all nations are striving after. With this aim I have wandered over the outer Himalaya in search of possible sites for storage dams. At first I was derided as a more or less harmless lunatic. I am, however, used to this and it is the fate of all men with new ideas. Besides, I am in good company. His Highness the Maharaja Sindhia, with one of our old Punjab irrigation officers, Mr. Preston, is putting up somewhat similar dams near Gwalior."

Social Legislation in Travancore.

The Travancore Government, as we have more than once said, is at present most active in legislative work for social amelioration of castes and communities. The Nair Marriage Regulation has been followed by the Christian Succession Regulation, and now a Bill for the improvement of the Marital customs of the Nanjnad Vellalas is proposed to be introduced.

The Nawab of Bahawalpur.

We learn that the young Nawab of Bahawalpur sailed for England last month in company with Mr. Atkins, formerly Political Agent, Phulkian States. It is stated that this visit has been undertaken in the interests of the education of the young Nawab, and that the Council of Regency has sanctioned a monthly allotment of Rs. 2,000 for the purpose. It is, however, we confess, not clear how far an English training can benefit a boy of such tender age, as the Nawab Sahib at present is. His Highness, we believe, is not more than seven or eight years and one can easily appreciate the feelings of his mother, the Dowager Begum at the separation. The whole procedure seems extraordinary and the public are certainly entitled to an explanation of the matter from the Council of Regency.—*The Punjabee*.

Paper Manufacture in Cochin.

In reply to questions relative to the manufacture of paper from wood pulp, bamboo, etc., the Cochin Darbar is prepared to grant land that may be required for the factory buildings, free of assessment, for a period of 12 years, a supply of bamboo necessary for the manufacture of pulp for a period of five years at the actual felling and transport charges from the bamboo-producing areas to the Mill site, a supply of fuel that may be required for the factory at actual collection charges according to prevailing rates for the first five years, and at 8 annas profit per ton to Government for the remaining seven years, and exemption from royalty on the pulp manufactured for the first five years, after which a charge of only one rupee per ton will be charged. The Darbar will be prepared to consider favourably any other alternative proposals for concessions such as leasing out bamboo-producing lands for long periods for purposes of extracting bamboos for paper manufacture and for growing certain selected grades of bamboos in those areas.

The Pearl Carpet of Baroda.

"The Pearl Carpet of Baroda," according to Professor Beaumont, who has been lecturing on the subject at Carlisle, expresses a degree of luxury and lavishness in the use of priceless materials undreamt of in Western schools of art and design. The idea of making such a carpet, a magnificent tissue of pearls, rubies, sapphires and diamonds, instinctively emanates from the East. Designed as an offering to the tomb of Mahomet at Medina, it was wrought in the reign of Gaekwar Khando Rao by the master craftsman and skilled embroiderers of Baroda, who were engaged in the task from 1866 to 1869. It is said to have been valued at £1,000,000 sterling, and of this sum only £2,000 was expended in labour. The carpet consists of four panels. One of these is loaned to the Victoria and Albert Museum, South Kensington, by the present Gaekwar, the other three and also the Pearl Veil are preserved in the Baroda State Museum.—*Statesman*.

The Gaekwar on Representation.

At the close of the last session of the Baroda Legislative Council His Highness the Gaekwar made an interesting speech in the course of which he gave some valuable advice to the Councillors. His Highness expressed satisfaction that the Councillors were addressing themselves to problems of public interest and the enlarged Council was fulfilling its functions properly. His Highness was emphatic in his denunciation of the principle of communal representation. Referring to the question of communal representation His Highness said that he could not favour one community or caste, however "high" it might be considered, at the expense of another, however "low." He wanted all communities to be equally well-represented. His Highness wished in particular that the agricultural classes and the depressed classes should be well represented. The agricultural classes preponderated in Baroda and they were the pillars of

the State. The agricultural classes also ought to be enabled to make their voice heard in the Councils of the State. Graduates, Vakils and other educated classes could easily make their views heard by the Government. By this His Highness did not mean to put a low estimate on the value of representation by the literary classes. But His Highness wanted to know also the needs and aspirations of the common man. He wished to hear the voice of not one class only but of all classes of his subjects. His Highness exhorted the Councillors to be always broad-minded and sympathetic, to discard narrow classish views and to look on all classes of people with a fraternal eye. If, unfortunately, some classes of people, occupied a lower position than themselves, let them not treat these lower classes with contempt.

The Mandi State.

The following proclamation was issued on the 29th April.—The Governor-General in India in Council announces to the people of the Mandi State that in consequence of the regrettable death of His Highness the Raja Bhawani, without leaving any male heirs of his body, or any adopted son, the Governor-General in Council has, with the approval of His Majesty's Secretary of State, been pleased to select his nearest natural male relative, Mian Jogindar Singh, at present a minor, as chief of the Mandi State. Mian Jogindar Singh is hereby acknowledged by the Government of India as Chief of the Mandi State in succession to His Highness Raja Bhawani Sen, under the title of His Highness Raja Jogindar Sen. During the minority of His Highness, the said State will be administered in His Highness's name by the British Government. When His Highness shall attain to the period of majority, that is, the age of twenty-one years, and if His Highness shall then be found qualified for the discharge of the duties of his responsible position, the administration of the State will be entrusted to him, subject to such conditions as may be determined at that time.

MAY 1913.]

The Late of Sir Kirti Shah of Tehri.

His Highness Maharaja Sir Kirti Shah, K. C. S. I., who died recently of apoplexy was born in January 1874 and was educated at Bareilly and the Mayo College at Ajmir. His father died while Sir Kirti was still a boy. The affairs of the State were managed by a Council of Regency presided over by his mother Rani Gukri. The late Maharaja was installed in March 1892 and his 21 years' reign has been a record of continuous progress for the State of Tehri Garhwal. Not only did His Highness initiate the construction of extensive waterworks in the State but he also introduced electric power. The poor are indebted to him for the opening of numerous dispensaries, while a large number of well-equipped schools testify his anxiety that the youth of his State should share in the blessings of that education to which he owed so much. His Highness's patriotic enterprise was further evinced by the raising of a company of Imperial Service Troops. The young chief's assiduity in his duties was early recognised by the Government which rewarded him with the Knighthood of the Star of India and a seat on the United Provinces Council. As a provincial Councillor he exhibited the same lust for progress and enlightenment that he showed in the management of his State. His Highness further won the esteem of European residents by his manly interest in all forms of sports.

The late Maharaja married the daughter of General Padam Jang, the son of the Prime Minister of Nepal, and is succeeded by his eldest son Teka Sahib Narendra Shah. As the latter, however, is still in his minority being only 15 years of age, there will probably be another spell of Regency.

The Dewan of Cochin.

It is understood that His Highness the Raja of Cochin has requested the Government of Madras to extend the term of the Dewan, Mr. A. R. Bannerjee, I. C. S., by another two years.

INDUSTRIAL AND COMMERCIAL SECTION.

The Indian Silk Industry.

The silk industry in India has been going downhill for some time in most centres, with occasional revivals in others; but the general tendency, it is to be feared, is emphatically downwards. From time to time spasmodic, though well-meant, efforts have been made to stem the ebbing tide, but not with very much success. It seems to have been taken for granted all along that the inability of Indian silk to compete with that from Japan was due to internal causes which could be remedied by special attention to the care and proper selection of worms, by extending the mulberry supply, and so forth. No doubt some of the decline may be rightly attributed to such causes, but recent investigations seem to show that the canker lies much deeper—that the decline in the Indian silk industry is principally due to the lavish expenditure of money in Japan on various improvements in growth and manufacture and in the establishment of conditioning houses. There seems to be no valid reason why India should not produce just as good silk as Japan, but there appears to be no one here who is prepared to spend the necessary amount of money to lift the Indian silk industry right out of the slough of despond. The Salvationists have shown how silk can be made to pay in Mysore; but to follow suit requires a fair amount of energy, money and dogged perseverance. They have these requisites in Japan and are succeeding, a fair quality of Japanese silk being now retailed in the Indian bazaars at as low a price as twelve annas a yard. When equal conditions prevail in India in respect of capital and the personal element, one should hear no more of the unenviable state of one of India's oldest industries.—*The Pioneer.*

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The Need for an Economic Enquiry.

The following is an extract from the Presidential Address of the Hon. Mr. M. Ramaswamitra Row at the Twentieth Madras Provincial Conference.

For a good long time this Conference has been raising its protest against the principle of the land-revenue settlements in this Presidency. The Indian National Congress year after year has also discussed the subject *ad nauseum*. The periodical revisions of the land settlement and the principles upon which the re-settlements are conducted, have formed the subject of anxious enquiry in the past. The Land-revenue Policy of the Government was reviewed by Lord Curzon in 1903 and the economic condition of the ryot has been the bone of contention between two opposing schools of thought. Since the reformed Councils came into existence, the matter has been pressed upon the attention of the Government both in the Imperial and the Provincial Councils, in some shape or other. In a country like India where the mass of people live by agriculture, an assessment of 50 per cent. of the net profits will leave very little to the cultivator and any substantial change for the better in his economic conditions is *prima facie* not possible. I do not think the time at my disposal will enable me to cover the whole ground in regard to the principles of land assessment or their application to re-settlements in recent years. But I would invite your attention to certain features of this question, which call for an exhaustive and careful enquiry into the economic condition of the ryot. The total number of single and joint pattas in this Presidency (the latest available figures of fasli 1315) was 5,851,699. Of these, those paying an assessment of Rs. 10 and less amount to 2,451,697 i.e., far above a third of the total number of pattadars, and they hold approximately a little more than one fourth of the total occupied area in this Presidency. It will be seen therefore that nearly one-third of the cultivators of the soil

paying an assessment of Rs. 10 and less and in possession of nearly a fourth of the occupied area, have to subsist solely upon what they can make out of the soil. I do not wish to complicate the case by a consideration of the condition of the ryots who pay more than Rs. 10 as annual assessment to the State. But confining our attention to the one-third that pays Rs. 10 and less, can it be contended that their position is anything but that of the most abject poverty and that the Government are pursuing the right policy in demanding from these hereditary tillers of the soil 50 per cent of their net earnings from the land? If a person pays an assessment of Rs. 10, the procedure adopted at the settlements indicates that his net profit allowed to remain in his hands, is an equivalent of the assessment, but even on the assumption that a man who pays Rs. 10 as assessment is likely to save Rs. 20 after excluding the assessment, there remains the fact that the assertion made on behalf of the Madras Government that the ryot lays by the profits of a good year to meet the demands in a lean year cannot be made out at least in the case of one third of the agriculturists in the Presidency who cultivate their holdings. The fixed recurring demand of 50 per cent, in the case of these ryots, is one of the greatest economic evils of this Presidency. It is urged that the ryot has the benefit of the rise in the prices, but this certainly cannot be a help to this class of cultivator whose produce from the land will in many cases not be enough for his domestic requirements and even if he gets more for his grain, he has to pay more for what he purchases. In dealing with the co-operative movement I have referred to the extent of loan transactions evidenced by mortgages below Rs. 100 and stated that the bulk of the transactions coming before the Registration officers belong to the poorer classes. It will probably be found on investigation, that most of these belong to the class of agriculturists. It is con-

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ceded that the larger interests of the people require that the burden of the State on the land should be lightened, and it is necessary therefore, that the policy of the Government in regard to the period and principles of revision settlements will have to be modified without any wide departure from principle, to give relief at least to the poorer classes of agriculturists. The whole question of the economic condition of the agricultural population of this Presidency requires a thorough investigation by a mixed committee of officials and non-officials. An investigation such as that, conducted even in a few selected villages in the different groups of districts, will be of great assistance not only in a correct appreciation of economic questions of the day, but also in securing the reconsideration by the Government of India and the Secretary of State of the principles of land assessments laid down for a long time. I trust this Conference will demand an enquiry of this kind and in the meanwhile there are various important questions relating to land settlements and remission of assessments under the existing rules, which will no doubt receive full and careful consideration during the sittings of this Conference. It is an irony of fate that while the British people and the British Parliament are able to compel the people of India to forego a revenue from opium equivalent to $\frac{1}{2}$ of the total Land Revenue of India for the moral regeneration of China, they are unable to afford any relief to the toiling millions of India that now live from hand to mouth. The results of an enquiry of a mixed Committee such as I suggest will, at any rate, afford suitable material for action for inducing the Government of Great Britain to examine the whole question.

Free Trade for India.

Mr. Montagu, speaking at Cambridge on the 28th ultimo, criticised Mr. Bonar Law's reference to India and preference, and appealed to his hearers to resist the efforts of the Conservative party to show the world that the heart of the Empire was asking its children for payment for favours received. To increase the cost of living for the people of India to benefit a few manufacturers would be an even greater crime than to increase it in England. Protectionists in India did not mean by protection what Mr. Bonar Law meant. They wanted protection against England as well as against foreigners. Liberals believed that Free Trade would be as right for India as for England.

Rural Industries.

Much could be done for small holders in the way of subsidiary industries, such as agriculture, eri silk-worm rearing, etc. Subsidiary industries would make for a higher standard of living among our peasants. At present they could pay but little for most of the modern necessary luxuries of life. It is a mistake to think that the stupendous progress of machinery in the West has dealt a deathblow to cottage industries. It may be the case in England, but is certainly not true of the continent. Indeed observers say that there is a distinct movement towards more cottage industries in Germany and Austria-Hungary. Therefore those who say that in the wholesale adoption of machinery alone lies the salvation of India, have not a correct idea of the problem. This retrogression, if retrogression it be called, towards cottage industries, on the continent is largely due to the enormous expansion of co-operative credit. We feel sure that in India, too, the salvation lies there, and there are signs in plenty to show that the long arm of co-operative production will one day take the Indian countryside by storm.—*The Leader*.

INDIAN INDUSTRIAL AND ECONOMIC PROBLEMS. By V. G. Kale, M. A. Price Rs. 1. To Subscribers, of the "Indian Review," As. 12.

G. A. Natesan & Co, Sankararam Chetty Street, Madras.

Cotton Drills and Twills.

Striped cotton drills and twills are in increasing demand. The majority of makers will be fully engaged until the summer. India is now one of the chief markets for striped drills, especially in finished fancy designs in 24-yard lengths. A complete change is also noticeable, says the *Manchester Guardian*, in the requirements for India, the plain striped effects being now neglected in favour of the more elaborate designs in four and five colours. The recent advance in price seems also to have stimulated the demand, and full rates are being paid, particularly for quick delivery. Plain sized drills for Bombay and Calcutta, on the other hand, are exceedingly dull, the offers by wire being much below making prices. It is stated that the importers of American drills have recently sold fair quantities, especially of the "Pepperell" and other high-class marks, at comparatively low rates. China is now an increasing consumer of fancy striped twilled mixing cloths, and manufacturers of these goods are well under order. Hong Kong continues to be the principal port for this style of cloth, although buyers for Shanghai and the northern provinces are now taking a fair number of cases. Ordinary grey drills show but little improvement, as merchants are buying the lighter and purer 20-reed jeans in preference to the sized 18 by 12 drills. Manufacturers also complain of the difficulty they experience with their weavers of heavy sized goods.

Nidamangalam-Mannargudi Railway.

Sanction has been accorded to the construction by the Agency of the South Indian Railway Company, on behalf of the District Board of Tanjore, of a branch line of railway on the metre gauge from Nidamangalam, a station in the South Indian Railway to Mannargudi. This line will be known as the Nidamangalam-Mannargudi Railway.

Motor Fire Engines in India.

During the last five years the use of motor fire engines has been making considerable headway in India, and apparatus of this kind is now to be found at Calcutta, Bombay, Madras, Delhi, Lucknow, Allahabad, Hyderabad, Rangoon, Bassin, Moultmein, etc. The Bombay Fire Brigade, under Superintendent Greenop, possesses 11 motor machines, all of Merry weather manufacture, and the last three of these have just been delivered. They comprise a motor "Fire King" steam fire engine of 400 gallons per minute capacity, and two petrol "Hatfield" fire engines each of capacity of 450 gallons per minute, with arrangements for carrying a fire escape. A motor "Fire King" of 400 gallons capacity per minute has also just been acquired by the Hyderabad Fire Brigade, and included in its equipment is a petroleum heater, by means of which steam can be maintained in the boiler of the engine in order to secure a quick turn-out.—*Indian Textile Journal*.

New Cotton Mills in Bombay.

The largest Cotton Mill Company just projected in Bombay is the Tata Mills, Limited, with a capital of one crore of rupees, of which Rs. 65 lakhs will be required for the start. Of this sum Rs. 35 lakhs have been issued in 5½ per cent. preference shares of Rs. 500 each, and Rs. 30 lakhs in ordinary shares of Rs. 500 each. The former were all under-written by Dr. Chunilal Saraya, of the Specie Bank, Bombay, while the whole of the ordinary shares were taken up among the friends and acquaintances of the promoters before the Company was registered on February 24th, 1913.

The factory will be electrically driven throughout and all that is modern, up-to-date, and substantial will be introduced in the mill, which is expected to work in about 18 months.—*Indian Textile Journal*.

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AGRICULTURAL SECTION.

Bombay's Milk Supply.

The question of pure milk supply problem is just being tackled in a semi-philanthropic spirit in Bombay. The Municipality have for years had great trouble in the control of large milch cattle stables which existed even in the crowded parts of the city. There is now on foot a movement for the establishment in Bombay of a Milk Depot where milk will be sterilized. The originator of the movement is Dr. K. M. Dubash, a medical man of the city, and his scheme which has received the approval of the Bombay Sanitary Association and Health Department and been supported financially by several philanthropists of Bombay, has assumed a very practical shape already. The Company which is being floated is more or less a private one, the capital being Rs. 70,000. The biggest part of the sum of Rs. 50,000 has already been subscribed. It is expected that the Company will make small profit, but the chief aim which the promoters have in view is the reduction of the infantile mortality in the city. There is to be a milk fund, for which public subscriptions will be invited which will enable poor parents to obtain the best milk free or at reduced rates for the use of their children. Several donations have already been received for this fund and in the distribution of milk it is proposed to co-operate with the Bombay Sanitary Association which has already expressed its sympathy with the movement. It is hoped that the establishment of a model Dairy Farm will lead to the general improvement in the milk supply of the city and will induce others to start similar institutions. Several well-known public men interested in the health of the city have consented to join the movement. It is proposed to establish in the country just outside Bombay a model Dairy Farm with hundred animals and bring milk to the city in motor cars.

Steam-ploughing in India.

The reasons why the steam plough has not been generally adopted in India are various. Cheap and plentiful is the first reason; but with the growth of industrialism, there will be a tendency for the agricultural labourer to migrate to industrial centres, where he can always be sure of obtaining better wages than in the field. Thus, the time would seem to be not far distant when the steam plough will be as common in India as in European countries. The second, and most important reason is that, although there are enormous areas that could be cheaply ploughed by steam, they belong to cultivators whose holdings are too small for the individual owners to be able to contemplate the purchase of the expensive steam plough. Thus, the general conditions under which cultivation by power is desirable are where deep ploughing is needed; where large areas have to be dealt with; where secondary operations are needed immediately after deep ploughing; where power cultivation is cheaper than other methods, or does better work; and finally, where cattle or manual labour is insufficient in any case to do the work otherwise.—*Englishman.*

Fodder Scarcity in the Punjab.

The following press communique has been issued. In view of the scarcity of fodder in portions of the Hissar district the Government of India have decided that with immediate effect and until the 15th July, 1913, the freight on all consignments of fodder, excepting fodder for the Army Department booked to Whana station from any station in the Punjab shall be recovered from the consignor or the consignee at the rate of half an anna per four wheeled and one anna per bogie waggon per mile, and that the balance of the freight charges calculated at the ordinary tariff rates shall be paid by the Government and debited to the head "33 Famine Relief" in the accounts.

The Progress of Agriculture.

In the Government of India's report on the progress of agriculture in India, many interesting achievements in the work of the department are discussed. It is stated that in Bombay about 20,000 acres have been sown with improved cottons, with the seed of which it is expected ultimately to influence some 2,000,000 acres. In the Madras Presidency the increase of area of cotton during the past two years amounted to 600,000 acres, and the present area exceeds that of any previous year by nearly 1,00,000. In the Punjab, preparations are being made for the spread of improved varieties, and the new Canal Colonies about to be opened offer facilities for production of high-grade cotton on a large scale. The improvement of the wheat crop, both in respect of quality and yielding power, continues to engage the attention of the Government. Dr. Barker has made a collection of the important sugar-canes of India, and raised a large number of new seedlings, which will soon be experimented upon in the development of the sugarcane industry.

Punjab Agriculture.

Details are now published of a scheme worked out by Mr. Barnes, Agricultural Chemist, for the reclamation of *kallar* or alkali infected lands in the Punjab. The largest tracts of *kallar* land are found along the north bank of the Jhelum in Pind Dudan Khan Tahsil, around Hafizdad in Gujranwala district and throughout the Chenab Colony. Mr. Barnes's scheme follows the lines of experiment successfully carried out in Utah, U. S. A. The method is to supply adequate drainage and literally to wash the salts out of the soil to a depth that they cannot collect at the surface again within a short period. With this end in view a mole plough and steam engine have been ordered from Home. Mole drains 200 yards long, at a depth of $2\frac{1}{2}$ feet below the surface, will be ploughed at intervals of about eight yards across

the *kallar* land to be cleaned. These will enter into a central ditch drain. The land will be flooded heavily enough to wash the salts out of it. It is expected that $3\frac{1}{2}$ times the ordinary supply of canal water in the first year and twice the ordinary supply in the second year will be enough. The alkali under water will flow along the central drain into a shallow tank, where the salts and solution will be collected. If there is sodium sulphate present in sufficient purity and quantity to render it marketable for alkali manufacture, it will be sold. It is calculated that the cost, including the price of water, will be from Rs. 27-12 to Rs. 32-12 an acre. Land values are now so high that this is but a small fraction of the difference between *kallar* land and good irrigated land. In the first two years the work will be entirely experimental. An area of about 100 acres on the Chenab Canal will be taken in hand.

Cotton Cultivation.

The report of the Director of Agriculture in the Bombay Presidency for last year states that owing to an unfavourable season the cultivation of cotton in the Presidency proper received some check, and the area under the crop receded from 4,239,000 acres in 1911 to 3,950,000 acres, or by 6·8 per cent. though it was still about 33 per cent. over the normal. In Sind it advanced from 274,000 to 336,000 acres, or by 22 per cent over the previous year. Under the stimulus of high prices and favourable early rains the crop was grown to a larger extent in all districts of Gujarat except Ahmedabad, but the increase was insufficient to make up for the large deficit in the latter district. In the Native States the crop withered except where helped by irrigation, and elsewhere it suffered from deficiency of moisture and unfavourable winds. The outturn, therefore, worked out to 802,000 bales only, or 52·3 per cent. lower than in the previous year.

Departmental Reviews and Notes.

LITERARY.

PROFESSOR DOWDEN.

The world of books has suffered a great loss in the death of Edward Dowden. Even in his undergraduate days, Dowden had made his mark as a critic, by an address which he delivered before the Dublin University Philo-sophical Society, which won favorable notice from Sainte-Beuve. He was appointed to the Chair of English Literature in Trinity College at the age of twenty-four, and eight years later he published "Shakespeare: His Mind and Art," a work which many critics regard as the most valuable contribution made to Shakespearean commentary since Coleridge. His 'Life of Shelley,' published in 1886, was the cause of an ironical essay by Matthew Arnold, but the book is still acknowledged to be the standard biography of Shelley. Dowden himself thought more highly of a small volume on 'Southey' which he contributed to the 'English Men of Letters' Series.

Apart from his works on Shakespeare and Shelley, Dowden's contributions to critical literature were wide in range and in sympathy. He wrote notable essays on French, German, and Italian authors and thinkers, and he was almost the first of our critics—anticipating John Addington Symonds—to recognise Walt Whitman. Few critics showed greater skill than Dowden in presenting the essence of an author's spirits by means of a mosaic of quotations embedded in a running interpretative commentary, or in summing up the salient characteristics of an epoch. His essays on 'The Transcendental Movement and Literature' and 'The Scientific Movement and Literature,' and his book, 'The French Revolution and English Literature,' are good examples of this latter faculty. His chief admiration in English literature after Shakespeare was probably for Wordsworth, and in French literature for Montaigne.—*The Nation*.

LITERATURE AND SCIENCE.

Among the noteworthy addresses delivered at the January conferences in London not the least remarkable, as coming from a leader in science, was Sir Archibald Geikie's on the relation of literature to science in schools. Literature, he thought, ought to remain predominant in any wise system of education, and the combination of literary and scientific studies provides the most perfect scheme of education which can be at present devised. It will be noticed that Sir Archibald speaks of literature without qualification, and rightly, for the education given by literary studies is essentially the same, whatever be the literature studied. Literature and science are the real antithesis, not Greek and science, and the claim of literature to be the pre-liminary element rests on the simple fact that its study is the study of the mind of man, as expressed both in word, and (if we include history, as we should do) in deed, and that it is the branch of learning which brings us into the closest relation with the world and most powerfully affects the springs of conduct.—*The School World*.

THE EDITOR OF THE "CORNHILL."

Mr. Reginald J. Smith, K. O., head of the firm of Smith, Elder and Co., it may not be generally known, has edited the "Cornhill Magazine" since 1897. He has supplied "Great Thoughts" with some particulars of the number of manuscripts which pass through the firm's hand every year. For the "Cornhill Magazine" alone between two thousand five hundred and three thousand manuscripts are read and considered every year, but on an average only one in every two hundred is accepted. The general manuscripts which aspire to become books amount on an average to about six hundred in the year, and of these something under 2 per cent. are accepted. Mr. Smith pointed out that Lady Ritchie, a contributor to the "Cornhill," is almost the only living person who remembers Charlotte Brontë and Mrs. Gaskell.

EDUCATIONAL.

INDIAN ENGINEERING STUDENTS IN GREAT BRITAIN.

The following memorial has been presented to the Marquis of Crewe, Secretary of State for India, signed by nearly 120 Indian Engineering Students.

May it please your Lordship,

We, the undersigned Indian Engineering Students at the different Universities and Institutions in Great Britain, most respectfully beg leave to approach your Lordship with this our humble representation, for your Lordship's favourable consideration :—

There are about 140 Indian students studying Engineering Science in Great Britain, and a course of practical training is essential to the attainment of efficiency in the profession; but unfortunately, they find it extremely difficult to get into Engineering Firms and Works, due to the lack of proper influence. They are more adversely placed than the natives of this country, who can easily arrange for their work, and mostly without paying any premiums, through the influence of their parents, friends and relatives. The few of us who can arrange for such practical experience have to pay heavy premiums.

But the case of the Students belonging to some of the Scottish Universities (numbering about half the total) is more deplorable. Under the Sandwich system, the Engineering Departments of these Universities remain closed for six months from April to mid-October, to enable the students to gain practical experience in Engineering Firms and Workshops, so that the theoretical training at the college may go side by side with practical knowledge outside; so that if these students cannot arrange for Practical Work, the spirit of the system is wholly neglected and they are forced to sit idle during six months in the year.

Now we are convinced that through the India Office arrangements can be made for our training without any difficulty, and beg your Lordship's leave to suggest that the Indian Government make a rule (as it is done by the Japanese Government) that every Government Contractor or Engineer must take a number of Indians (recommended by the Professors) into their firms as apprentice Engineers and give them facilities to learn the work. This will not place the Indian Government under any financial or other obligations (as no firm will hesitate to accept this rule as part of the specifications) but will be of immense advantage to the Indian students.

In the year 1909 the Secretary of State for India in Council made a rule that a maximum of 10 per cent of the appointments for the Imperial Service of P.W.D. should be given to Indians, if otherwise found fully qualified. Since then the number of Indian Engineering students in this country has increased fourfold, and therefore we feel bound to approach your Lordship to so modify the rule as to give Indians a substantial share in the appointments referred to.

A number of Engineers are appointed every year in the covenanted service with an agreement to serve a limited number of years in India (most of whom are afterwards transferred to Permanent List); Indians up till now had no share in these appointments, and we beg leave to suggest that these and other Temporary Engineers be appointed in India from qualified Indians (whether trained in this country or in India).

The existing distinction between the Imperial and Provincial Engineering Service is wholly prejudicial to the aspirations of the Engineers belonging to the latter service, and we strongly request your Lordship to remove the present barrier, throwing open the Imperial Service to the members of the Provincial Branch

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LEGAL.

THE LAW OF CRIMINAL CONSPIRACY.

The following is an extract from the Presidential address of the Hon. Mr. M. Ramachandra Rao at the Twentieth Madras Provincial Conference.

This Bill has been justified on the ground that there are similar provisions on the Statute Book of England, dealing with the law of conspiracy. The similarity between the English law and the law as now enacted here, is not so complete as is claimed on behalf of the measure. But as has been pointed out, the great evil is, that while it is necessary to assimilate the Indian law of conspiracy to the English law, the safeguards that exist in England for the administration of criminal justice and the machinery for securing the liberty of the subject are wanting in this country. Otherwise if those safeguards existed here, it would not be possible in this country to have a deportation law, the punitive police law, the law relating to seditious meetings, and the law relating to the control of the Press; and these enactments which went beyond the spirit and the traditions of English law were sought to be justified on the ground, that the peculiar conditions of India required a departure from the accepted British notions of legislative interference. As regards the necessity for this measure Sir Reginald Craddock went on to state that it was within the knowledge of the Imperial Council that conspiracies for murdering certain classes of His Majesty's subjects had come into existence in which such of the conspirators as had not taken any steps in the prosecution of the common object of the conspiracy could not be brought within the clutches of the law. It was impossible, he further stated, for the Government to disclose all that it might know of the continued existence of these conspiracies, but that it has a knowledge that they do exist the Imperial Council was asked to take on trust.

The public at large whom this legislation has affected so vitally and the members of the Imperial Council who passed this measure have therefore had no materials before them from which it could be judged whether this most oppressive legislation was required in this country. In fact there was nothing in the proceedings of the Council that went to show that it was either suggested or asked for, by any of the local Governments or by the High Courts or was necessitated by any circumstances that had transpired in recent years. The Bill was eventually passed into law on the 19th March last, 15 days after the introduction of the measure and several amendments designed to limit the operation of the measure to State offences and to offences against the Army and the Navy, for securing trial by jury in the case of non-cognisable offences and for placing the power of sanctioning the prosecution in the hands of a Judicial officer, were all opposed and rejected. Two of our distinguished public men made a valiant fight against this measure becoming law. It is lamentable that legislation of such vital importance was rushed through the Imperial Council in this way, its necessity and urgency having been neither adequately discussed, nor fully disclosed. While we have every sympathy with the Government in its anxiety to cope with crime and disorder, it is also our plain duty to raise our protest against the tendency of the Government to utilise the Legislative Councils for forging weapons for the use of the Executive authority in this country, on the bare assurance that they are required. The introduction of the English Law of Conspiracy, is not likely to take us one step further in the repression of crime, but if it is necessary to have it, it was equally necessary to have the most essential safeguards that exist in England to protect the people against oppression and abuse of power by the executive authority.

MEDICAL.

DON'T EAT UNLESS HUNGRY.

A prolific cause of chronic indigestion, says Dr. Butler, is eating from habit, and simply because it is meal time, and others are eating. To eat when not hungry is to eat without relish, and food taken without relish is worse than wasted. Without relish the salivary glands do not act, the stomach juices are not secreted freely, and the best of foods will not be digested. Many perfectly harmless dishes are condemned severely for no other reason than that they were eaten perfunctorily and without relish. Hunger makes the plainest foods enjoyable. It causes vigorous secretion and outpouring of all the digestive fluids, without a plentiful supply of which no foods can be digested perfectly.

ENGLISH DOCTORS' MANIFESTO TO INDIAN DOCTORS.

We have pleasure in publishing the following manifesto in view of the extreme importance and urgency of the matter it deals with:—

The medical practitioners of the United Kingdom desire to call the attention of doctors in India to the following facts:—

(1) Inoculation of cow-pox does not protect against mitigated small-pox.

(2) Many unvaccinated persons have small-pox very lightly, whilst others do not have it at all, even though exposed to the infection.

(3) There is unimpeachable evidence proving that a variety of inoculable and many incurable diseases are induced by vaccination.

(4) That no lymph, whether human or animal, or adulterated with other substances, can be guaranteed as free from danger.

(5) The statistics made use of to recommend vaccination are often incorrect and sometimes deliberately false.

(5a) That cow-pox and syphilis show symptoms

which prove them to be identical in origin and at times to be indistinguishable from each other.

(6) Many of the greatest scientists of the day have opposed vaccination and some noted doctors have testified against the practice.

(7) The history of vaccination and small-pox all over the world proves the truth of the anti-vaccinist contentions.

(8) Reliance on the practice of inoculation, or the universal spread of disease among healthy persons, has had the effect, during the last 200 years, of diverting attention from rational methods of prevention as proposed by Rast, Haygarth and Faust, in the 18th century.

(9) Those who value truth and honour will study the vaccination question impartially, without regard to where their study will lead them.

(10) It is for doctors more than any other class to be well-informed on this question, seeing that it is on their advice that compulsion is retained.

Books relating to the subject may be obtained from *The Cheraig Office*, Patel Street, Fort, Bombay.

THE FRESH AIR CURE.

"I have known," writes "An Outsider," "a several cases, especially those whose occupation was of a sedentary nature, always studying their diet in relation to health, and ever ailing, who have emigrated, and turned to the soil. In their own words they expressed themselves thus: they never felt they had a stomach except when hungry—quite healthy and always ready for their corn. I have often noticed that out-door workers, especially those in the country employed in the open-air, find no necessity to study absorbing nerve and brain foods. In fine, I think those ever on the search for foods containing such like mysterious compounds as phosphorus, lecithin, etc., do not tend to improve their health, as it keeps their mind always dwelling on their condition." Unfortunately, we cannot all live in the open-air, and one man's cure is not always that of another's.

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SCIENCE.

A REMARKABLE INVENTION.

An important invention, it is stated, has been submitted to the Admiralty, which it is claimed, will do away with the destructive power of bombs dropped on warships and magazines by hostile airships or aeroplanes. So favourably is the invention regarded that a series of official tests is now being carried out at one of the principal naval bases in the country. Although details of the invention have not been divulged it may be stated that it consists of an apparatus which can easily be erected on a warship or over a magazine when hostile aircraft are known to be about. The apparatus is so contrived that the bomb is projected without exploding out of the danger zone.

LIVES WITHOUT AIR.

While the snail has lungs, heart and a general circulation, and is in every respect an air-breathing creature, it can nevertheless exist indefinitely without inhaling the least breath of air, the element that is usually considered the essential to existence in all creatures supplied with lungs. "To all organised creatures," said Leppert, "the removal of oxygen, water, nourishment and heat causes death to ensue." When that statement was made Leppert did not appear to consider the snail as one among the great host of "organised creatures," for experiments by Spallanzani have proved that any or all the usual life conditions can be removed in the case of the snail without terminating its existence or in any way impairing its functions. The common snail retreats into its shell on the approach of frosty weather, and the opening or mouth of its shell is hermetically sealed by a secretion which is of a silky texture and absolutely impervious to air and water. In this condition it is plain that it is deprived of three of the four elements of life mentioned above—air, water and nourishment.

A PLANT THAT COUGHS.

All have read of carnivorous plants, of laughing plants, and of plants that weep; but who has heard of a plant that coughs? There is the authority of a French botanist, however, for the statement that a plant in various tropical regions actually possesses the power to cough in the most approved manner. The fruit of this plant resembles the common broad bean. As soon as a few grains of dust are deposited on its leaves, the air chambers that cover their faces and are the respiratory organs of the plant become filled with gas, swell, and end by driving out the gas with a slight explosion and a sound that resembles so much the cough of a child suffering from a cold as to carry a most uncanny sensation to the one beholding the phenomenon.—*Science Gleanings*.

SIR J. J. THOMPSON.

The discovery of a new gas, which he has provisionally named X3, by Sir J. J. Thompson is only the last of many remarkable achievements in the same field which have won fame for the eminent professor of physics at Cambridge University. Sir Joseph became Cavendish Professor at Cambridge in 1884, in succession to Lord Rayleigh, whose predecessor was Clerk Maxwell, and these three will always be ranked among the greatest physicists that Great Britain, or, indeed, any other country, has produced. Professor Thompson's researches have been largely concerned with electricity, especially in connexion with the conduction of electricity through gases, and it was in the course of these particular experiments that he demonstrated the existence of "corpuscles" a thousand times smaller than the smallest chemical atom—units which are possibly the ultimate components of all matter. As a piece of experimental research this achievement has, perhaps, never been surpassed. Hence Professor Thompson's nickname as "The Man of Ion," and also as "The Man Who Split the Atom."

PERSONAL.

A VETERAN CONGRESSMAN.

We learn with much sorrow of the death of Mr. J. Ghosal of Calcutta, the veteran Congressman. The deceased was a public-spirited man who came early under the influence of Mr. Hume and gave ungrudgingly of his time and energy to the cause of the Congress, of which he attended all sessions but the last at Bankipore. Nothing but disabling illness could have stopped him even last year from going to the Congress. Mr. Ghosal was one of the secretaries of all the sessions of the Congress held at Calcutta except the last one when he was a Vice-president of the Reception Committee. For Mr. Hume Mr. Ghosal's reverence was simply unbounded as was his devotion to the Congress. Mr. Ghosal was also connected actively with several public movements at Calcutta, and served for many years as a municipal commissioner and an honorary Presidency Magistrate. He was one of the 28 independent commissioners who resigned as a protest against the late Sir Alexander Mackenzie's strictures on the honesty of the Indian non official members, among others who went out with him being Messrs. Kali Nath Mitter and Nolin Behari Sircar, Surendranath Banerjee and Bhopendra Nath Basu, Notendra Nath Sen and N. N. Ghose. Mr. Ghosal was for some time a resident of our city, having been editor of the *Indian Union* newspaper. In fact he attended the first Congress at Bombay as a delegate from Allahabad. He was a son-in-law of the celebrated Maharshi Devendra Nath Tagore. His wife, Srimati Svama Kumari Devi, is one of the most charming and accomplished of the daughters of Bengal, and a gifted writer in Bengali. She has been among the very few lady delegates of the Indian National Congress. She brings out the well-known Bengali magazine, the *Bharati*. Mr. Ghosal's

son, Mr. Jyotsna Nath Ghosal, is a member of the Indian Civil Service. He joined the service in 1895 and is now a Collector and Magistrate in the Bombay presidency. Among Mr. Ghosal's daughters is Srinati Sarala Devi, wife of Pandit Ramlal Dutt Chaudhri of Lahore, who is too well-known to need any introduction to the Indian public, and Mrs. Mukerji, who too has applied herself to useful public work in Bengal. We offer our sympathy to the members of the bereaved family.—*The Leader*.

SIR WILLIAM MEYER.

The appointment of Sir William Meyer to succeed Sir Guy Fleetwood Wilson as Finance Member is of course in no way unexpected. It is satisfactory, however, to know for certain that the direction of the financial policy of the Government of India is to be in the hands of one so eminently qualified by ability and experience for the task. Sir William Meyer's career is too familiarly known to the public of this Province for a retrospect to be necessary; but we may remind our readers that from 1898 to 1907, with but short breaks, he was connected with the Financial Department of the Government of India, and that as a member of the Decentralisation Commission he enjoyed excellent opportunities of getting an insight into the problems of every Province of India. We are disposed to think that his financial policy will differ very appreciably from Sir Guy Fleetwood Wilson's in regard to Provincial demands. It is possible, too, that his attitude towards military expenditure, into which he has been enquiring as a member of the Nicholson Committee, may be rather different. For the rest we may count with some confidence on an enlightened policy. Sir William Meyer knows his own mind and is skilled in the exposition and defence of his views. He is not at all likely to be either a colourless or an excessively pliant Finance Member.—*The Madras Mail*.